

Advent Review

AND SABBATH HERALD.

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

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EDEN SHALL BLOOM ON EARTH AGAIN.

[Suggested by the words of a sister in a social meeting. Speaking of the hope we have to sustain us amid the discouragements and sorrows of this world, she said, "I know that Eden shall bloom on earth again."]

Who can the tale of woe begin,
Or paint this gloom-o'ershadowed world,
When from his throne of beauty hurled,
Man made his first mad plunge in sin?

Like beacon to the tempest tossed,
Receding o'er the midnight waves,
Where hope and joy find starless graves,
Stands Eden like a haven lost.

No ray of light the future shows
To man's unaided vision given,
No source of life, no way to heaven,
No balm for his o'er-towering woes.

But who can paint the smiles through tears,
The light from sorrow-saddened eyes,
When in the cloud-bemantled skies
The glorious bow of hope appears.

A promise echoes through the gloom,
Comes floating from the eternal throne—
Which else lost man had never known—
Eden on earth again shall bloom.

Man's loftiest flights could ne'er attain,
Nor his philosophy e'er scan,
This climax of God's wondrous plan—
Eden shall bloom on earth again.

Lost beauty shall again appear,
Lost peace and glory be restored,
Lost innocence—so long ignored;
And God shall tabernacle here.

Hail, holy light! Hail, promise sure!
With hope before us such as this,
An open gateway into bliss,
Earth's trials we can well endure.

Oh, Eden! goal of all our hopes;
Oh, tree of life! oh, crystal stream,
Bright in His smiles who reigns supreme;
Oh, mount of bowers and sunny slopes!

Oh, happy throngs of captives free!
Oh, streets of joy! oh, homes of peace!
Oh, welcome hour that brings release—
Our all is centered now in thee.

Take thy great power, O Lord, and reign!
For then shall ope the gates of day,
Sin, death, and darkness flee away,
And Eden bloom on earth again.

—ED.

STRENGTH FOR TO-DAY.

STRENGTH for to-day is all that we need,
As there will never be a to-morrow;
For to-morrow will prove but another to-day,
With its measure of joy and sorrow.

Then why forecast the trials of life
With such a sad and grave persistence,
And watch and wait for a crowd of ills
That as yet have no existence?

Strength for to-day—in house and home,
To practice forbearance sweetly—
To scatter kind words and loving deeds,
Still trusting in God completely.

Strength for to-day—what a precious boon
For the earnest souls who labor,
For the willing hands that minister
To the needy friend or neighbor!

—Sel.

Our Contributors.

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

"GO YE ALSO INTO THE VINEYARD."

BY MRS. E. G. WHITE.

EACH of us has a work to do in the vineyard of the Lord. Talents are committed to our trust, and we are responsible for the use we make of them. The Christian life does not consist merely in the exercise of meekness, patience, humility, and kindness. One may possess these precious and amiable traits, and yet be nerveless and spiritless, and almost useless when the work goes hard. Such persons lack the positiveness and energy, the solidity and strength of character, which would enable them to resist evil, and would make them a power in the cause of God.

Jesus was our example in all things, and he was an earnest and constant worker. He commenced his life of usefulness in childhood. At the age of twelve he was "about his Father's business." Between the ages of twelve and thirty, before entering upon his public ministry, he led a life of active industry.

In his ministry, Jesus was never idle. Said he, "I must work the works of Him that sent me while it is day; the night cometh, when no man can work." The suffering who came to him were not turned away unrelieved. He was acquainted with each heart, and knew how to minister to its needs. Loving words fell from his lips to comfort, encourage, and bless; and the great principles of the kingdom of heaven were set before the multitudes in words so simple as to be understood by all.

Jesus was a silent and unselfish worker. He did not seek fame, riches, or applause; neither did he consult his own ease and pleasure. When the day's labor was done, and he had dismissed his disciples that they might seek needed rest, he often retired to the lonely mountain or the silent grove, and spent the night in prayer, offering up his petitions with strong crying and tears. Not for himself were these vigils kept, but for those he came to save. He was standing between the living and the dead; his heart was moved with compassion for those who "fainted, and were scattered abroad, as sheep having no shepherd."

Our Saviour went about doing good. He did not shirk care and responsibility, as many do who profess to be his followers. There are positions which they could fill to acceptance, and where they could do good work for God and their fellow-men; but they shrink from the work, for it would cost them pains and effort to do it well. If they were sure their work would be perfect, and they should receive only praise, they might be induced to take it up; but their hearts are filled with pride, and they will run no risks of failure and blame. They will not endure hardness as good soldiers of Christ Jesus, and so are weak where

they might be strong. Were Jesus upon earth now, he would say to thousands whose names are on church-books, "Why stand ye all the day idle?" "Go ye also into the vineyard."

Every Christian should study the life of Christ, and should labor as he labored, with the same unselfishness and devotion that characterized his whole life, from his cradle in the manger to the cross of Calvary. The claims of Christ upon our service are new every day. However complete may have been our consecration at conversion, it will avail us nothing unless it be renewed daily; but a consecration that embraces the actual present is fresh, genuine, and acceptable to God. We have not weeks and months to lay at his feet; to-morrow is not ours, for we have not yet received it; but to-day we may work for Jesus. To-day we may lay our plans and purposes before him for his inspection and approval. Work, then, while it is day, remembering that the "night cometh, wherein no man can work." This is God's day, and you are his hired servant. No matter how far his plans and purposes may be from harmonizing with yours, you should do his bidding, answer every call, patiently take up every duty lying in your path.

On the part of every member of the church, there should be patient continuance in well-doing. Ministers have their work to do; but they cannot do that of the lay-members. God wants workers in his vineyard, and every one who has become a partaker of the heavenly gift is under obligation to respond to his call. There is unused talent among us, which should be employed in ministering to others. Some with limited talents are doing a far greater work than others who pride themselves upon their intellectual gifts. God will accept the efforts of those who put to good use the ability which he has given them, and they will be rewarded by and by according to their works.

Many admire the broad, deep river which moves majestically in its onward course to the ocean. It is worthy of admiration; for it is doing its appointed work. But what of the thousand rivulets from the mountain side, which help to swell this noble stream? It is true that they are small and narrow; but they are indispensable, for without them the river could not exist. They are unitedly doing their appointed work in fertilizing the earth; their path through fields and meadows can be traced by the living green that lines their banks. Thus they are carrying out God's plan, and adding to the prosperity of the world. The mighty river has worn for itself a channel through the everlasting hills; but in its place the brook is as necessary as the river.

We are not all called to do some great work. We may not all be engaged in laying large plans, in doing something that will make self prominent. There are small places to be filled, little duties that must be done; and much depends on faithfulness in these minor things in binding together and making effective the larger work. If the small duties are overlooked or neglected, the large plans will not accomplish the results designed, because the details upon which success depends have not received due attention.

Sons and Daughters of God, p.

Christ says, "He that is faithful in that which is least is faithful also in much; and he that is unjust in the least is unjust also in much."

Men are needed who will work with an eye single to the glory of God. Simplicity of faith is a power in the believer. It will give him the mind that was in Christ, and make him a burden-bearer in the cause of God. There are some who are ready to bear burdens and responsibilities that some one must take,—some who shirk in no place. Yet there are comparatively few real workers, not one where there should be a hundred.

The work of God calls for young men who are not self-sufficient and boastful,—young men who study their Bibles and are honest and God-fearing. Volunteers are needed who will respect gray hairs and honor those whom God honors, and who will not feel insulted if they receive counsel from men of experience. Such men will be earnest workers; for their motive power will be love to God, and interest in their fellow-men. They approach the Lord's standard of manhood, and with the divine blessing on their capabilities they may reach a high degree of mental and moral excellence. To be a man that God can approve and use in his cause, is honor enough for any human being. Office, wealth, position, sink into insignificance in comparison.

Any young man is wanting in his duty to himself if he fails to meet the purposes of God by improving and enlarging his faculties. The mind is the best possession we have; but it must be trained by study, by reflection, by learning in the school of Christ, the best and truest educator the world has ever known. The Christian worker must grow. He must build up a character for usefulness; he must educate himself to endure hardness, and to be wise to plan and execute in the work of God. He must be a man of pure mind and conversation,—one who will abstain from every appearance of evil, and give no occasion for reproach through his heedless ways. He must be truthful at heart; in his mouth there must be no guile.

But how imperfect and one-sided are the characters of many who profess godliness. They show that as pupils in the school of Christ, they have learned their lessons very imperfectly. Some who have learned to imitate Christ in meekness, have not learned his diligence in doing good. Others are very active and zealous; but they are boastful; they have never learned humility. Still others who are diligent, leave Christ out of their work. They may be social and pleasing in their manners, as was Jesus, the sinner's friend; they may evince sympathy and love for their fellow-men; but their hearts are not centered on the Saviour, and they have not learned the language of heaven. They do not pray as Christ prayed: they do not place his estimate upon souls. They know nothing of his self-denying life; they have not learned to endure inconvenience and hardship in their efforts to save souls from ruin.

However zealously the truth may be advocated, while the every-day life and character do not testify to its sanctifying power, it will avail nothing. Such a course hardens the heart, and narrows the mind to a form of godliness without the power. Some who profess the truth, but know nothing of the transforming work of grace in the heart, become egotistical, critical, harsh, and repulsive. Others become plastic and yielding, and bend this way and that to please every one. When the heart is changed from sin to holiness, there will be a fear of offending God. Such a work of grace will prompt men to do justly, to love mercy, and to walk humbly with God. In their work as ministers, it will enable them to develop firm, decided principle, which cannot be bribed or swayed from integrity to obtain any earthly good.

The minister, as a laborer for God and a

representative of Christ, is under sacred obligations to be an example to the flock of which he is an under-shepherd. He should care in a special manner for the sheep of his fold; he should watch for souls as they that must give an account. But all who love Jesus in sincerity and truth will be workers in his vineyard. It is one of the great sins of the church that there are so many who are doing nothing. They are cumberers of the ground,—withered branches, bearing no fruit. They do not exert a healthful influence in the church; for their spirit and example are contagious, and the lame are turned out of the way. Idlers in the church are Satan's most efficient helpers.

I have tried to present before you, dear brethren and sisters, the necessity of personal effort to save souls. Each individual member is responsible for the prosperity of the church. The world is full of work for the Master. Every day brings its burden of care and responsibility; and if just one neglects the work assigned him, some sacred interest suffers.

The Lord keeps a complete list of his workers, and in Bible history he has given us the names of a few. Among those who were faithful stewards are Abraham, Joseph, Moses, Elijah, Daniel, Nehemiah, John, and Paul. These cases are recorded for our instruction, that we may imitate their virtues. The workers in the vineyard of the Lord have the example of the good of all ages to stimulate them. They have to encourage them the love of God, the ministration of angels, the sympathy of Jesus, and the hope of winning precious souls to shine forever as stars in their crown of rejoicing. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

THE PARTING OF THE YEARS.

BY MARY A. STEWART.

Two Years stand face to face,
The Old Year and the New;
A gulf is fixed between,
And neither may pass through;
But Memory spans the chasm wide,
And they clasp hands as they divide.

The Old Year and the New stand face to face; but between them lies a gulf that neither may pass. Regretfully the Old Year feels his youth is gone; and as he lingers yet, so loth to leave the mirth and pleasure that would not let him realize he was growing old, Memory spans the chasm; and over the frail but firm structure, the two Years clasp hands for one brief moment, ere they part forever.

Just one moment they stand there, the New Year scanning the face of the Old, as if to find a key to the mysteries of the future; but whatever there may have been of joy or sorrow in the Old Year's life, it is locked within his heart, and Memory will not reveal her hidden things at the New Year's bidding.

And now they part. The New Year goes to seek his earth home, to give to every life its measure of grief or joy. The joy he gives out gladly; but the sorrow—ah! it is not his to measure this. A mightier Hand has mixed the cup, and he must deal it out.

Sad Old Year! With hands outstretched toward the New, he steps back from the chasm, and enters the land where Memory has her home. She leads him on, over beautiful hills and through somber valleys; and as they go, he seems to hear voices familiar, and see forms fitting here and there among the trees. He turns to speak, or give them friendly greeting, but they are not there,—'twas only a fantasy of his bewildered brain. Now he seems borne along by invisible hands to a home of plenty. Strangely familiar is all around him; and as he raises his hand to bless the happy circle, it vanishes, and he is alone with Memory.

Thus it is he journeys on, half awake, half dreaming, and all bewildered, peopling the

sunlit hights and the dark, damp valleys with the forms he once loved and cherished.

Farther and farther into the heart of the forest he goes. One by one the faces disappear, and the events of his earth-life are left behind. His feeble limbs scarce bear the weight of his wasted form. He reels and staggers on the borders of this enchanted land; but he cannot stop. His sight fails; his ears refuse to hear the sounds he loves so well. Poor, lone Year, so art thou passing away forever from our view.

The border is reached. Memory may no longer guide his trembling footsteps. Alone, sad, weak, and nerveless, he sinks into his grave in the dreary land of forgetfulness.

THE OLD YEAR AND NEW.

BY MRS. M. P. VEYSEY.

The old year's gone forever, no longer can it stay;
The few short months of '84 have quickly fled away:
While all its sunny hours, its shadows dark and drear,
Have swiftly sped before the tread of another glad new year.

We're on the ocean sailing, our hark is ne'er at rest;
Now tossed by angry billows high, now lulled upon its breast.
We're lost in sad reflection; the scenes that come and go
Are passing now before us with their funeral step and slow.

Oh, the thoughtless words we've spoken, the deeds we've
left undone;
"We have not walked with Jesus,"¹ this is the bitter sum.
Thou tender, loving Saviour, in shame we bend the knee,
Oh strengthen us from Zion²—we then shall mighty be.

We praise thee, loving Father, our voyage will soon³ be o'er;
Soon we shall rest forevermore on yonder peaceful shore.
By faith we see the city;⁴ its battlements how fair!
The king in beauty⁵ we behold, and all his glory⁶ share.

Lord Jesus, mighty Captain,⁷ our pilot o'er life's sea,
Into the unknown waste before, we calmly sail with thee.
O Holy Father, grant us to do⁸ thy righteous will,
Amid the storm and breakers wild to hear thy "Peace,
be still."

¹ 1 John 2:6. ² Ps. 20:2. ³ Heb. 10:37. ⁴ Rev. 21:10-27. ⁵ Isa. 33:17. ⁶ John 17:22. ⁷ Heb. 2:10. ⁸ Phil. 2:10. ⁹ Mark 4:39.
Battle Creek, Mich., Jan. 1, 1885.

THE TEMPLE IN HEAVEN.

BABYLON TESTIFIES AGAINST HERSELF.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—When we parted yesterday evening, I promised to give you some external proofs which would go to establish the proposition that the Protestant churches had experienced a moral fall. Perhaps it would have been better had I styled these proofs *internal* instead of *external*, since they will be drawn largely from the confessions of persons belonging to those churches, and therefore competent to bear witness respecting their inner life. If you will hand me from the book-case yonder, Maud, a little work entitled "The Three Messages of Revelation 14, 6-12," I will read you a few extracts which are pertinent to the question before us. The author of the work was Eld. J. N. Andrews. He was a participant in the '44 movement, and knew whereof he wrote. I will begin here on page 52, as it will give you a connected and intelligent idea of the manner in which the second angel's message began to be preached, and the results that followed:—

"The preaching of the hour of God's Judgment and the immediate coming of the Lord, was at once the test of the church, and the means by which she might have been healed. It was the test of the church, in that it showed that her heart was with the world, and not with her Lord. For when the evidences of his immediate advent were set before her, she rejected the tidings with scorn, and cleaved still closer unto the world. But it might have been the means of healing her. Had she received it, what a work would it have wrought for her! Her unscriptural hope of a temporal reign, her false view of a second advent, her unrighteous justification of oppression and wickedness, her pride and conformity to the

world, would all have been swept away. Alas, that this warning from Heaven was rejected!

"The last means that Heaven had in store to heal Babylon having failed, God gave her up to her own heart's desire. It is well known that in immediate connection with the proclamation of the hour of God's Judgment, the announcement of the fall of Babylon was everywhere made throughout our land. Its connection with the advent message is well expressed by the following from Eld. Himes, dated McConnellsville, O., Aug. 29, 1844:—

"When we commenced the work of giving the 'midnight cry' with Bro. Miller in 1840, he had been lecturing nine years. During that time he stood almost alone. But his labors had been incessant, and effectual in awakening professors of religion to the true hope of God's people, and the necessary preparation for the advent of the Lord; as also the awakening of all classes of the unconverted to a sense of their lost condition, and the duty of immediate repentance and conversion to God as a preparation to meet the Bridegroom in peace at his coming. These were the great objects of his labor. He made no attempt to convert men to a sect, or party, in religion. Hence he labored among all parties and sects, without interfering with their organization or discipline, believing that the members of the different communions could retain their standing, and at the same time prepare for the advent of their King, and labor for the salvation of men in these relations until the consummation of their hope.

"When we were persuaded of the truth of the advent at hand, and embraced the doctrine publicly, we entertained the same views and pursued the same course among the different sects, where we were called in the providence of God to labor. We told the ministers and churches that it was no part of our business to break them up, or to divide and to distract them. We had one *distinct object*, and that was to give the 'cry'—the warning of the 'Judgment at the door,'—and to persuade our fellow-men to get ready for the event. Most of the ministers and churches that opened their doors to us and our brethren who were proclaiming the advent doctrine, co-operated with us till the last year. The ministry and membership who availed themselves of our labors, but *had not* sincerely embraced the doctrine, saw that they must either go with the doctrine, and preach and maintain it, or in the crisis which was right upon them, they would have difficulty with the *decided and determined believers*. They therefore decided against the doctrine; and determined, some by one policy, and some by another, to suppress the subject. This placed our brethren and sisters among them in a most trying position. Most of them loved their churches, and could not think of leaving. But when they were ridiculed, oppressed, and in various ways cut off from their former privileges and enjoyment, and when the 'meat in due season' was withheld from them, and the siren song of 'peace and safety' was resounded in their ears from Sabbath to Sabbath, they were soon weaned from their party predilections, and arose in the majesty of their strength, shook off the yoke, and raised the cry, 'Come out of her, my people!'

"This state of things placed us in a trying position; (1) because we were near the end of our prophetic time, in which we expected the Lord would gather all his people in one; (2) we had always preached a different doctrine, and now that the circumstances had changed, it would be regarded as dishonest in us if we should unite in the cry of separation and breaking up of churches that had received us and our message. We therefore hesitated, and continued to act on our first position until the church and ministry carried the matter so far that we were obliged in the fear of God to take

a position in defense of the truth and the down-trodden children of God."

In what I have just read, you have the history of the steps that led to the separation of the Adventists from the orthodox sects, and the proclamation of the message respecting the fall of Babylon. More than fifty thousand believers came out of the nominal churches at that time, who have since maintained a separate existence. If they were justified in so doing, we would naturally expect that the churches from which they withdrew would furnish in their subsequent history evident tokens that they had provoked the Divine displeasure by opposing the work of God and denouncing those who had engaged therein. That they did so, and that from the very point where they began to persecute men and women whose only offense consisted in their belief in the near advent of the Lord, I will now demonstrate by reading certain extracts from several leading publications of that time. I will begin with one on page 54 of this book:—

"The *Christian Palladium* for May 15, 1844, speaks in the following mournful strains: 'In every direction we hear the dolorous sound, wafting upon every breeze of heaven, chilling as the blasts from the icebergs of the North, settling like an incubus on the breasts of the timid, and drinking up the energies of the weak, that lukewarmness, division, anarchy, and desolation are distressing the borders of Zion.'

"The *Religious Telescope* of 1844 uses the following language: 'We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction (for an affliction every one that loves Zion must view it). When we call to mind how few and far between cases of true conversion are, and the almost unparalleled impenitence and hardness of sinners, we almost involuntarily exclaim, Has God forgotten to be gracious? or is the door of mercy closed?'

"About that time proclamations of fasts and seasons of prayer for the return of the Holy Spirit were sent out in the religious papers. Even the *Philadelphia Sun* of Nov. 11, 1844, has the following: 'The undersigned ministers and members of various denominations in Philadelphia and vicinity, solemnly believing that the present signs of the times,—the spiritual dearth in our churches generally, and the extreme evils in the world around us,—seem to call loudly on all Christians for a *special season of prayer*, do therefore hereby agree by Divine permission, to unite in a *week of special prayer to Almighty God* for the outpouring of his Holy Spirit on our city, our country, and the world.'

"Prof. Finney, editor of the *Oberlin Evangelist*, Feb., 1844, says: 'We have had the fact before our minds, that in general, the Protestant churches of our country, as such, were either apathetic or hostile to nearly all moral reforms of the age. There are partial exceptions, yet not enough to render the fact otherwise than general. We have also another corroborated fact,—the almost universal absence of revival influence in the churches. The spiritual apathy is almost all-pervading, and is fearfully deep; so the religious press of the whole land testifies. Very extensively, church members are becoming devotees of fashion, joining hands with the ungodly in parties of pleasure, in dancing, in festivities, etc. But we need not expand this painful subject. Suffice it that the evidence thickens and rolls heavily upon us, to show that the churches generally are becoming sadly degenerate. They have gone very far from the Lord, and he has withdrawn himself from them.'

You will observe that all of the testimonies that I have been reading to you are from sources such as to preclude the possibility either of bias against the churches or ignorance respecting their true condition. It is sometimes objected that the revivals that have occurred

among the orthodox sects since the time the quotations given above were written, about 1844, prove that the spiritual dearth that then characterized the churches was brief in its duration. The notable awakening of 1858 in particular has been cited in support of this theory. That there were very extensive revivals at that time cannot be questioned. It must be admitted, however, that they seemed to mark a new departure in the experience of the Christian world, so far as results are concerned. No doubt there were many genuine conversions at that time; but it is equally undeniable that the great mass of the so-called converts had a very superficial and unsatisfactory experience. Let me read you on this point a few paragraphs from several leading denominational organs. Here is something from the *Congregationalist* of 1858:—

"The revival piety of our churches is not such that one can confidently infer, from its mere existence, its legitimate, practical fruits. It ought, for example, to be as certain, after such a shower of grace, that the treasures of our benevolent societies would be filled as it is after a plentiful rain that the streams will swell in their channels. But the managers of our societies are bewailing the feebleness of the sympathy and aid of the churches.

"There is another and sadder illustration of the same general truth. The *Watchman and Reflector* recently stated that there had never been, among the Baptists, so lamentable a spread of church dissensions as prevails at present. And the sad fact is mentioned that this sin infects the very churches which shared most largely in the late revival. And the still more melancholy fact is added, that these alienations date back their origin, in most cases, to the very midst of that scene of awakening. Even a glance at the weekly journals of our own denomination will evince that the evil is by no means confined to the Baptists. Our own columns have, perhaps, never borne so humiliating a record of contentions and ecclesiastical litigations as during the last few months."

Perhaps the authorities that I have read thus far are ample for the purpose of proving that from 1844 to 1858 there was a steady decline in the spirituality of the popular churches of this country. With their history from the latter date down to the present time, you, Mr. Thoughtful, are familiar. Maud is not old enough to recollect anything about the condition of things at the time in question. Indeed, she was not then born. I think that your own observation, Mr. Thoughtful, will satisfy you that I am correct when I say that the spirituality of the churches of to-day is not to be compared with that of a quarter of a century ago. You, doubtless, are aware also that the comparison would be much more unfavorable were it to be instituted between the churches of our time and those of fifty years ago. Nowhere is the contrast more apparent than in the Methodist denomination, to which you belong. At the period in question, they were still enjoying the benefits of the great awakening which was inaugurated by John Wesley and others. They were humble, simple-minded, and devout. The line of demarkation between them and the world was sharply defined. In dress, gravity of manner, and daily walk, they gave evidence that they were the disciples of the humble Nazarene. How changed to-day! Now they have so far departed from their original simplicity that they cannot be distinguished from other churches, and hardly from the world. This degeneration is so manifest that already several smaller communions have separated themselves, in the hope that they might be able to bring back the power and piety of the early days of Methodism.

Mr. T.—What you say, Mr. Biblist, about the Methodist church is, alas! too true. The more devout among our members deplore the present situation, and long for a better state of

things. This is particularly true of our aged brethren and sisters, whose experience dates back to the time to which you have referred. I am not yet quite prepared to accept your explanation of the matter; but I cannot deny that the present condition of things among our people presents features that are very discouraging and very hard to explain.

Mr. B.—Do not understand me, Mr. Thoughtful, as arguing that the Methodist church is in a more deplorable condition than the other orthodox denominations. Indeed, I think it will compare very favorably with them. I have mentioned that communion in particular for two reasons: first, because they were at the climax of their spiritual power in the first part of this century; secondly, because you, being a member of that persuasion, are acquainted with their history and their religious condition at the present time. We will consider this matter further at our next sitting.

The Sermon.

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

THE PARABLE OF THE TEN VIRGINS.

BY THE EDITOR.

TEXT: Matt. 25: 10: "And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut."

If there is one point in the Christian's experience which is of supreme importance, a moment which he should contemplate with the profoundest interest and concern, it is that hidden line that marks the limit of his probation, that moment which decides his eternal destiny.

"There is a time—we know not when;
A point—we know not where;
That marks the destiny of men,
To glory or despair."

Such a moment is brought to view in the text. A certain class, there represented as ready, go in with the bridegroom to the marriage; and then the door is shut; and afterward, when another class come and seek admittance, they cannot find it.

Is it possible for us to understand our relation to this decisive moment, and to know when we are drawing near thereto?

In the great advent movement of forty years ago, this parable was instinctively turned to as one which had a vital connection with the movement, and illustrated its principal features. It was given that prominence and importance to which its evidently solemn truths entitle it. The Adventists of that day well understood the general scope of the parable; and although they had not then light sufficient to discern the real meaning of one of its essential features, they had an application for it all, and used it with wonderful effect. We hear not so much about it now. Further light was needed to a full understanding of it, and the subject has grown, to those who have rejected that light, darker and darker. The disappointment of the passing of the time threw them into confusion; their misapplication of the parable threw them into still worse confusion. They have lost their bearings; and, locating in the future what belongs to the past, they now look for the fulfillment of events which they will ever expect in vain; for they are already accomplished.

There is just one key to the solution of this parable, just one subject which explains it; but only one people have as yet been willing to receive the light on this subject. The subject to which we refer is that of the sanctuary, and the people are the Seventh-day Adventists. When we say that Seventh-day Adventists are the only ones who can explain this parable, it is simply saying that they have adopted the only position on the subject of the sanctuary

which makes its explanation possible; for without a correct view of the sanctuary question it is no more possible to explain the parable of the ten virgins than it would be possible to explain the movements of the heavenly bodies without a knowledge of the Copernican theory of the solar system. But that Seventh-day Adventists can explain the parable, and make an application of all of its solemn and important lessons, it is the purpose of these remarks to demonstrate.

The intuitions of believers in 1844, as to the importance of this parable, were correct. The occasion, the subject, the speaker, all show this. It follows that discourse in Matt. 24, which is justly termed, "Our Lord's great Prophecy." It is designed to illustrate the experience of the church in connection with the doctrine of the second coming of Christ; for to this point, as its ultimate object, the whole of Matthew 24 is devoted. We are taken down step by step through the whole dispensation from the first to the second advent of the Saviour. The chapter closes with the church standing in the last generation ever to live on the earth, and with a warning against the danger and doom of the evil servant who says in his heart, "My Lord delayeth his coming." "Then" says the opening sentence of the parable, "shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom." The expression "kingdom of heaven" is here used, as in many other instances in the New Testament, to denote the work of the gospel among men; as in the parable of the net, the mustard seed, the leaven, etc. And by it we are taught that at the time referred to, the experience of the church in the advent movement might be likened to the events of an eastern wedding.

The time and the circumstances being thus clearly defined, let us look at the movements connected with an eastern marriage ceremony, and also at the experience of the church at the time when the coming of Christ is drawing nigh, and mark what events in the latter we are instructed to look for by the illustrations of the former.

The first movement was on the part of the bridegroom, who came with a procession, with torches, timbrels, and song, to the place of the marriage. Meanwhile virgins were waiting to greet him on the way, and join the procession to the appointed place. If there chanced to be some delay on the part of the bridegroom beyond the hour when he was expected, the virgins would naturally incline to drowsiness as they waited, and suffer their lights to grow dim. But when the procession did finally come, they were to proceed with them to the common destination. The householder who made the wedding, provided each guest with a suitable garment in which to appear at the ceremony, called the "wedding garment." And in these garments the guests, having reached the appointed place, were to array themselves. A suitable time being given for this purpose, the master came in to examine them to see if all had complied with the regulations, and were properly arrayed in the wedding garment; then the marriage took place, and the prolonged festivities of the marriage feast in due time followed.

Such were the essential features of an eastern marriage; and through these Christ would instruct us in regard to certain positions which he is to fill, and certain experiences through which the church is to pass in connection with his second coming. First, he is the divine Bridegroom; secondly, there is a definite object called "the bride;" thirdly, there is coming a specific time when a union is to be consummated between the two, called "the marriage of the Lamb;" fourthly, there is a season of joy and heavenly entertainment to follow, called "the marriage supper of the Lamb;" but fifthly, this season immediately follows the

redemption of God's people (Rev. 19: 1-8), clearly implying that the marriage is, at least, closely connected with the coming of Christ; and sixthly, these events were to excite great interest among men, and cause a movement to be made which would be aptly illustrated by the going forth of virgins to meet the bridegroom at an eastern wedding.

Having now before us the events and the actors concerned in these events, it remains that we locate them and trace, as far as we can, the fulfillment of the parable.

As Christ is the bridegroom, and the leading event of the parable is the coming of the bridegroom, it follows that the virgins represent the church; for the church are the ones to be interested in, and to make preparations for, that event. When Mr. Miller and his co-laborers, at the beginning of the present generation, preached that the Saviour was soon to appear, the church arose, took their lamps—the word of God—and went forth to meet him. This "going forth to meet him" of course implies only the attention that would be given to the subject of the coming of the Lord, and the requisite work of preparation for that event. Ten virgins are introduced to represent the whole body of believers, as that was, perhaps, the usual number who acted this part in the eastern wedding. The fact that just five of these virgins were said to be foolish, shows that no definite proportion was designed to be expressed between the wise and foolish; inasmuch as this is the only division which would not seem to denote definiteness. The foolish virgins, that is, that part of the professed believers in the advent movement represented by them, took no oil in their vessels with their lamps; they had only the oil with which their lamps were first filled; but nothing to replenish them with, when the first supply was exhausted; in other words, they had only the first impulses to carry them forward in the work; the motives by which they were impelled into it were not true and genuine, and they had not the grace to stand should delay occur and a special strain be made upon their endurance.

"While the bridegroom tarried, they all slumbered and slept." There could not be even a seeming tarry on the part of the bridegroom, until some definite point of time, at which he was expected to appear, had been reached and passed. This shows that in this movement there would be a definite time set for the Lord to come; but the time would pass by, and there would be a seeming delay in his appearing. It was precisely so in the advent movement. The close of the year 1843, Jewish time, which ended with the first new moon after the vernal equinox in 1844, according to our calendar, was fixed as the date which would not pass before the Lord would come. When that time did pass, more or less uncertainty and confusion followed. Those engaged in the movement, being thrown by this unexpected occurrence into a condition of doubt and perplexity, naturally began to lose their faith and zeal. They all slumbered and slept.

"And at midnight there was a cry made, 'Behold the bridegroom cometh; go ye out to meet him.'" The use of the term "midnight" clearly implies that the period of waiting would be a time of darkness; and in the very midst of that darkness, a cry would be raised, "Behold the bridegroom cometh." This must be owing to some new evidence which would spring up, and some new tokens which would appear, to show that the delay was soon to end, that the bridegroom was indeed coming, and that the cry should accordingly be made. Three months from the passing of the time in the spring of 1844 passed by. With every declining day the doubt and uncertainty and darkness of the situation increased. The midsummer of 1844 was reached—and then occurred a movement which is a phenomenon among religious revivals. All at once was

heard in different parts of the land, the cry, "Behold the bridegroom cometh, go ye out to meet him,"—a cry raised by men simultaneously, although they knew nothing of each other's movements. The result was a sudden awakening and as powerful a spiritual work as has, perhaps, ever appeared in the Christian church. It will be of interest, as it is also necessary to an understanding of the subject, to inquire into the causes which led to this movement.

In this tarrying time the Adventist leaders had not been idle. Men of clear minds and careful thought (and there were not a few educated and able men among them), were earnestly seeking to solve the mystery of the delay. They suddenly discovered new light—some on the prophetic periods, others on the types of the former dispensation, all of which threw light at once on their position. The great prophetic period, the termination of which was supposed to mark the time for the coming of the Lord, and which was the great foundation of the Advent movement, was the 2300 prophetic days (literal years) of Dan. 8:14: "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." It was proved beyond all contradiction that those days began in 457 B. C. An argument was then constructed, somewhat loosely as it now appears, as follows: "457 B. C., and 1843 A. D., together make 2300; therefore the days will terminate by the last day of the year 1843, Jewish time." They discovered that if they did end thus, they must have commenced with the very first day of 457 B. C.; for it takes 457 full years before Christ and 1843 full years after Christ, to make 2300. Further study showed that they did not begin with the first day of 457 B. C., but in the autumn of that year;* consequently their termination would not be reached till the autumn of the year following 1843; that is, the autumn of 1844. And inasmuch as the event to occur at the end of the days was the cleansing of the sanctuary, they looked back to the type, and found that the sanctuary was always cleansed on the tenth day of the seventh month; which again pointed to the autumn according to our calendar. Putting these facts together, they concluded that the days would end, not in the spring of 1844 as they had at first supposed, but the autumn of the year, on the 10th day of the 7th month, Jewish time, which in that year fell on the 22d of October. That day of that month was therefore set as the time when the days would end, and the sanctuary be cleansed. The sanctuary they supposed to be the earth, and that its cleansing would be by fire at the revelation of the Lord Jesus. Therefore the cry was raised, "Behold, the bridegroom cometh; go ye out to meet him;" and the whole church, like the virgins awakened by the cry at midnight, bounded to their feet as the proclamation rang through the land.

They were all aroused and trimmed their lamps, but the foolish had no oil in their vessels. Some did not seem to be able to enter into the movement with the earnestness, zeal, and joy that others experienced. They were told to go and buy for themselves; that is, to seek for themselves individually, the light and the blessing of the Lord. And it is a significant fact that this movement was just midway between the passing of the time in the spring of 1844, and the autumn of that year where it was finally ascertained that the days would end. The cry thus raised continued to be given with ever-increasing power, though all did not receive it, till that point of time was reached which had been set for the end of the days. "While they went to buy, the bridegroom came."

* The days were to date from the beginning of the work of restoring and rebuilding Jerusalem (Dan. 9:25); but Ezra and his company did not arrive at Jerusalem till the fifth month (Ezra 7:9); and certainly they could not have employed less than two months in locating themselves, and getting ready to build, which would carry the date into the seventh month.

Did the bridegroom come when the days ended? He certainly did not come to this earth as they had expected. But is it a coming on the part of Christ, in the clouds of heaven to this earth, which the parable brings to view? The question now to be answered is, "What is the coming of the bridegroom brought to view in the parable?" Is it the coming of Christ in the clouds of heaven? or does it point out some other event? Let it be marked, first of all, that the bridegroom in the parable was coming to the marriage. That, of course, illustrates the coming of Christ to that event which is called his marriage, or the marriage of the Lamb. But does the marriage of the Lamb take place upon this earth? By no means. Then his coming to the marriage is not his coming to this earth. When he comes to his people here, he returns from the wedding. Luke 12:36. Then his coming to the wedding is some other event. What is it?

To ascertain this, several other questions must be answered; namely, What is the bride? what is the marriage? and when, where, and how, is the marriage to be consummated? A word may be necessary in regard to a widespread misapprehension as to what constitutes the bride. Almost uniformly, in the religious world, the church is called the bride, because Paul uses the marriage relation to illustrate the union which exists between Christ and his church. If this be so, then the marriage of the Lamb has been going on ever since souls began to be united to him. But does any one believe this? No one can believe it, in view of the fact that the marriage of the Lamb is set forth in the Scriptures as a definite event to be accomplished in connection with the redemption of his people; for as they enter the joys of the glorified state, they sing, "Let us be glad and rejoice and give honor to him; for the marriage of the Lamb is come; and his wife hath made herself ready"—not, and we, as the bride, have made ourselves ready. Rev. 19:7. And certainly the church cannot be the bride in this parable; for here the church is represented by the virgins. The bridegroom does not come to marry the virgins; but the virgins go forth to meet him as he is coming to the marriage to take to himself another party which is called the bride.

The church not being the bride, we extend the inquiry, "What is the bride?" a step further. In Rev. 21:9, 10, John declares that one of the seven angels which had the seven last plagues (one who has to do with the closing scenes of this world's history) addressed him thus: "Come hither, I will show thee the bride, the Lamb's wife." Then the angel took him away to a high mountain, and showed him the city of God, the New Jerusalem, descending out of heaven from God. This city, then, is plainly called the bride; for we may be sure the angel did not mingle deception with the holy vision he was imparting to John.

To parry the force of this testimony, those who claim that the church is the bride, affirm that this city is merely a symbol of the church. But to make this city, with its four-square form, its foundation stones and wall, its gates and streets, its four outlooks toward the four points of the compass, its river and tree of life, and its throne of God and the Lamb, simply a figure of the church, is too great a paroxysm of mystification to be entertained by any at least for whom these remarks are intended; and we therefore dismiss at once this supposition. Moreover, John says that when this city comes down from God out of heaven, it is prepared as a bride adorned for her husband (Rev. 21:2); and Paul, speaking of the same city (Gal. 4:26) says that it is "the mother of us all." By the phrase "us all," Paul certainly means the church. We, then, are the children of that city, not the city itself. The children must not be confounded with the mother.

With this city, the Lamb, when he takes it as his own, is to be intimately connected. The Lamb's twelve apostles have their names upon its twelve foundation stones. Verse 14. The Lamb's people in twelve divisions have their names upon its twelve gates. Verse 12. The Lamb in connection with God is the temple of it. Verse 22. He is also the light of it. Verse 23. And the Lamb's book of life is the great register of the names of all those who are entitled to enter therein. Verse 27. And above all, and over all, is the throne of the Lamb from which proceeds the river of life that makes glad this city of God. Rev. 22:1; Ps. 46:4. And the prophet Isaiah, addressing this city, as a representative of the new covenant, says: "Thy Maker is thy husband." Isa. 54:5. Paul, in Gal. 4:26, 27, applies this very prophecy to the New Jerusalem above, which is the mother of us all. Christ is the author of the covenant. He is the maker of the city. He is the husband of this city, which, in the illustration used to set forth the events connected with the carrying out of the great plan of salvation, is called the bride.

Having now learned from the testimony of the Scriptures who the bridegroom is, and also what the bride is, it is not difficult to tell what the marriage is—it is a special relation which these parties at some time enter into with each other. Is there, then, ever to come a time when Christ is to enter into such a relation with this city, and so receive it unto himself that the event may be called the marriage of the Lamb?—Most certainly; for this city is to be the grand metropolis of his future kingdom. There is his throne; and when he takes his throne, he receives the city as his own, the ornament and glory of the occasion when he is crowned King of kings and Lord of lords. As he therefore takes the kingdom when he takes the city, his marriage may be described as his reception of the kingdom. But he receives his kingdom before he comes in the clouds of heaven; for he represents himself in Luke 19:11, 12, by the nobleman who went away into a far country to receive for himself a kingdom and to return; so Christ has gone away to receive his kingdom and then return; and when he appears in the clouds of heaven, it is after he has been invested with royalty; for he is then seated upon the throne of his glory. Matt. 25:31. If therefore we can ascertain when, and under what circumstances Christ receives his kingdom, we can tell what the marriage is, and when he comes to it.

(Concluded next week.)

—Where life is more terrible than death, it is then the truest valor to dare to live.

—How beautiful is that simple prayer which it is said the Breton sailors are wont to utter when launching out upon the heaving ocean: "Keep me, my God; my boat is so small, and thy ocean is so wide!"

—Private prayer is the channel through which the Lord is graciously pleased to convey spiritual blessing to the soul. He knows all our wants; and, without our asking him, could supply them in the best manner and at the best possible time. But he will be inquired of by the house of Israel, to do for them according to the exceeding great and precious promises he has given.—*Hannah More.*

—Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves. So from day to day, from strength to strength, you shall build up indeed, by art, by thought, and by just will, an ecclesia of England, of which it shall not be said, "See what manner of stones are here," but "See what manner of men."—*Ruskin.*

Our Tract Societies.

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

LOST GOLD.

In dim green depths rot ingot-laden ships,
While gold doubloons, that from the drowned hand
fell,
Lie nestled in the flower's bell
With love's gemmed rings once kissed by now dead
lips.
And round some wrought-gold cup the sea-grass whips,
And hides lost pearls, near pearls still in their shell,
Where sea-weed forests fill each ocean dell,
And seek dim sunlight with their countless tips.
So lie the wasted gifts, the long-lost hopes,
Beneath the now hushed surface of myself.
In lonelier depths than where the river gropes
They lie deep, deep; but I at times behold
In doubtful glimpses, on some reefy shelf,
The gleam of irrecoverable gold.

—E. Hamilton Lee.

"SUNSHINE" AND SIGNS CANVASS.

It is now about thirty days since arrangements were made at the REVIEW Office for a combined offer of "Sunshine at Home" and the *Signs of the Times*. Had the General Conference been held, and this arrangement been made, two months earlier, no doubt ten times as much would have been accomplished by the first of January as has been accomplished in the thirty days. Our brethren were wholly unprepared to enter upon this canvass, but those who were at the Conference returned home full of courage and faith that something could be done. The call was made, and already there have been over ten thousand copies of "Sunshine" sold and delivered. This is quick work, considering that there were only thirty days before Christmas, in which to arrange for and do the canvassing.

It is very fortunate for the friends in New England that they had previously ordered and had had shipped to the New England Tract Society about four hundred copies. This helped them very much, though the books cost our Society about twenty cents more per copy than those purchased of the International Society; but the Society would rather sacrifice the eighty dollars which they paid on the four hundred books than to have been behind in the canvass and let the golden opportunity slip. What we lose financially we gain in getting interested readers. Over one thousand copies have been sold and delivered in New England since the General Conference. The work goes well, and the brethren are of good courage.

We hear encouraging words from different parts of the field. Under date of Dec. 18, Nebraska writes, "Our canvassers are now working for 'Sunshine' and the *Signs*. I think we will sell nearly, if not quite, one thousand copies. We are only afraid that the REVIEW Office will not be able to furnish us with books so we can fill our orders before Christmas." Indiana, ever ready for business with a good word, writes, Dec. 18: "We can report progress; we have five agents, and shall soon have many more. Eld. Bartlett has taken eighty-five orders in Indianapolis during the last few days, and has delivered fifty of them. I ordered from the Office, and paid for, some three hundred copies, which are now sold. At the rate we are now selling we shall dispose of a thousand by January. The book sells well. I do not see any reason why in a short time we cannot run up the *Signs* list to fifty thousand. We shall do our share, and pay for our 'Sunshines' as we order them. You may depend on Indiana; we will do what we can. I wish we could have commenced one month earlier; then we could have sold two or three thousand before Christmas." Illinois bears the following testimony: "Our canvass for the *Signs* and 'Sunshine' is now pretty well under headway. We shall probably use four hundred copies by New Year's, and perhaps more. The book is universally liked, and nothing but the exceeding hard times prevents a large sale. We do not mean to stop the canvass with the holidays; we see no reason why it cannot continue through the winter." Kansas reports: "We received two hundred and fifty 'Sunshines' day before yesterday, and to-day they are all gone but about fifteen copies. We hope to receive the next two hundred and fifty soon. We have several agents who are doing good

work, and we feel quite sure that a good work will be accomplished." From the Ohio Conference we have the following encouraging words: "'Sunshine' is selling fast, and we shall soon have one thousand off. We are of good courage; the prospects are better than they have been for some time. The Lord is working for us."

From New York we have received very encouraging words. When the "Sunshine" offer was made, Eld. E. E. Miles closed the school in Rome, and took the advanced class, numbering about twenty, to Utica, where they commenced to canvass for "Sunshine at Home." He there gave them lessons on canvassing, and a daily practical drill. They have had marked success, and the prospect is that much will be accomplished. Nearly every Conference in the country from which we have heard, writes encouragingly. God has gone out before us, and if we go forward in hope and faith, trusting in him, we shall soon see the subscription list of the *Signs* increased not only twenty thousand but fifty thousand. The International Society has already ordered twenty thousand "Sunshines" to be printed as soon as possible for this purpose, and we expect that before the summer of 1885 closes not less than fifty or seventy-five thousand "Sunshines" will have been used for this purpose.

S. N. HASKELL.

THE BUFFALO MISSION.

NEARLY a year has now passed since this mission was established, and a brief report of its work, visible results, and future probabilities may be of interest to all the friends of the cause. A very desirable location was secured, and suitable apartments for public reading and lecture rooms were furnished and opened about March 1, 1884. At that time the city missions were quite a new feature of our work, and no very definite plan of action had been devised. It was soon discovered that but few could be reached by the reading-room alone, and I began a course of lectures on the prophecies, endeavoring to call attention to our work by notices and short articles on present truth in the city papers. We did not suppose that much could be done in such a city as Buffalo by canvassing for our books and papers. Several who attended the lectures embraced the truth, which gave us courage; but only a few, comparatively, could be reached in this way. Then the canvass for the *Signs of the Times* was entered upon, with such success in obtaining subscriptions that we were all astonished to see how large a field for work had been opened. We now found that having a public reading-room and a well known location was a great help, enabling us to so gain the confidence of the people as to induce them to subscribe for our papers.

At the beginning of the tent season I was called to another field of labor, so that only a few Bible-readings or sermons have been given during the summer. Considerable missionary work was done on board vessels and boats, in hospitals, and in a general way; but the principal work was canvassing for the *Signs*. It has been fully demonstrated that this can be made successful. One canvasser took 107 subscriptions in two consecutive days. Another took 37 in one day, and 248 in ten days. All who made a thorough effort did well, so that about 1260 names of paying subscribers were secured. With the blessing of God the seed thus sown is already bearing fruit, and many things certainly indicate that much more can be done in a few months to come. Three have commenced to keep the Sabbath by reading, and now all my time could be employed in holding Bible-readings and doing missionary work from house to house. Others will also devote a part of their time to this part of the work, and we believe that many can be led to accept the truth. My heart is made tender as I see how some are hungering for the bread of life, and how eagerly they listen to an explanation of the word of God, which reveals the momentous events of the near future.

Dear brethren and sisters, we who have so much light can hardly realize the darkness that is over the minds of many concerning the character and work of God. Shall we not during the new year seek wisdom from above, and consecrate ourselves to this closing message? Especially do I hope that those in our Conference will remember us in

their prayers, and press the cause forward till all within our borders have heard the warning.

H. E. ROBINSON.

SEARCHING FOR THE LOST.

A MIXED multitude had assembled to hear the Saviour's straight testimony concerning the way of life. Among the many close things that he said, there was perhaps no saying that came more close to the hearts of the rich, proud Pharisees and scribes than the following: "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Our Lord gave them to understand that the true riches were not to be had unless sought after with the whole heart. He knew that they were laying up treasures on earth only to perish, and that their affections were so taken up with their earthly possessions that the only remedy lay in their disposing of their wealth. By transferring their treasure to heaven their hearts would follow after it. These opulent classes did not accept his teaching, and immediately sought to accuse him. They said, "This man receiveth sinners, and eateth with them." The Saviour, whose heart was always so full of love for poor fallen man, pitied their blindness. To more forcibly bring before their minds the object of his mission, he asked them this pertinent question: "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which was lost?"

The shepherd counts his sheep, and finds that one is missing. Only one is gone, yet he leaves the ninety and nine in the field, and goes to search for the lost. He tracks it across the desert and up the barren mountain, and there, on the farther side, exposed to the chilling winds and beating storm, lies the shivering, perishing sheep. Does he reason that it will perish anyway, and that it is of no use to try to save it? Oh! no. He lays it upon his shoulder, and with a light heart bears it back to the fold. Carefully he watches it day by day until it gains strength enough to feed with the others in the field.

The Good Shepherd desired to have the people understand that he was "searching for the lost." The rich and the poor were there. Only those who felt their helpless condition could be helped. The scribes and Pharisees felt themselves rich and increased in goods and in need of nothing; consequently they were the ones that must be left to perish. It was the leper in his distress, the lame and the blind in their despair, that cried out to the Mighty Healer of both soul and body, "If thou wilt, thou canst make me clean. Jesus, thou Son of David, have mercy on us." How willingly the Great Physician administered his healing balm! How the heart of the lonely leper must have beat with joy as the words of life fell from the Master's lips, "I will: be thou clean." Once more the racy flesh covered his shriveling, decaying form. Now he could mingle with his fellow-men without their fear of being contaminated. How he must have praised his benefactor, who so graciously and freely filled his blighted life with hope!

The great Redeemer loved to help the helpless. When he saw the penitent heart bowed down with grief, no words of condemnation were uttered, but he spoke words of hope to the desponding. He told them of his pardon so full and free. His great heart of sympathy was ever in search of the poor and needy. He loved to seek out the lost.

Dear reader, is it so with us? Are our hearts in the work? We have but a little while longer to search for the helpless wanderer. Are we watching for souls as they who must give an account? Oh! let us have hearts filled with love for the fallen race. Let us cultivate that unselfish love of our Saviour that does not reach its limits before the necessity of the case is met. It is the sick who need a physician; and the more deeply seated the disease, the greater need of help. Christ came to cheer the desponding, to raise the fallen, and to assist the poor. "Except ye have the spirit of Christ, ye are none of his."

E. HILLIARD.

—The only true living church is the missionary church. The heathen may lie under its own doors or they may be in far-off Africa. It must have a gospel to communicate.—*Christian Register*

The Sabbath-School.

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

LESSON FOR THE THIRD SABBATH IN JANUARY.

(See Instructor of Jan. 7, 1884.)

CRITICAL NOTES.

PARABLE OF THE TARES, MATT. 13: 24-30; 36-43.

Tares.—"A noxious plant of the grass family, supposed to mean the darnel, the '*infelix lolium*' of Virgil, now called Siwan or Zowan by the Arabs. It grows among the wheat everywhere in Palestine, and bears a great resemblance to it, while growing, so much so that before they head out the two plants can hardly be distinguished. The grains are found two or three together in a dozen small husks scattered on a rather long head. The Arabs do not separate the darnel from the wheat unless by means of a fan or sieve after threshing. If left to mingle with the bread, it occasions dizziness, and often acts as an emetic."—*Bib. Dic. of Am. Tract Soc.*

His enemy came and sowed tares.—"Roberts states that the exact counterpart of this nocturnal villainy may be found in India at the present day. A man wishing to do his enemy an injury, watches for the time when he shall have finished plowing his field, and in the night he goes into the field, and scatters *pandinella*, or 'pig-paddy.' 'This, being of rapid growth, springs up before the good seed, and scatters itself before the other can be reaped, so that it will be some years before the poor owner of the field can rid the soil of the troublesome weed.'"—*Hand-Book of Bible Manners*, etc.

Mammon, Matt. 6: 24.—"A Chaldee name of a deity supposed to preside over wealth; wealth, riches."—*Greenfield*. "A word for riches, which our Lord beautifully represents as a person whom the folly of men had deified.—*Emphatic Diaglott*. MATTHEW 25: 46: "On the duration of the punishment brought to view in the text, we take no issue. It is to be eternal; but what is to be its nature?—The text says, Everlasting punishment; popular orthodoxy says, Unending misery; the Bible, in other places, says, Eternal death.

"Is death punishment? If so, when a death is inflicted from which there is to be no release, that punishment is eternal or everlasting. Then the application of this scripture to the view we hold is very apparent. The heathen, to reconcile themselves to what they supposed to be their inevitable fate, used to argue that death was no evil. But when they looked forward into the endless future of which that death deprived them, they were obliged to reverse their former decision, and acknowledge that death was an *endless injury*."—*Nature and Destiny*, p. 327. "Augustine says: 'The laws do not estimate the punishment of a criminal by the brief period during which he is being put to death, but by their removing him forever from the company of living men.'"—*Ib.*, p. 328.

LUKE 20: 35, 36: Perhaps this passage may be best explained by a paraphrase: But they which in the *investigative Judgment* shall be accounted worthy to obtain that eternal world and the first [so Alford] resurrection,—that which is out from among the dead ones,—neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels, being immortal like them; and are the children of God and therefore partakers of the divine nature; and this intimate relation exists because of their being children of the resurrection.

ROMANS 6: 23: *Death*.—The original of this word is *thanatos*. Classical Greek lexicons give it no other meaning than natural or violent (but always literal) death. Certain New Testament lexicons, however, such as *Greenfield's* and *Robinson's*, give as a second definition "unhappiness, misery, condemnation, punishment." Of course these men believed that the punishment of the wicked is not literal death, but eternal misery; hence their natural tendency to invent such a meaning for the word *thanatos* (death) where it is used to describe the fate of the wicked as would conform to their theology. Let it be remembered that outside of

the Bible no such meaning was attached to this word; but in the Septuagint and the New Testament, where it is used with reference to the punishment of the wicked, they say it means unhappiness, etc. Now let the reader carefully examine the texts which they produce as examples of this use of the word; and I feel sure he will see that in every one of them death might have its literal, natural meaning, unless he persists in believing the soul is immortal and cannot die. These are the texts: Deut. 30: 19; Prov. 11: 19; 12: 28; Isa. 25: 8; John 8: 51; Rom. 6: 16, 21, 23; 7: 5, 10; 8: 2, 6; 2 Cor. 2: 16; 3: 7; 2 Tim. 1: 10; Heb. 2: 15; Jas. 5: 20; Rev. 2: 11; 20: 6, etc.

2 THESSALONIANS 1: 9: A literal translation of this passage is very forcible: Who a just penalty shall pay,—destruction age-lasting from the face of the Lord, and from the glory of his strength. The view that "from the presence of the Lord" points out the cause of the destruction of the wicked, just as the same expression in Acts 3: 19 denotes the cause of the refreshing there referred to, is advocated by such commentators as Chrysostom, Bengel, Dr. Wette, Ewald, Hoffman, etc. The revised version translates, "Who shall suffer punishment, even eternal destruction," etc.

C. C. L.

TEACHING HINTS.

ALL teachers readily admit the importance of knowing *what* they are to teach, even though they may not always act in harmony with that admission; not so many realize the necessity of knowing *whom* they are to teach; nor do teachers bestow as much thought as they ought upon the matter of *how* they are to teach. No teacher should go before his class until he has earnestly and repeatedly asked and answered the question, How shall I teach this lesson? The answer to this question will vary according to the circumstances of different classes; hence the following hints are given, not for you to follow exactly, but as suggestions to help you in forming a plan for the teaching of your individual class.

To secure the attention of all at the outset, you might ask as a general question, Who can name the first passage of scripture in the lesson? Glance swiftly around the class, and call upon the least attentive scholar for an answer. Give the substance of the passage. Henry. What truth is it quoted to prove, William? Here you may introduce some of the questions as given in the lesson, if you like. Do not dwell too long upon the beginning, but hasten on to the most important passages. There will be a number of these probably, and you should determine beforehand what will be the most important points to dwell upon in your class. As you pass along, emphasize the facts that the Bible recognizes but two classes of people in the world, that there is no middle ground, that no one can belong to both these classes at the same time, and that a separation will soon take place. These points furnish material for excellent practical instruction, and bring you to a very important part of the lesson; namely, the character borne by these two classes, and their final separation. Let their characters be dwelt upon, and the different points brought out by questions and answers. Or call upon some one to name the good deeds performed by the one, and neglected by the other, while the rest of the class keep watch to see that nothing is omitted. It might add to the interest to have all turn to the passage, and read the more striking portions.

You are now ready to consider the fate of these two classes. Perhaps you might do this successfully by the use of questions like the following: Who are meant by "these" in the 46th verse? What will be their fate? What of the righteous? Is there any difference between eternal and everlasting? Are they from the same or different Greek words? Which lasts the longer—the punishment of the wicked, or the reward of the righteous? Are you all agreed, then, that the punishment is eternal? What is that punishment? Repeat in concert the text that proves your answer. What two things are contrasted in Rom. 6: 23? Are the wages of sin misery? Is the gift of God happiness? Is here any misery connected with the wages of sin? Any happiness connected with the gift of God? What can you say of the theory that death here does not have its usual meaning? etc. In a similar way you might question on 2 Thess. 1: 7-9.

A great mistake will be made if you simply ask question "15," listen to the recital of 2 Thess. 1: 7-9 as an answer, and then go on to question "16." Be sure your scholars understand the text before you proceed. A dozen questions could be used with profit.

By all means dwell upon that precious passage at the close of the lesson, 1 John 1: 7. Time your teaching so as to have opportunity for this, omitting if necessary some less important passages.

I think you might use a small blackboard or a large slate to good advantage in your class work. It would help you in securing and holding attention and in riveting the lesson already taught. You might write in a bold hand at the close of the recitation something like the following:—

To-Day There is Placed Before You—

Eternal Life, the Gift of God—For the Righteous.

Eternal Death, the Wages of Sin—For the Wicked.

Choose Ye!

C. C. L.

"SEARCH THE SCRIPTURES."

THE Bible is the one book that never loses its freshness and power. While presenting thoughts that the most ignorant can grasp and understand, it also shadows forth themes so lofty, so grand, and so incomprehensible, that the strongest minds find food, and stand abashed before the wonderful mysteries of God.

It is the duty of every professed Christian to seek to know the will of the Master as revealed on the sacred page. God never designed that ministers alone should understand the Scriptures. The word is to the world; and the most humble, unlearned student, directed by the Spirit, may see his Bible illuminated with rays of divine light. As we near the close of time we find that the honest in heart feel impelled to study the prophecies. The prayer, "Lord, show me the truth," is being offered by many a soul, and God is answering that prayer, and earth's closing message of mercy is being carried eastward and westward and northward and southward, and soon the whole earth will be lighted with its glory.

By careful, prayerful study of the Bible, we may hasten the work of God in the earth, secure valuable mental discipline, gain a depth of Christian experience, secure sweet daily blessings, and by following the teachings of the book divine, win many stars in our crowns of rejoicing. To those who thus "search the Scriptures" the Bible will prove to be—

"A fountain ever springing,
Where the weary may repair,
The heavy burdens bringing
Of sin and of despair.

"A hive of honeyed treasures
Distilled from Eden's bowers,
Where heaven-born hope with pleasure
May feed in wintry hours."

Portland, Me.

ELIZA H. MORTON.

Our Basket.

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

—A victory won against sin strengthens us for the next assault. A new line in our defense has been drawn against our enemy; and his darts, which once pierced our affections, now glance from our shield.

—No grace is more necessary to the Christian worker than fidelity,—the humble grace that marches on in sunshine and storm, when no banners are waving, and there is no music to cheer the weary feet.

—Many Christians have to endure the solitude of unnoticed labor. They are serving God in a way which is exceedingly useful, but not at all noticeable. How very sweet to many workers are those little corners of the newspapers and magazines which describe their labors and successes; yet some, who are doing what God will think a great deal more of at the last, never saw their names in print.

The Review and Herald.

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

BATTLE CREEK, MICH., JAN. 6, 1885.

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

THE OPENING YEAR.

"WATCHMAN, what of the night?" is the opening question of the year with every one who is waiting for the consolation of Zion. Events and movements and outlooks are of interest chiefly in proportion to their relation to the question of the progress of the cause of truth in the earth. Whatever affects this is worthy of attention. Whatever tends to the advancement of this cause, regardless of the form it may assume, is a matter of encouragement.

The year opens auspiciously for our work all along the line. The REVIEW never had a larger and better paying list of subscribers than at the present time. And the same is probably true of all the periodicals published in the cause of present truth in this country and in Europe.

The results of last year's work are encouraging, and the outlook for the future is hopeful. Some movements which at first partook partially of the nature of experiments, have proved successful, and may now be prosecuted with all confidence as a part of a tested and settled policy. The work of the past twelve months has not been merely a spasmodic effort, but will be continued with an increasing activity. Broader plans, and a pushing out into regions still beyond, are the watchwords of the hour.

This cause has never had any failures to explain, any misapplications of prophecy to correct, any back track to take on any question. It has taken a uniform position, and borne a uniform testimony from the beginning, wholly by faith on many points at the commencement; but events have been transpiring all along, slowly it seemed sometimes, but nevertheless surely, to confirm our faith and verify our predictions.

But, says one, the Adventists of 1844 were very positive and sure they were right; yet they made a great mistake; and although you feel very positive as to the correctness of your position, may you not after all be just as mistaken? We answer, the situation has greatly changed since 1844. The prophetic field has been more fully explored, and our relation to passing and coming events is more clearly understood.

Let us illustrate. When the navigators of the 15th and 16th centuries sailed westward from the shores of Europe, it was for the purpose of finding a shorter passage to India and the eastern world. And when land was discovered, they supposed it was the eastern coast of their own continent, and searched carefully all the bays and inlets of our Atlantic coast in expectation of finding a short passage through to the South Sea, in the vicinity of which they verily supposed themselves to be. They thought they were right; but they were mistaken; and further discoveries soon showed that they had not reached India by a whole continent and another and larger ocean. But this continent has since been explored, and the great Pacific Ocean traversed, and now all navigators know the whole extent of the field, and can tell just where they are on the surface of the globe.

So in prophecy. New discoveries have been made. New evidence has been produced. New truths have un veiled themselves. Time and study have cleared up completely the mistake the Adventists made in 1844. The whole prophetic globe, so to speak, has been explored, and the circuit completed. We can locate all its countries and continents. We can calculate all its degrees of

latitude and longitude. And we can no more be mistaken in our present position in prophecy, than the geographers and navigators of our time can be mistaken when they map out the countries of our globe, and sail across its seas.

As compared with any development of truth in the past, there is tenfold more evidence for the position we occupy, than others have had for their work. What evidence had Noah to present to the world that the flood was coming? He had simply the fact that the Lord had said it, and he was well along in the building of the ark. What evidence have we that the end is at hand? We have the word of the Lord for it, and the work which the Lord has given his people to do in view of it, well under way; but the Lord has added a thousand other particulars in the social, moral, political, and physical worlds, which appearing all around us, add their testimony to the truthfulness of our position.

The whole world has been explored. All civilized lands know where every nation is located. There are no new nations to be developed. The present ones only are to be warned; and then shall the end come.

There are many hearts into which the inspiration of this truth has come to stay. The voices which come up from all sides are voices of hope and courage, enthusiasm and zeal. Watchman, what of the night?—The morning cometh! The day is at hand.

Another year's pledge for earnest work in the good cause goes up on high from many hearts; and they gird on the armor anew to go forth to transform it into the record of faithful service done.

A GOOD SABBATH.

The last Sabbath of 1884 was a good day for the church in Battle Creek. Eld. Littlejohn spoke in the forenoon on the subject of a Sabbath reform predicted for the last days. He referred to twelve distinct prophecies which point out a law movement to be accomplished in the last generation, and then showed that any movement in behalf of the law, in Christendom at the present time must eventuate in a Sabbath reform. Facts were then presented to show how plainly these prophecies are now being fulfilled, and a vivid picture was drawn of the contrast between the *faith* by which we were obliged to walk out wholly in the commencement of the message over thirty years ago, and the *sight* by which we are able to walk to-day. The predicted reform is already far advanced, and the last days are indeed here.

In the afternoon Eld. Waggoner spoke on 1 Tim. 4:15. This was Eld. W.'s last Sabbath with us before his departure for California, and although the weather changed after the forenoon service to be exceedingly unfavorable, the congregation was nearly as large as in the morning, filling the main auditorium and a large portion of the gallery.

The discourse fitted well to that of the forenoon. The speaker dwelt upon the necessity of meditating upon the truth and being profited by it. The truth is made so plain upon tables (prophetic and law charts) Hab. 2:2, that a man—not, "may read it while running," as the text is so commonly erroneously interpreted, but—"may run that readeth it," that is, may go forth with haste as soon as he reads it, to make it known to others. It is so plain and important that a man really believing it cannot still go on in his ordinary manner, but must run to warn his fellow-men. This is a prophecy respecting the second advent of Christ; for Paul so applies it in Heb. 10:37, 38. Isa. 30:8-11 was referred to as pointing out the same movement; and it was shown how modern professors are endeavoring to "cause the Holy One of Israel to cease" from before them by tak-

ing him out of the fourth commandment, and putting the Jew in his place, calling that Sabbath "the old Jewish Sabbath," which Jehovah says is "the Sabbath of the Lord thy God." Fearful liberty to take with the law of the great Jehovah!

Alluding to Heb. 10:25, it was shown how, by startling events in whatever direction we may look, we see the day approaching. The discourse had the true advent ring in it. It seemed to be given in obedience clearly to the prophetic injunction (Joel 2:1), to blow the trumpet and sound an alarm as the day of the Lord is drawing nigh. He who could listen to it unmoved, must be unfeeling indeed. While we rejoice in so clear a truth, let us pray that the Lord will give more of his servants to so feel its power as to be able to impress the hearts of others therewith; and that he may render the hearts of all his people susceptible to the impressions which the truth is calculated to make.

The words of the day were good words: and we felt some as we may imagine the Gentiles felt (Acts. 13:42) when they besought Paul that the same words might be preached to them the next Sabbath day. The Lord give us to hear many more such words as these.

WHAT THE CHRISTMAS TREE BORE.

The evening of Dec. 25 was made a very pleasant occasion for both old and young, by exercises at the Tabernacle, provided by the church, College, and Rivulet, T. and M. Societies of Battle Creek.

The exercises consisted of prayer, remarks, reading of missionary letters, reading of an original Christmas poem, Scripture recitations by the College society, an interesting children's exercise by the Rivulet society, and a conversation—Why don't you join the Missionary Society? by members of the church V. M. society, answering in a very natural and effective way the excuses and objections usually urged for not engaging in missionary work. So fully was this done that those personating the objectors yielded all their excuses, and joined the society.

This was followed by the gathering of the fruit of the tree. Acting on a suggestion made by Sr. White in the REVIEW a few weeks ago, it had been decided to make the Central European Mission the object of the offerings on this occasion. The fruit was therefore cash contributions to this mission hung upon the tree in various tasteful and attractive forms. Two ready scribes took down the sums as they were read off, and the whole footed up to twelve hundred and thirty-three dollars, and thirty-seven cents, besides one gold ring, one pen, and two cans of choice fruit. One family gave five hundred dollars. The tree thus turned out to be very gratifyingly fruitful in a good cause.

The preceding exercises had been interspersed with four select pieces of music beautifully rendered by the choir, and the whole congregation now joined in the stirring strains of old Coronation, after which Eld. H. M. Kenyon, who also made the opening prayer, dismissed with the benediction.

The presidents of the different societies, W. C. Sisley and W. K. Loughborough are entitled to credit for their care and labor in making the arrangements, and the interesting manner in which the exercises were conducted. For the Christmas poem, which was by O. C. Godsmark, we hope to find room in the REVIEW soon.

Looking at results obtained simply on this occasion, one can but feel like invoking a blessing on these missionary organizations. May they prosper greatly in the Lord. The members will look back with satisfaction upon their Christmas offerings of 1884, as they watch the progress of the cause in Europe, and feel that they have contributed something toward warning the millions there of the coming of the great day of the Lord.

We trust the contributions offered on this occasion may be made effectual by the blessing of the Lord, in advancing the work which our dear brethren in Europe are so zealously laboring to carry forward in his name.

THE SENTINEL.

THE last number of this paper has been committed to the mails, and will reach its readers in advance of this number of the REVIEW. It is a number which speaks for itself, and hence requires no special notice in this place.

Three able articles by contributors will be found worthy of note; namely, "The Lesson of the Campaign," by Eld. Littlejohn, "A Wonderful Stretch of Faith," by Eld. Cottrell, and "Worth Remembering," by Eld. Hutchins.

All are requested to notice particularly the offer made to those whose subscriptions have not yet expired, and if they come under that designation, act accordingly.

Some have expressed regret that the *Sentinel* is to be discontinued. But its discontinuance will leave a little more time to be devoted to the REVIEW, which we trust will not be without its influence on the latter paper.

THE YEAR BOOK FOR 1885.

THIS work is now ready. It contains the matter prescribed by the General Conference, as follows:—

Ministers' Directory, General Directories, Gen. Conf. Proceedings, S. D. A. Statistics, Reports of the Proceedings of the International T. and M. Society, the S. D. A. Pub. Association, Pacific S. D. A. Pub. Association, S. D. A. Educational Society, Healdsburg College, South Lancaster Academy, Health Reform Institute, General S. S. Association, H. and T. Association, General and State Conference Constitutions, Statistics of Our Publishing Work, Summary of T. and M. Labor, Summary of City Mission Work, Postal Guide, and Calendar.

The Postal Guide is made very complete, from the latest returns from the P. O. department, and is what all Tract and Missionary workers who are sending out matter by mail should have, as it gives all rates of postage on different grades of matter in this country and to foreign countries. The book contains also a statement of astronomical changes for the year, the value of foreign coins, the population of the United States and Territories, and growth of population from 1800 to 1880.

Every friend of the cause should feel an interest to have such information as this in his possession for reference through the year. The books have been sent out to different Conferences, as far as orders have been received. Price 25 cts. Address REVIEW AND HERALD.

TO CANVASSERS.

SOME of our most experienced canvassers, judging from their experience in the past, and from what they have heard and seen in their intercourse

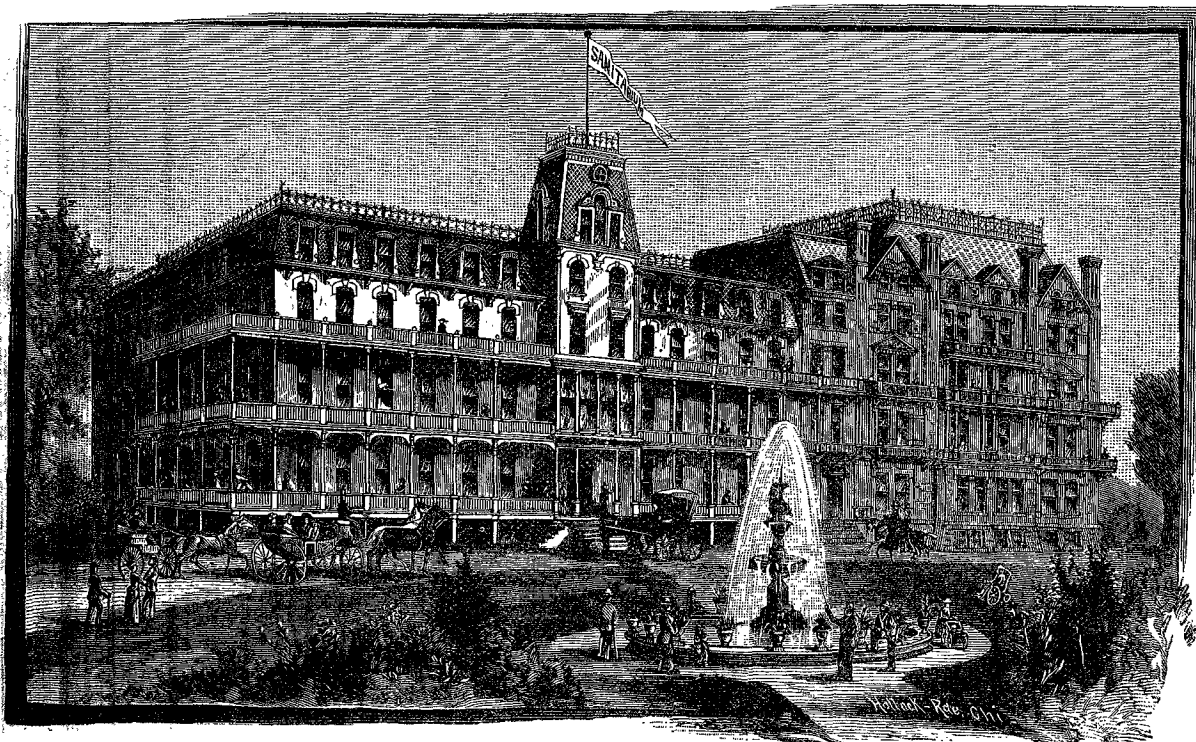
with almost all classes of people, have come to the conclusion that the late new edition of the work on "Man's Nature and Destiny," would be an excellent book to sell by subscription. They think some cheaper work would be of great service taken along with "Thoughts on Daniel and Revelation," and that this would answer well for that purpose.

Quite a large number of copies of the "United States in Prophecy" have been sold in this manner; and there are many indications that "Man's Nature and Destiny" would be still better in this field.

This is a very important subject, and an essential part of the present truth, in view of the proportions to which Spiritualism has already attained and the work it has to do in the future.

In response to this call we have had a number of Prospectuses prepared; and they are now ready for any canvassers who may wish to give the work a trial.

Address, REVIEW AND HERALD.



THE NEW SANITARIUM.

WE are happy to present to our readers this week a view of the Sanitarium with the addition which has just been completed. The addition is the five story portion shown on the right. It does not here show to the best advantage, the point of view carrying it so far to the rear. From any other direction it really appears as the main building, to which the old main building serves as a magnificent wing. The view is taken as it is for the purpose of showing also the large rear extension of the old main building which appears upon the left.

The new part, only the front of which is shown in the engraving, is, as the reader will perceive, five stories in height. A capacious elevator makes the upper stories equally convenient with the lower. The first floor is devoted mainly to a large and elegantly fitted up dining hall with tables for the accommodation of some five hundred guests. The other floors are devoted mostly to patients' rooms, pleasant, light and airy, and well ventilated, with the requisite number of offices, etc.

The method of ventilation, many of the plans and devices for which are original with the managers of the Sanitarium, is the most complete to be found in any building in the country. Air from the pure and inexhaustible supply outside, is forced into the building, warmed to a pleasant temperature in winter, and cooled to an equally pleasant degree in the summer, in such quantities that the air in any room can be entirely changed

every three minutes, and yet no unpleasant drafts be experienced. Certainly there is nothing more to be desired in this direction.

There is to the new part (not shown in the engraving) a rear extension, 85 by 45 feet, the spacious and airy basement of which affords a most suitable place for the Mechanical Exercise and Swedish Movement department, rendering it free from noise and jar. The entire floor over this basement is devoted to the gymnasium.

The dimensions of the entire building as it now stands are as follows: Length, including rear extension, 475 feet; width of main part, in its several divisions, 40, 46, and 54 feet, respectively; length of promenade in halls and verandas, over half a mile; space covered by floors, over two acres. The addition nearly doubles the capacity of the building, but according to present appearances will only temporarily relieve the pressure of increasing patronage.

This institution, called at its opening, eighteen years ago and until more recently, the Health Reform Institute, and now known as the Sanitarium,

has grown to be the largest institution of its kind in the world. And if one seeks for more complete appliances and facilities for treating all manner of diseases, and a more intelligent application of them to the cases in hand, he must seek them on some other planet; for here we have the best that this one affords.

The past year has been the most prosperous of any during the whole history of the institution; and the managers report that the prospect for future success and a larger patronage, was never so good as at the

present time. In this the friends of the cause everywhere will rejoice.

The Sanitarium is doing a good work not only in teaching a pure gospel of health and relieving physical ailments, but in bringing many to a knowledge of those truths through which a new and divine life comes into the soul. Especial effort is made to care for its religious interest at the present time; and its managers solicit the co-operation of its friends, and an interest in their good wishes and the petitions they may offer to a throne of grace. Communications may be addressed to the Sanitarium, Battle Creek, Mich., or to the Superintendent, J. H. Kellogg, M. D.

GET IT—READ IT.

I HAVE read many books, but never one which has interested me so intensely and impressed me so profoundly as Vol. IV. of "The Great Controversy," by Sr. White. (Perhaps it may be partly because I see things differently; but I am sure that is not wholly the reason.) The historical part is good, but that which was of the most intense interest to me, was the last part, beginning with the "Origin of Evil." The ideas concerning the nature and attributes of God, the character of Christ, and the rebellion of Lucifer in heaven, carry with them their own proof of inspiration. They moved the depths of my soul as nothing else ever did. I feel that I have a new and higher conception of the goodness and forbearance of God, the awful wickedness of Satan, and the tender love of Christ. I wish everybody could read it whether of our people or not. Get it, brethren, and read it carefully.

D. M. CANRIGHT.

COMPARING STATISTICS.

[We feel no disposition to draw any invidious comparisons between ourselves and others. We are doing far less than we ought to do, and we should feel earnestly to dissuade any of our own people from making the statements contained in the following article. Inasmuch, however, as they come from a Seventh-day Baptist, we feel less hesitation in granting him the liberty to express his feelings. It may be proper for us to add that so far as co-operation between the two societies—S. D. Baptists and S. D. Adventists—is concerned, the S. D. Adventists were not the first to put up the bars in that direction.—ED.]

EDITOR OF THE REVIEW, *Dear Sir*:—I have been comparing the statistics of the last report of the Seventh-day Baptist denomination with those of the Seventh-day Adventist denomination. In doing so I find quite a difference in the increase of membership and growth of the two denominations.

These two denominations seem to agree upon the seventh day of the week as God's Sabbath, baptism by immersion, repentance, and salvation from the penalties of sin through our Lord Jesus Christ. These seem to be the fundamental principles of the gospel; and these principles seem to be what each denomination builds upon as the hope of salvation for lost men.

The differences of belief outside of these seem to pertain more to conditions after death and the final Judgment of saint and sinner. Yet each claims that the great object of the church should be to save the sinner from the penalty of sin, whatever that penalty may be. It seems impossible for us mortals in this world to know exactly what the future will reveal; but this much is revealed, that men shall be punished according to the deeds done in the body, whether good or bad.

Is it not safe to leave that matter in the hands of a just God, and unite on the fundamental principles upon which the two denominations do agree, and thus work together for the salvation of souls? Is there not a mistake somewhere? Certainly the S. D. Baptists are not making the progress that a Christian denomination ought to make, which bases its work and labor upon the gospel; for God's word shall not "return unto him void." The Adventists, though they appear to be gathering in more sheaves than the S. D. Baptists, have yet plenty of room and material in the world for greater progress. The adoption of proper methods may have much to do in the matter of progress. God's method of converting the world is the correct one; and that denomination or church that gets the nearest to his method will be the most successful in bringing souls to Christ and his church.

Would it not be well for these denominations to come together in the name of Christ and compare notes and methods of work, and learn of each other the best methods of work, and from what source they gain the greatest number of souls, as saved to Christ and his church?

A church, as well as an individual, may come to the conclusion that it possesses about all the wisdom there is in the world, forgetting that all true wisdom cometh from above. Moses forgot to give God the glory for bringing water out of the rock, and forfeited his right to enter the promised land. Some seem wise above what is written. With such there can come no great success.

Here is a point worthy of investigation and examination by churches and denominations, as well as by individuals. And the statistics of the two denominations, as to increase, may be a topic worthy of attention; and by a thorough investigation better methods may be adopted, and greater success be achieved, and greater numbers be brought to a knowledge of the truth, and such added to the church as shall be saved.

The S. D. Adventist denomination has been or-

ganized in this country some forty years. Their last Conference statistics shows a membership of 18,702. It also shows an increase over last year of 1,266 members. The S. D. Baptist denomination dates back over two hundred years in this country. Its report of its last Conference shows a membership of 8,655. Net increase over last year 93 members. Comparing the last report with that of five years before, I find that the membership then was 8,605, which shows an increase of only 50 in the five years. It seems to me that on their part there must be a lack of proper methods of work, doctrine, or practice. Is there not a secret lying back of these facts somewhere, that is the cause of so small an increase? Why should they not have an increase in proportion to S. D. Adventists? Had they done so, they would now number one hundred and fifty thousand or more. What has been the matter? is a question worthy of attention and inquiry. Will God suffer this people to live on at such a poor dying rate? Have they made a proper use of the talent given them? Shall their talent be taken from them and given to another people? By their fruits ye shall know them.

Can you tell why the S. D. Adventist denomination has gained faster than that of the S. D. Baptist? Is it because of their living nearer to the truths they profess? or because they separate themselves more from the world, and walk more circumspectly before God and the world? Certainly their doctrines, or beliefs, do not accord with the common orthodox views in the world as do those of the S. D. Baptists; and so far as strictness of discipline is concerned, the former are much the stricter of the two denominations. So far as the use of ardent spirits, the use of tobacco, and the fashions of the world, is concerned, they are the strongest objectors, and would shut out many that would be admitted by other churches. I take it that a person must be more strictly religious, in practice at least, to get into the Adventist church, than to be admitted into the S. D. Baptist church. Consequently there must be among them different methods of work in order to obtain the results they do in the way of increase of membership.

Could there not be a gain to both denominations and to the cause of Christ generally, for these people to work together for the common cause, so far as they can agree in doctrine, and thus help each other and the cause generally, and especially the cause of the Lord's Sabbath. I cannot see why these denominations might not be a greater power for good by working together. Why not?

E. LANPHEAR.

Plainfield, N. J., Dec. 21, 1884.

NEGLECTED OPPORTUNITIES.

WE verily believe that there are many souls around us ready to receive the light of the truth, with whom our people, though living near, never become acquainted.

Recently, while spending a few days in a city where we have a church of sixty-five members, we were halted by a prominent citizen who had become interested in *Good Health*. He said that the things taught in it did not receive the attention, generally, that they deserved. Inquiring if I was willing to take his subscription, he paid me \$1.25 for it with the premium, "Household Manual." Of course I was most happy to do this.

Spending a few moments in business at another house, where I was but little acquainted, one of the ladies present, when she found that I lived at Battle Creek, Mich., asked me about the REVIEW AND HERALD, and said she had received a copy of it lately, and was very much pleased with it indeed; and then asked me several questions concerning our faith and our work, showing an interest in the same.

The members of the church have labored under

the impression that there was no interest whatever in the city, and had felt that it was useless to try to do anything there because of the prejudice, etc.; yet in both of these cases, without my saying a word, these intelligent persons showed their interest in an unmistakable manner, one of them even asking me to take his subscription, and paying me for the same. Very likely there might be scores of others in the same city who would be interested if approached in the proper spirit.

We cannot tell how much influence the truth has exerted as efforts have been made to spread it in various directions. We shall see those interesting themselves in it of whom we never dreamed. If our people would wake up and take hold of the missionary work, they would find many interested persons who would encourage them in so doing; but while we are oppressed with fear and unbelief we shall fail to receive the blessing of God ourselves, and very likely the blood of souls will be found in our skirts.

May God help us to arouse, and exercise faith, and press forward as though we had confidence in the truth we profess.

G. I. B.

RECENT LABOR IN GENERAL MEETINGS.

SINCE the General Conference, in company with Eld. Canright, I have spent nearly four weeks in holding general meetings in Pennsylvania, Minnesota, and Iowa. These were seasons of deep interest, and were profitable, we trust, to the cause of God.

We had a general attendance of all the leading brethren in Pennsylvania, and spent some five days together, laboring to increase the interest, impart instruction, and arouse the people to more earnest efforts to advance the cause. Some feelings of discouragement and depression had been prevailing previous to the meeting. This is very natural in such a work as the one in which we are engaged. We have a host of mighty influences to contend with, which call forth our utmost zeal and earnestness to withstand.

The leading doctrines of our message are unpopular; and if this work is what we are sure it is,—the last message of mercy,—we may expect that Satan will rally all his powers to hinder, thwart, and discourage the workers in it. To break through the crust of prejudice, requires earnest effort, living faith and fervent zeal. The tendency all the while is to hinder and dishearten; and unless the workers draw constantly from the living Fountain strength and heavenly power, these difficulties will gradually increase and destroy their fervency of spirit. Hence the necessity of a general meeting like this, where we can seek God together, and hear the word of God from those of experience, who have encountered difficulties and trials themselves, and have learned how to overcome them.

The brethren manifested a commendable interest and zeal; confessions were made, and gradually hearts warmed up to the work. A large number concluded to take hold of the canvass for the *Signs* and "Sunshine," and do what they could to obtain subscribers. Many expressed themselves as very grateful for the opportunities they had enjoyed, and parted with increased courage and hope.

The meeting at Minneapolis, Minn., was a very precious season. The weather was very cold, and the accommodations of the house of worship not the best; but many had come in from the different parts of the State, and we had a large representation of the leading brethren. The preaching was pointed, and God gave edge to the word. Hearts were touched, many precious confessions were made, and light broke in. We felt that it was the best meeting, in many respects, we had attended in Minnesota for a long time, unless it was the

camp-meeting, last summer, which was a most precious season.

We look for better days in Minnesota than have been seen in the recent past. This noble Conference has been passing through some trying experiences for six or eight years. Previous to that, there had been great accessions in numbers to the Conference. Perhaps there was no State where souls embraced the truth with less labor. In some instances churches came out simply by reading, having never heard a living preacher, and the Conference increased in numbers, perhaps three-fold in a comparatively short period. After this, the work seemed to be hindered, and trials came in. Some who had been laboring became discouraged, and did not engage in the work, and far less was accomplished. This state of things has been experienced more or less for years; but gradually better results are being reached. Young men are taking hold with some success. Some of the old laborers who have been under discouragement are making confessions, and are coming out into the light. A good spirit prevails among the brethren, and we feel very hopeful that in the near future Minnesota will move forward with much vigor and interest.

Some of our meetings on this occasion were characterized with great depth of feeling, and confessions were made which touched every heart, the whole congregation being in tears. As this meeting will likely be more fully reported, we will not say more concerning it.

Our meeting at State Center, Ia., occurred in the midst of the very cold weather of the last few weeks. We were disappointed that the attendance was not larger. Some four or five of the more experienced and older ministers of the Conference were absent, which produced rather a discouraging and disheartening effect. Doubtless each one of them had what, to him, was a most excellent reason for his absence; but they must have been good ones if they could have justified our leading ministers in remaining away from a meeting where the interests of the cause are to be considered. We were glad, however, to see quite a good representation of the directors of the tract society. Special efforts were made in the preaching and other meetings to arouse these important officers to make more vigorous efforts in the missionary work.

The missionary work is one of our most powerful instrumentalities in advancing the cause of God; and must become more and more important. A live director in any district can do a great deal of good.

Their duty is to direct the work itself. Unless we are greatly mistaken, the directors will yet fill most important positions in our Conference. If they are what the name of their office indicates, what can be more important than that of directing a large force of laborers, seeing that the proper mold is being given to the work? Looking after the finances, talking with individuals, laboring from house to house,—this kind of labor is as important as preaching; and many of those who do it may become as useful as our ordinary ministers, and even more so. If they can be successful in getting from five to thirty persons to work earnestly in the cause in their several districts, certainly they can do full as much as one ordinary minister.

The truth was pressed home heavily upon these brethren in Iowa. This noble Conference is full of men who might be useful in the cause; but the great danger is a sinking down into indifference and idleness. Fervent zeal, earnest, living, and faithful labor, are what that great Conference needs; devoted, living faith with which to go among the intelligent people of the State, and talk with them with such earnestness that their cold, worldly hearts will be aroused and warmed up.

This kind of labor is greatly lacking. It must be cultivated, or this Conference will rapidly sink in importance.

Some have felt that it was very hard for the Iowa Conference to have so many of its successful ministers taken away to labor in other fields. At first sight this might seem to be so; but if it results in rolling the burden upon some who might be doing good work for the Lord, but who are now doing but little, it will become a blessing to the cause. There is a disposition among many of our people, who might just as well be useful as others, to leave to the ministers the work of carrying forward the truth. They excuse themselves with the thought that they can do but little, and the ministers must do the work. Possibly one of the best things that can be done is to take away their props, and let them see that the cause requires their personal effort; then they will develop into useful workers. Oh for workers, workers, workers, everywhere, to uphold the standard of truth! May the Lord stir up the people to do what they can.

We spent one Sabbath at Mt. Pleasant, Ia., and had an interesting and profitable meeting. Some for whom we had long labored and prayed made confessions, promising to be more faithful, and our hearts were rejoiced. I have disposed of my home in Mt. Pleasant, and closed my connection with that church. May God's rich blessing rest upon it.

G. I. B.

HIDDEN TALENTS.

We read that the Lord gives talents "to every man according to his several ability." Matt. 25: 15. It is providential that all have not the same talent, or the same gift, for if they had, there would be but one class of duties performed. The work would become distorted. And all talents are from God. No man has anything which he has not received. On this subject great misapprehension exists.

Often we hear the expression, "If I had the talent of such a brother, I would do nothing but preach," or, "I would spend all my time writing," or whatever the brother's gift seemed to indicate. But the question arises, Has this brother who speaks thus no talent? Has the Lord given nothing to him? Is there no responsibility laid upon him? Is not he also a servant of God?

Yes, he claims to be a servant of God; but he says the Lord has given him no talent which he can use in the cause. He is strong to work; he has good health; his judgment is good on the value of property; he has a taste for good buildings—house and barns; his fences are in good order; his cattle show good keeping; his orchards and lands are productive; his situation and condition indicate that he has said to his soul, "Soul, thou hast much goods laid up for many years; take thine ease." But he cannot preach; he cannot write; and he sometimes laments, when he reads a good article or hears a good sermon, that the Lord has given him no talent; that he never called him, as he did his more favored brother, to labor in his vineyard.

Now, we can point out more than one mistake in this man's position. It is to be feared that "the god of this world has blinded his mind,"—that he is deceiving his own soul, perhaps to his eternal ruin.

1. His brother has spent days and nights in anxious toil, with earnest prayer for divine help, to fit himself for his position in the work of God. He has groaned over the desolations of Zion; he has wept over suffering and dying humanity, as Jesus wept over Jerusalem.

Perhaps this prosperous, working brother, when he was first converted, had the same feelings of pity for his dying fellow-men; he may have felt the same promptings of the Spirit to devote him-

self to the work of the gospel; and if he had listened to the call, if he had devoted himself to study and given his days and nights to anxious and fervent prayers for help from above, he, too, might have filled an important place in the gospel work. Such gifts are not given all matured and perfected. They are to be cultivated and improved. If neglected, they go to ruin or are withdrawn. But in such cases the responsibility is not withdrawn with the withdrawal of the gift. It may be that his duty is turned in another direction, or it may be that the responsibility will meet him and overwhelm him in the Judgment.

2. If he never had a call to the gospel work, that does not prove that the Lord has given him no talent and laid upon him no responsibility. He has valuable business qualifications, and these are much needed in the cause of God. Can any reason be given why a business man, who has ability to amass riches, should take the glory to himself, and look upon his wealth as *his own*, for the use of which he is not to be brought to account? To him, as well as to any other, the words of the scripture are spoken: "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory as if thou hadst not received it?" 1 Cor. 4: 7. The Lord gave special instruction on this subject to his people of old, and we are assured that these things are "written for our learning" (Rom. 15: 4), and we do well to take heed unto them. To Israel he said, Beware lest "thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth." Deut. 8: 17, 18. Thus we learn that the ability to get wealth, skill in business, is a gift of God; it is a talent bestowed by the Lord, even as the ability to labor in word and doctrine.

3. It is not in the order of God that one should be eased and another burdened. The apostle, who spoke according to the will of God, said it was "by an equality, that now at this time your abundance may be a supply for their want, that their abundance may be a supply for your want, that there may be equality." 2 Cor. 8: 13, 14. This is just, and God will require it. He who employs his time in laboring to get gain would soon have his heart all engrossed with earthly things if it were not for the ministrations of his brother whom the Lord has called to preach the word; and he who is called to preach and to write (which is the most effective form of preaching) will have his powers cramped if he has to labor under a burden of care and want. Each can minister to the want of the other, and thus there will be equality; they will bear each other's burdens, and neither be unwisely eased, and neither be overburdened.

4. There never was a time when the cause was in so great need of help, for there never was a time when it was being so greatly extended. Truly, we are doing a great work. The missions in Europe are in much need; missions are being planted all over this land; a mission station has been located in the great World's Exposition in New Orleans; missionaries will soon be on their way to Australia. There is no lack of means among those who profess to believe that the coming of the Lord is near, even at the door; but there is a lack of means in the hands of those who have to superintend these missions. The laborers are performing their work to great disadvantage. Millions upon millions are in darkness; souls are perishing for lack of knowledge; the long-suffering of God withholds the time of trouble from falling upon us in our unprepared state, and we presume on his mercy, and say in our hearts, "My Lord delayeth his coming." We fear for many professed "servants" of the Lord; unless they speedily arouse and "awake out of sleep," that

day will come upon them unawares, and they will not know when their probation is closing. Many have talents which are greatly needed to advance the work, but they are *digging and hiding them in the earth*. Matt. 25:18. What answer will they make when they are called to give an account of their stewardship?

It cannot be said, however (and we regret that it cannot), that all who labor in the word are carrying a burden of the cause on their hearts. Some of the ministers "are at ease in Zion." They are much to be pitied. But we hope the number is small, that there are very few in this condition. And we are happy to know that not all who are "diligent in business," and prosperous in business, are burying their talents. There are many liberal souls among them, who work with a sincere desire to help on the cause of God. Their toil and their interest will be rewarded. But there are others who profess to believe that the coming of the Lord is near—very near—whose only apparent interest is to lay up treasures on earth. To those, and of those, we speak. Their influence and example are against the truth, both in the church and before the world. The poor and the weak among the believers stumble over their worldliness, and their neighbors are led to believe that there is nothing urgent in the warning of the message while its professed followers show that they love the world and the things of the world. 1 John 2:15.

For some time there have been prosperous seasons; business has been lively, prices good, and everything prosperous. Now a change seems to be coming. Prices are low; and if with a consumption of the present supply should come failures, we should have "hard times" indeed. One thing is certain: If our faith is correct; if the coming of the Lord is near, then the time is also near when we can "neither buy nor sell," unless we yield to the exactions of ungodly powers. What will the wealthy do with their goods in that day? "To whom will ye flee for help, and where will ye leave your glory?" Isa. 10:3.

J. H. W.

AUSTRALIA.

THE most conclusive evidence that we can have that we are nearing the closing of probation and the coming of the Lord is the fact that the warning of this event is going to the whole world. Angels of God stand upon the "four corners of the earth, holding the four winds of the earth" so that the servants of God may be sealed. These servants are found in "every nation, and kindred, and tongue, and people." Not that all will be converted, but "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; then shall the end come."

It is in view of these facts that we look upon the establishing of a mission in Australia as an omen of good in more ways than one. It will not only give the light to that country, but will form a connection with the islands which surround Australia, and with New Zealand and India. We look upon this country as the most important in these respects of any on the globe. America is the home of the exile from every portion of the earth. God has chosen and prepared this nation to be the missionary field for the world. A great work no doubt will be accomplished for conservative England. Europe presents a large field, composed of different nations, speaking different tongues; while Australia presents a territory only one-fifth smaller than the entire continent of Europe. It is twenty-six times the size of Great Britain and Ireland, and nearly six times as large as India. The Australian group occupies nearly two-fifths of the whole of the British dominions; the extent of Australia is computed to be about 3,000,000 square miles. It is the largest island in the world, if it be proper to

call it an island. Seven years ago it was estimated to contain about 3,000,000 inhabitants. These are principally English-speaking people who are settled on or near the sea coast, which is 7,750 miles in length. They have 5,000 miles of railway, and other American improvements. The railway system traverses all the colonies. Statistics show that in 1878 they had 5,259,182 acres of land under cultivation. It is stated on good authority that meat, bread, and groceries are very cheap, while clothing and other important necessities are about the same as in England, somewhat cheaper than in America. The people are largely those who have emigrated to that place, England furnishing the larger proportion. The emigration has been mostly since 1835. Wages are about the same as in America, and help is in constant demand. Mechanics are wanted in the city, and agricultural men in the country.

The island is divided into five colonies. The climate is variable, something like that of California; but taken as a whole, it is remarkably healthful. It is generally very dry, and is free from malaria. In summer, however, it is subject to hot winds, dust, and periodical droughts, and in the winter to floods. The seasons are the reverse of those in this country, December being mid-summer, and June mid-winter. In some portions of the country abound fruits of all kinds, including oranges, lemons, bananas, figs, and pine-apples. Many other semi-tropical products grow in abundance. Grapes flourish all along the coast district. The value of exports in 1878 was \$185,582,501.44. The average number of sailing vessels leaving its shores monthly was over one hundred, besides nearly fifty steamers.

The government of this people is under the British Crown. But each colony is a distinct province, having its own government and local laws. The form of government is a modification of the British constitution; the Queen being represented by the governor, who is appointed by the Crown. The House of Lords is nominated or elected by the legislative council, and the House of Commons by the legislative assembly, elected by the people. The German element is quite large, especially in South Australia and Queensland. There is no State church in Australia. The Episcopalians form the largest denomination, the Catholics second in size, and the Methodists third. All other denominations are represented, from "the heathen Chinese" to the most recent established organizations.

When we see the importance of this country, and its relation to other countries where the truth has not as yet been planted in a permanent manner, and to which it is an avenue, the only wonder is that it has not been entered before. When the truth shall have found its way to these countries, it will have circumnavigated the globe. Then the influence of the labors of those who have gone East to Europe, and those who have gone West by way of the Islands of the Pacific Ocean, will meet, and the way will be prepared for the earth to be lighted with the glory of the third angel's message.

Who shall go to this country? is an important question. All the various gifts which God has ordained to carry forward his work should be connected with the establishment of this mission. We want for this work preachers, canvassers, and colporters; yes, more,—men of means who realize that God has made them stewards to help in a time like this; men and women who, for the truth's sake, will not count their lives dear to themselves, but who will gladly spend and be spent for the establishment of the truth in Australia. May God give wisdom in the selection of proper persons to go to this distant field, is my prayer.

S. N. HASKELL.

—He that is unwilling to serve God in pain and patience is unworthy of so good a Master.

THE PORTLAND MISSION.

SABBATH and first-day, December 27 and 28, we met with the friends in the city of Portland, Me. It will be remembered that the camp-meeting in this State was held near this city last season.

In view of the interest manifested on the part of the citizens, it was thought best that rooms be secured, and for the time being that Eld. Hersum and wife take charge of them, and thus open a city mission.

Thus far it is evident that God has blessed the effort. Eight have taken their stand upon the Sabbath, and there are others who are interested in the truth. God is evidently showing what he is willing to do, even in old Maine, when a proper effort is put forth. At the present time from fifteen to twenty subscriptions are taken for "Sunshine" per day by the missionary laborers in and around the city. Should the work thus continue, the people of this city will have had their attention thoroughly called to the subject of present truth before the next camp-meeting; but like all other branches of this work, funds are much needed to carry it forward. Whether the mission-rooms continue or not, depends altogether upon the friends of the cause in this State. The mission cannot be run on credit, and at the present time it is much in need of help. Those who are now holding Bible-readings and doing colporter work must turn their attention to some branch of work that will give them financial support, unless aided by their brethren in the State. For want of means to carry forward the work will our brethren say, "Abandon this field," while souls are embracing the truth? We cannot believe that this will be the case. In order for the mission to be successful, it is necessary that while some are canvassing for "Sunshine," thus securing readers for the *Signs*, others should be holding Bible-readings and doing colporter work. There are two ways in which the mission can be immediately helped.

1. By donations to the mission in the form of thank offerings to God, of any sum our brethren please, from ten cents to ten dollars or more each. Such offerings should be sent to Miss Rosa Redmond, 113 Pearl St., Portland, Me. A record of all the names of the donors, with the amount they give, will be preserved. 2. By offerings of the fruit of the land, corn, wheat, potatoes, and vegetables of any kind. A barrel of flour would be thankfully received, or anything upon which those laboring in the mission can live. They need money to pay their rent, and provisions upon which to subsist. There are no brethren more willing to help in the cause of God than those in the State of Maine, providing that they know there is a necessity for it. The help here mentioned is needed immediately. The same kind of assistance would be thankfully received by the Boston and Worcester missions.

There is one thing more that the friends will not forget; i. e., to pray for God's blessing upon these missions. It was cheering on the Sabbath to hear testimonies like the following: "This is the first Sabbath I ever kept, and it is the happiest day of my life;" "This is my third Sabbath," "tenth Sabbath," etc. Could our brethren and sisters have been present at our Sabbath meeting in Portland and heard these testimonies, there is not a family in the State of Maine, that has felt the love of present truth, but that would feel it a privilege to contribute something for the support of the mission.

Those connected with the mission rise at 5 o'clock each day, and at 5:20 they meet for council, to read the testimonies, and to pray for God's blessing to rest upon their efforts. Should all our city missions adopt this course, it would be pleasing in the sight of God, and greater good would result from their efforts. Elds. Goodrich and Webber were present. It was the opinion of those attending the meeting that the T. and M. depository would better be located at this place. We have written thus plainly that our friends may learn the real needs of the mission. May God bless it, is my prayer.

S. N. HASKELL.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

THE RIGHT MUST WIN.

Oh, it is hard to work for God,
To rise and take his part
Upon this battle-field of earth,
And not sometimes lose heart!

He hides himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad.

Or he deserts us at the hour
The fight is all but lost;
And seems to leave us to ourselves
Just when we need him most.

Ill masters good, good seems to change
To ill with greatest ease;
And, most of all, the good with good
Is at cross-purposes.

Ah! God is other than we think;
His ways are far above,
Far beyond reason's light, and reached
Only by childlike love.

Workman of God, oh! lose not heart,
But learn what God is like;
And on the darkest battle-field
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field when he
Is most invisible.

Blest, too, is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

For right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!

—Frederick William Faber.

SWEDEN.

STOCKHOLM.—The interest in this place is about the same as last month, and we labor on in hope. Bro. Johnson has gone to Örebro and Grythytted to hold some meetings there. He will return next week. Sabbath before last we gave the right hand of fellowship to seven brethren and sisters who united with the church, whereupon we celebrated the ordinances. This was an occasion of much blessing to all present. There are now twenty-two members here; and seven others have commenced to obey the Lord in keeping his holy day. Last Sabbath thirty persons attended our meeting. We have not preached on the law and the Sabbath yet, but are in the midst of a good interest on the life and death question. Our views on this point are considered very heretical, and it is important that the people should be enlightened in order to reach them. A teacher in the national school has become much interested, and we hope she will embrace the truth. Since our last report (Nov. 16) we have received in donations \$28.62; have obtained seventy-seven subscriptions for our papers, and received \$55 for subscriptions and tracts sold. Some people from other places have attended, and we have received invitations to come and preach. Brn. Norlin and Olsen are working diligently as colporters. May the Lord continue to bless the good work begun. JOHN G. MATTESON.

Dec. 10.

FRANCE, ITALY, AND SWITZERLAND.

ENCOURAGING news is coming in from France. At Branges the leading brethren are having skirmishes, and report victories. They go systematically from house to house among their acquaintances, commencing with the minister, and are gaining in strength, courage, and hope, and in their desire to see the work go forward.

At Valence a spirit of courage and labor prevails in the church. One has been added to their numbers, and the way is opening for a course of lectures. A colporter writes me from Ardèche, near Valence: "I have lately seen a number of *Les Signes des Temps*, for which you have the honor of writing. Many of your articles have greatly interested me. Having been for more

than twenty years a Biblical colporter for the Society of London, you can believe, my honored brother, that my desire is to search the Scriptures more and more, and to not remain a stranger to any Bible question. Can you, dear brother, send me all the numbers of your journal from the month of July, with the tract entitled, 'Is man immortal?'"

From Bastia, Corsica, the good news comes that our evangelist, Bro. J. D. Comte, has lately baptized three persons, and that he hopes to soon baptize a military officer and his wife, who will shortly go to Algiers, Africa, by order of the French government. Is the providence of God opening the way for the truth to penetrate that French colony? God is going before us in France, and is inviting us to follow on, and by his grace push on the work to certain victory. Through the co-operations of my dear brother and others whom God is fitting up for the work, we design to respond without delay.

The prospects in Italy are no less encouraging. After leaving Bari, I held one meeting at Barletta, where I met the same fervent affection, and appreciation of the truth I had met at Bari. This greatly strengthened my attachment for the Italian people, most of whom have so long been in the most dense, degrading, and benumbing darkness of papacy. I left my interpreter, Bro. Biglia, and Eld. Volpi of Bari at this point to carry forward the good work, and went to the valley of Piedmont, in Northern Italy, where I propose soon to make an effort, with the aid of Bro. Adémar Vuilleumier, a Swiss colporter who is preparing for the ministry. Doors are opening in the islands of Sardinia and Sicily (Italy), and even at Rome there is an agitation on the Sabbath question among Protestant ministers, etc., some of whom favor the ancient Sabbath, while others are sufficiently liberal to not oppose those who would keep it. May we not hope to see faithful witnesses to God's truth raised up at the very seat of the Beast, where the noble Paul was beheaded, where the man of sin has so long reigned and exercised his cruel and oppressive power, and where for the cause of Christ blood has flowed in torrents?

France and Italy have been regarded as hard fields. In many respects they have been so in reality; and they have been made more so, to a great extent, by missionary operations started on a wrong basis,—inviting people to attend meeting by promising them pay, thus making converts who are strangers to the spirit of sacrifice, who do not learn to bear their own weight, but who remain babes, demanding constantly the attention of the minister. It requires no small effort to turn back this tide, and set things on a proper basis; but I believe it can be done, at least with those for whom there is hope. On the other hand, there are redeeming features in these countries. People who have been so long shut away from the light, will appreciate it and make rapid progress in walking in it when it comes.

I have also visited Geneva, and am of the conviction that labor must be bestowed in that city very soon, to draw out our Swiss colporters in the most promising part of French Switzerland, canvass many French cities and villages, and thus open the way for public labor, and form a connecting link between France and Switzerland.

Dec. 9.

D. T. BOURDEAU.

MINNESOTA.

MINNEAPOLIS.—After General Conference was over, which it was my privilege for the first time to attend, and where I was blessed very much, I started for Chicago, where Bro. Hanson and myself held meetings Sabbath and Sunday, Nov. 22, 23. I was very glad to meet again with these brethren, whom I had not seen for nearly five years, and also to become acquainted with others who had embraced the truth since that time. The Spirit of the Lord was present in our meetings, and all seemed to feel edified and encouraged.

I also stopped over at Dayton, Iowa, two days. It was there I first learned the truth, where my brother still lives. Some have died, and others have moved away, so the church is now composed of only two families; but I was glad to see the interest manifested, both by parents and children. I held four meetings, and the brethren said they were attended by more of those not of our faith than any meetings held there since we embraced

the truth. The Lord blessed us very much, and it was indeed good to see those who were in the infant class of the Sabbath-school when I was there before, now grown up, and with broken hearts and tearful eyes expressing their love for the Saviour and their desire to follow him.

Since I came back to Minnesota, I have visited the following churches: Riceland, Meriden, Byron, Golden Gate, and Canby. The Lord has blessed us very much at these places. I hope we shall not be behind in the good work; and to this end I ask the prayers of God's people. L. JOHNSON.

Dec. 17.

ARKANSAS.

PEORIA, SEBASTIAN Co., DEC. 23.—Have been holding meetings in a school-house near this place for about four weeks. But little interest has been manifested. Still there seem to be some honest souls who are sincere seekers after the truth. One quite intelligent family has commenced to observe the Sabbath, and three or four others are on the point of turning. May God help them to decide in favor of the truth. Pray for the work here.

JAMES W. SCOLES.

VERMONT.

COLCHESTER.—Meetings commenced here Nov. 19, and were held alternately in the town-house and an adjoining district three miles distant. Something of an interest has been manifested thus far, and a few are commencing to observe the Sabbath. At a former time this was the scene of William Miller's labors. In the largest of the three churches in this place, for nearly a month he discoursed on the momentous theme of Christ's coming. This city was also the home of that noted apostle of Adventism, Columbus Green. At first a Baptist preacher, but inspired with the truth for that time, he proclaimed with great power the first angel's message throughout all of Northern Vermont. Alas! what a change! The light of truth in which many rejoiced, went out long ago. Gross darkness covers the people as the result of turning from the light, and they now look upon Adventism as a demonstrated error. The thrilling truth for this time weighs but little or nothing with them. Meetings will continue for a time, after which, as a call comes to us to occupy the Union church at West Milton, we may visit that place.

M. E. KELLOGG.

Dec. 18.

I. E. KIMBALL.

SOUTH HERO, DEC. 23.—Since my last report I have been busily engaged in holding Bible-readings, visiting from house to house, and ripening up the work. Thirteen have signed the covenant. A tract society has been organized. There are others keeping the Sabbath, some of whom are having much opposition. Last Sunday the M. E. minister made an effort to show that the Sabbath had been changed by divine authority. If assertions could be taken for proof, he would have made out his case. I shall review his discourse next Sunday evening. The effort has greatly helped the honest to see the truth and decide for it. One statement will serve as a sample of the rest: "God blessed the Sabbath institution; but he never blessed the seventh day." This he repeated several times, saying, "Nowhere in the Bible is it said that he *blessed the seventh day*." Of course he has never read Gen. 2:3.

Good reports come in from our canvassers. Orders for "Sunshine" come in every day. This means that the *Signs* will visit for three months as many new families; and this is only the beginning. We are exceedingly glad to see the work of God starting anew in this Conference. Good reports come from nearly all our ministers who are out laboring. In God's strength we can go forward and conquer.

A. O. BURRILL.

—It is a very serious thing to die, but it is a much more serious thing to live. Death is but a single event, life is a series of events. Death can make no change in our character; life makes and unmakes us forever. Death is serious because it is followed by eternity. Life is serious because it decides whether our eternity shall be one of happiness or an eternal death.

—Our treatment of others should give us more concern than their treatment of us.

Special Notices.

DIST. NO. 4, MINNESOTA, ATTENTION!

As Sr. Hattie Harris, who for several months past has been secretary of this district, has been called to labor in the State depository at Minneapolis, it has been necessary to appoint one to fill the vacancy. Bro. Jesse Harris, of Pleasant Grove, Minn., has kindly consented to perform the duties of this office. We feel confident that the work will receive careful attention, as it did from Sr. Harris. Let the work go forward.

J. M. HOPKINS.

NEBRASKA, ATTENTION!

ALL churches and local tract societies in this State, that for any cause do not hold their quarterly meetings on the first Sabbath and Sunday in January, 1885, should seek the earliest opportunity of so doing. We want a full report from every member of the tract society, and from each librarian and district secretary. If there are any who have not yet reported to their librarian, please do so at once. Let the librarians gather up all the reports they can, and if too late to send to the district secretary, they may be sent direct to Samantha Whiteis, Fremont, Neb., and she will put them in with the State report. As much money as possible should be sent in this quarter on accounts and pledges. The society has never done more than it is now doing; and it has never been able to use money to so good advantage as at present.

I also hope that all church elders and treasurers will see that all the members have an opportunity to pay in their tithes. The money should be sent at once to J. C. Middaugh, Fremont, Neb., and a report of the amount sent by each one to Thomas P. Lippencott, Blair, Neb. Our scattered brethren, not connected with any church, may send their tithes direct to Bro. Middaugh, and in every case report to Bro. Lippencott the amount sent.

A. J. CUDNEY.

News of the Week.

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

FOR THE WEEK ENDING JAN. 3, 1885.

DOMESTIC.

- The December returns of the cotton crop indicate a total production of 5,580,000 bales.
- About a hundred saloon-keepers were arrested in New York Sunday for violating the excise law.
- Recent finds of gold at Fort Mountain, Ga., have led to the discovery of silver-mines in the same district.
- A St. Louis journal estimates that at present in that city 15,000 persons are out of employment.
- Blizzards are reported at Sioux City, Lincoln (Neb.), St. Paul, and the mountain regions of Colorado.
- An epidemic of small-pox prevails at South Boardman, Mich. Trains pass the town without stopping.
- Last year at the Philadelphia Mint 52,270,000 pieces were coined, the value of which was \$16,947,000.
- On the last day of 1884, the boiler of the tug Admiral exploded, blowing to pieces the bodies of all her crew.
- Fire Monday morning swept away the business section of Kentland, Ind., the loss being estimated at between \$40,000 and \$50,000.
- Floods in the Danville (Ill.) section have seriously damaged two railway bridges, and caused a cave-in of a portion of the Ellsworth Coal Mine.
- An ice-jam has caused the river to rise at Montreal, causing a flooding of streets and cellars in the lower sections of the city.
- A circular of the Pennsylvania Coal Company announces an average reduction of 25 cents per ton in the price of coal after Jan. 1.
- The clock in Trinity Church tower, New York, is the heaviest in America. It takes two men over an hour to wind it up.

—The fire at Pierre, D. T., early yesterday morning caused a loss of \$40,000, with \$30,000 insurance. The burned structures will not be replaced until spring.

—The paper once called foolscap is now known as Congressional cap. The name sounds better, but it is the same thing and used by the same people.

—An immense chain has just been made at Newburyport, Mass. It is 200 feet long and weighs 2,700 pounds. It is made of two and one-third-inch iron, and each link weighs twenty-five pounds.

—The United States Treasurer to-day mailed checks in payment of the interest due Jan. 1 on government securities to the amount of \$7,903,613.

—Fall wheat in DeWitt County, Illinois, has been damaged by heavy rains, and corn gathering has been checked by the mud.

—Another outbreak by striking miners of the Hocking Valley is reported. Dynamite was received Monday, and attacks on railroad bridges were begun. A sheriff with a large posse is on the trail of the mob.

—Clearing exchanges for the week—\$629,156,877—are \$178,679,975 less than in the preceding week. As compared with the corresponding period in 1883, the falling off is \$211,584,946.

—It is estimated that there has been a decrease of \$400,000 in the public debt during December. The receipts have been light, and the disbursements heavier than usual. The payments on account of pensions amount to over \$8,000,000.

—The sugar yield in St. Mary's Parish, La., has proved a failure, and other crops are not abundant, owing to last summer's drouth. Planters are discouraged, and the outlook for the laborers is gloomy.

—The Great Eastern is being prepared for sea, but owing to a doubt in regard to her seaworthiness, she will not be allowed to sail for New Orleans until a thorough inspection of all her compartments has been made by the officials of the Board of Trade.

—Reports received at Bozeman, Mont., are to the effect that cattle are starving to death in the Madison and Yellowstone regions. The snow is two feet deep on the level, making it impossible for the animals to get at the grass.

—Throughout Arkansas, the bayous and rivers are over their banks, flooding the country for miles. Railway tracks are under water, and bridges have been weakened, thus retarding travel. In the White River Valley plantations are submerged, and stock have been drowned.

—The Secretary of the Treasury sent the following telegram to the Collector of Customs of San Francisco in reference to Chinese immigration. "Section 6, act 1884, applies only to Chinese merchants coming for the first to the United States. Chinese merchants, former residents in the United States, may be admitted on any satisfactory proof of such facts by certificate or otherwise."

FOREIGN.

—The police officials of Hamburg have a letter containing threats that the Imperial Naval Observatory will be destroyed.

—Tonquin advices report daily encounters between the Chinese and French at the outposts. The Chinese continue pouring troops into Tonquin and Formosa.

—General Wolseley has changed his route to Khartoum, and will march by the road from Meraweh to Berber, instead of by the desert route to Shendy. This will delay the relief of Khartoum two months.

—Later details of the earthquake show that the damage to property and the loss of life are both much greater than at first believed. So far as reported 3,000 persons were killed and many fatally injured.

—The Mahdi is a radical total-abstinence man, even to coffee and tobacco, which he won't even allow in his camp. In fact, he even gave a refugee 150 lashes for smoking a cigarette.

—Arabi Bey states that he and his suite are not allowed enough money to live on. The Ceylon Government indorses their complaint, and has tried to induce the Egyptian authorities to be more liberal, without effect as yet.

RELIGIOUS INTELLIGENCE.

—James Lyman, a man of Lee, Ind., was recently pouring out a torrent of blasphemy when he became speechless. Paralysis of the vocal organs occurred in a second of time.

—Apostle Cannon, of Utah, is vigorously pushing his polygamous campaign in the canton of Berne, in spite of the arrest and expulsion of Mormon missionaries from Switzerland.

—The new missionary boat, the "Morning Star," has been furnished with a large quarto Bible for the cabin by the pupils of the high school of Marsolan, Turkey. On its cover is the inscription, "We have seen His Star in the East."

—The Turkish government has issued a decree forbidding the Jews to add to their numbers in the Holy Land by immigration. Those who wish to pray at the "holy places" in Jerusalem may go and remain for thirty days, but they must give security that they will depart in a month.

—At a recent address before the Oberlin Faculty Club, at Oberlin, Ohio, President Fairchild said that when in the Sandwich Islands he found in the possession of one of the American families there the original manuscript of the romance from which Joseph Smith copied his Book of Mormon.

—Two children have died within a week in Williams' private foundling hospital at South Denver, Co., without medical aid, Williams depending entirely on the efficacy of prayer for the cure of the little sufferers. The Coroner has the matter in charge. Williams states that he managed a similar institution in Chicago in 1881.

—Bishop Warren, in his Philadelphia Centennial address, made the following statement in regard to the denominational educational institutions of this country: The Protestant Episcopal Church has 12 colleges, with \$8,700,000 endowment; Congregationalists, 28 colleges, with \$9,000,000; Presbyterians, 41 colleges, with \$7,000,000; Baptists, 46 colleges, with \$10,300,000; Methodists, 52 colleges, with \$1,000,000 endowment.

Appointments.

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

APPOINTMENTS FOR PENNSYLVANIA.

AFTER much perplexity, it is decided that the following plan for labor, among our churches, is the best that we can make.

Eld. J. W. Raymond;—	
Wheeler,	Jan. 3, 4
Catlin,	Jan. 10, 11
Lindley,	" 17, 18
Woodhull,	" 24, 25
Sunderlinville,	Jan. 31, Feb. 1
West Pike,	Feb. 7-8
Raymond,	Feb. 14, 15
Portville,	" 21, 22
East Otto,	Feb. 28, Mar. 1
Steamburg,	March 7, 8
Falconer,	March 14, 15
Eld. D. B. Oviatt:—	
Wellsville,	Jan. 3, 4
Shingle House,	Jan. 10, 11
Rice Valley,	" 17, 18
Port Allegany,	" 24, 25
Eld. Oviatt will then join Eld. Raymond at Sunderlinville, West Pike, Raymond, Portville, East Otto, and Steamburg; and will be at Sinclairville March 14, 15.	
Eld. F. Peabody:—	
Corydon,	Jan. 3, 4
North Warren,	Jan. 10, 11
Youngsville,	" 17, 18
Blockville,	" 24, 25
Bear Lake,	Jan. 31, Feb. 1
Bro. Peabody will then join Bro. J. P. Hayward in Erie County, as they may arrange.	

We especially request the brethren to consider these meetings important, and plan to devote the time to the work of seeking God. About a week will be spent with each church; and a special meeting held on the days appointed.

D. B. OVIATT,
J. W. RAYMOND, } Conf. Com.
F. PEABODY,

MICHIGAN STATE MEETING.

THE Michigan State quarterly meeting will be held at Greenville, and will continue as long as the interest may demand. First meeting, Jan. 16, 1885, at 7 P. M. This will, or should be, a very important meeting. Therefore we expect a very large representation of our people from all parts of the State. The importance of the times in which we live and the work in which we are engaged, demands a large attendance of brethren and sisters and friends of the cause. Being held at Greenville a large number of our people in the northern part of the State will have the privilege of attending, who did not have the opportunity of attending the camp-meeting at Jackson or the General Conference at Battle Creek, and we hope such will make a special effort to be present. The house of worship in this city will be dedicated on Sunday, the 18th. Those coming should bring buffalo robes, trunks of bedding, etc., to aid in caring for themselves as far as is consistent. Efforts will be made to get reduction of fare on the D. L. and N. R. R. Elds. Butler and Van Horn, and other speakers, will be present.

J. FARGO, Pres.

THE district meeting of Dist. No. 8, Ill., will be held Jan. 9-11 inclusive, at Bluford. All the workers in the canvassing and temperance work are requested to be present as far as possible, as matters of importance will be considered at the meeting. Eld. Steward and others will be here to instruct us in the way more perfectly.

L. A. LOGAN, Director.

SABBATH-SCHOOL CONVENTION.

A SABBATH-SCHOOL convention will be held at Eagle Lake, Minn., commencing Jan. 16, 1885. This will be one of the most important meetings ever held in the State, in the interests of this important branch of our work. Nothing will be left undone to make it both interesting and instructive. Great care will be taken in arranging the exercises and securing the best help possible. We hope to see representatives from every school in the Conference; if not, let such as cannot send delegates report by letter. It is our earnest desire that at this meeting such plans may be laid as will better enable us to reach the grand object of the Sabbath-school. All who can, bring bedding.

J. FULTON.

GENERAL MEETING FOR DIST. NO. 5, INDIANA.

This meeting will be held at Noblesville, Jan. 13-20, 1885. The tract and missionary meeting is appointed Jan. 18, at 9 A. M. Desiring to make this occasion one of profit to all, we have decided to make a new departure in our manner of labor. The cardinal points of our faith will be taken up, beginning with the prophecies. We request all, brethren and sisters and friends, to bring their Bibles, also note-books, and pencils, to take notes; and each evening after the first, before commencing the discourse, there will be a review on the subject of the previous evening. Services to begin at 7 P. M., standard time. Each day except Sabbath and first day, we desire to spend from 9:30 to 11 A. M. in Bible-readings and social meetings.

In view of the perils just before us, we must avail ourselves of every opportunity to store our minds with the solid truth which will be necessary to rivet us to the Rock of Ages when the Lord arises to shake terribly the earth. We earnestly request all who possibly can do so to arrange to attend these meetings, and have all your neighbors that can be induced to be present get the benefit of them. We owe a duty to our fellow-men; and it is high time we were earnestly engaged in its discharge. Let all come praying that God may bless.

WM. COVERT.

MICHIGAN SABBATH-SCHOOL WORKERS, ATTENTION.

In connection with the State T. and M. meeting to be held at Greenville, Mich., commencing Jan. 6, there will be an effort made to advance the Sabbath-school interests. Will Sabbath-school officers and teachers within reach of this meeting be present? As this will be the first meeting of the kind that we have had for some time, in the State, we trust all will come prepared to take hold and make the meeting a success.

M. B. MILLER, Pres Mich. S. S. Assoc.

APPOINTMENTS FOR OHIO.

THERE will be a general meeting for Dist. No. 6, O., at Walnut Grove, Jan. 15-19. We hope to see a general attendance of all our people in that section.

General meeting for Dist. No. 5 at Portage River church Jan. 23-26. The new church building will be dedicated at this time. We hope to see from all parts of this district a good representation.

R. A. UNDERWOOD.

E. H. GATES.

CLINTON Co., N. Y., as the brethren may arrange, Jan. 16-18; West Bangor, as Bro. H. W. Lawrence may appoint, Jan. 20, 21; Dist. No. 4, St. Lawrence Co., as Bro. Harvey Dana, the director, may appoint, Jan. 23-25. The meetings in Clinton and St. Lawrence Counties will begin Friday evening and close Sunday evening. We hope all will plan to attend from the beginning to the close of these important meetings.

M. H. BROWN.

The quarterly meeting of Dist. No. 8, Iowa, will be held with the church at Elkhorn, Jan. 17, 18. Let all the librarians be present, and let us have a good report from every church in the district. Let all our missionary workers come, that plans may be laid for successful work the coming year. Teams will meet those coming at Marne Friday, the 16th. Come and seek the Lord's blessing.

JOHN WILSON.

No preventing providence, I will meet with the churches in Dist. No. 10, Mich., as follows:—

Vernon,	Jan. 5, 6	Otisville,	Jan. 26, 27
Gaines,	" 7, 8	Otter Lake,	" 28, 29
Flint,	Jan. 9, 11	Lapeer,	Jan. 30, Feb. 1
Mundy,	Jan. 12, 13	Imlay City,	Feb. 3-5
Fenton,	" 14, 15	Bancroft,	" 6-8
Duffield,	" 21, 22	Thetford,	Feb. 9, 10
Mt. Morris,	" 24, 25		

Brethren and sisters, remember the appointment for your place, and let nothing prevent you from attending. These are solemn and important times, and we have need to arouse and work earnestly in these last days. Meetings to begin at 7 P. M. of first day of date for each place.

G. H. RANDALL.

The quarterly meeting for Dist. No. 12, Kansas, will be held with the church at Snow Hill, Jan. 17, 18. Eld. T. H. Gibbs will attend. Librarians are requested to bring their books. Let all missionary workers come.

C. MC REYNOLDS, Director.

The quarterly meeting of Dist. No. 3, Penn., will be held at Port Allegany, Jan. 24, 25. A general attendance is solicited. The societies at Shingle House, Millport, and Portville are requested to be well represented. The friends at Coudersport and Emporium are invited. Business of interest will be considered. Eld. D. B. Oviatt will be present.

G. G. GREEN, Director.

The quarterly meeting for Dist. No. 5, Mich., will be held with the church at Wright the second Sabbath and Sunday in January, 1885. Elds. Fargo and Daniels are expected to attend.

E. H. ROOR.
J. S. WICKS.

The quarterly meeting for Dist. No. 1, Mich., will be held at Hillsdale, Jan. 10, 11, 1885. We earnestly request a good representation from every church in the district, and desire all librarians to bring their books to the meeting.

H. W. MILLER, Director.

Will be at the district meeting at Pottsville, Mich., the second bath in January, 1885, if the Lord will.

D. H. LAMSON.

QUARTERLY meeting for Dist. No. 2, N. Y., will be held at Roosevelt, the fourth Sabbath and Sunday in January, the 24th, 25th. There will be a temperance meeting on this occasion. Eld. J. E. Swift will be with us. We hope to see a general turnout from all parts within reach of the meeting.

L. R. CHAPPEL, Director.

QUARTERLY meeting of Dist. No. 4, Iowa, will be held at Mt. Pleasant, Jan. 10, 11, commencing Friday evening, at 7 o'clock. A good representation from each church and company in the district is greatly desired, also of the canvassers and those desiring to enter this work. We expect to have one of the very best meetings of the kind ever held in No. 4. Why not? Eld. C. A. and Judson Washburn will be present.

W. W. CONKLIN, Director.

GRAND JUNCTION, Ia., commencing Wednesday eve., Jan. 8, and continuing into the following week. At Radcliffe, commencing Friday evening, Jan. 16, and continuing into the following week. At Nevada, commencing Thursday evening, Jan. 22. Eld. E. W. Farnsworth will be with me at Radcliffe. Hope to meet all the friends of the cause at each of these places, as they are all important meetings.

H. NICOLA.

QUARTERLY meeting for Dist. No. 4, Mich., will be held at Douglas Jan. 10, 11. Hope to see a large gathering. Bring bedding. Will the Conference Committee send a minister, without fail?

ALEX. CARPENTER, Director.

QUARTERLY meeting of Dist. No. 7, Mich., to be held at Mt. Pleasant, Isabella Co., Jan. 17, 18. Will all T. and M. officers be sure to attend, and all others who can. Come seeking the Lord, that the work may move forward.

F. SQUIRE, Director.

MEETING for Dist. No. 9, Mich., will be held at Birmingham the second Sabbath and Sunday in January, 1885. We hope there will be a large attendance. Brn. I. D. Van Horn and R. J. Lawrence are expected.

JAMES WILSON, Director.

The quarterly meeting of Dist. No. 6, Mich., will be held in connection with the State meeting at Greenville, which commences Jan. 16, 1885.

M. B. CYPHERS, Director.

NEW ANTIOCH, Jan. 6-11. We hope to see the brethren from Leesburg and surrounding country. We shall be disappointed in going further south for a few weeks.

R. A. UNDERWOOD.

QUARTERLY meeting for Dist. No. 4, N. Y., will be held with the Lancaster church, Jan. 10, 11, 1885.

HARMON LINDSAY, Director.

QUARTERLY meeting for Dist. No. 10, Mich., will be held at Flint, Jan. 9-11. We desire a full attendance. Come, brethren of the different churches, and let us at this meeting counsel together, and lay our plans for work during the coming year. Let none stay away.

G. H. RANDALL.

Publishers' Department.

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

The address of Eld. R. M. Kilgore until further notice will be Denton, Denton Co., Texas.

BUSINESS NOTICES.

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

FOR SALE.—In order to comply with the action of the General Conference by going to Oregon to labor, I wish to sell my house and lot at Bancroft, Mich. The location is good. There is an S. D. A. house of worship in the place, and regular Sabbath meetings are held. For particulars, address P. D. Starr, Bancroft, Mich.

RECEIPTS.

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

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

Books Sent by Express.—H. H. Rood, Clara Wood, Gibbs, Lizzie Farnsworth, W. H. Saxby, C. L. Shelton, Mrs. W. B. Rogers, Moses Randall, J. F. Hansen, R. A. Underwood, Marcus Adams, Lorenzo D. Smiley, Dr. W. Hill, G. W. Caviness, J. C. Franz.

Books Sent by Freight.—Lizzie Farnsworth, Ann Cole, Lizzie Farnsworth, Lizzie Farnsworth, D. R. Palmer, Ohio Depository, W. A. Young, A. W. Bartlett, H. W. Decker.

Thank Offering.—Mrs. L. A. Grover 2.00.

Mich. Gen. Fund.—Anna Steward 15.00, C. S. Briggs & wife 25.00, S. L. Rhodes 10.00.

S. D. A. E. Soc.—J. C. Clemens 10.00 (donation), Frank D. Starr 30.00 (donation), Iowa T. & M. Soc. \$180.73 (donation), Mrs. Rose Garlick 1.00 (donation).

International T. & M. Society.—Mrs. A. L. Davis 10.00, Mary Thompson 1.00, Mrs. G. W. Hadley 1.00, Mrs. A. F. Moe 2.00, C. D. Russ 1.00, Mrs. Lorain Branch 5.00, Alice Hall 5.00, Martha Rice 10.00, V. B. Gaskell 25.00, E. B. Gaskell 5.00, J. E. Swift 10.00, Ella M. Swift 10.00, C. Bradley 5.00, Mrs. D. J. Hitchcock 5.00.

Cash Rec'd on Account.—Iowa T. & M. Soc. per L. H. Farnsworth \$388.80, Mich. T. & M. Soc. per Hattie House 138.05, Neb. Conf. per Mrs. E. J. Downs 2.00, Ohio T. & M. Soc. 100.00, Kentucky T. & M. Soc. per B. C. Saxby 113.00, Kansas T. & M. Soc. per C. W. Gibbs 117.21, Va. T. & M. Soc. per E. L. Shaw 93 cts, Mich. Reserve Fund per B. C. Christmas Tree 3.00, Mich. T. & M. Soc. per H. House 585.08, Minn. T. & M. Soc. per Harrison Grant 200.00, Illinois Conf. per Melissa Myres 1.25, Penn. T. & M. Soc. per Mary Robbins 1.00, Kansas T. & M. Soc. per D. T. Shuman 79.43, N. E. T. & M. Soc. per W. C. White 7.00, Ohio T. & M. Soc. per Ida Gates 150.00, B. C. V. M. Soc. per M. A. Edwards 144.01, Indiana Conf. per Sarah Blacketter 2.69, Kansas T. & M. Soc. per C. W. G. 125.00, N. E. School per Frank Starr 30.00, Gen. S. S. Association per W. E. L. 10.70.

Donations and Legacies.—Mrs. C. Rhodes \$1.00.

Inter. T. & M. Soc.—Andrew Peterson \$10.00, Hannah Maynard 10.00, Mrs. C. E. Lowman 1.00.

European Mission.—Mary Grassel \$2.00, Lizzie Grassel 1.50, Thomas Hurd 20.00, Addie Hare 5.00, Iowa T. & M. Soc. 160.73, Miss Hillsdale Mich. 3.75, Lester Ayers 1.25, Alden Green 10.00, Montraville Banks 17.00, Battle Creek Christmas Tree 1,188.86, Mrs. F. C. French 12.00, Orleans Mich. S. S. Christmas Tree 11.65, Christmas Offering Ida Morgan 4.00, Henry Miller 5.00, Christmas Offering A. E. & M. E. Buckland 2.00, Gust Peterson 1.00, J. S. Lock 1.00, Christmas Present Mt. Pleasant Iowa S. S. 9.65, Christmas Present Fort Howard church Wis. 17.50, Friends at Jackson 16.50, W. T. Hastings 10.00, Christmas Tree gift Cedar Lake church Mich. 15.00, Wm. Hoag 5.00, Wm. Treadwell 5.00, Miss Lorain Branch 5.00, Alice E. Hall 5.00, Mary Thomas 2.00, Mrs. G. W. Hadley 2.00, Mrs. A. F. Moe 2.00, Mrs. G. H. Hall 4.00, C. D. Russ 2.00, Annie Bradley 5.00, E. B. Gaskell 5.00, V. B. Gaskell 25.00, Martha Rice 10.00, C. Bradley 5.00, J. E. Swift 5.00, J. T. Richards 20.00, Frank D. Starr 100.00.

Chicago Mission.—L. T. Ayers \$7.00.

British Mission.—Iowa T. & M. Soc. \$96.44, John D. Webster 5.00, M. W. Neal 60.00, Battle Creek Christmas Tree 5.00, Deborah Evans 4.00, Adell Hall 10.00, Wm. Hoag 5.00, Alice Hall 5.00, Miss Lorain Branch 5.00, Miss Mary Thompson 1.00, Mrs. G. W. Hadley 1.00, Mrs. A. F. Moe 2.00, Mrs. C. D. Russ 1.00, V. B. Gaskell 25.00, E. B. Gaskell 5.00, Frank D. Starr 40.00.

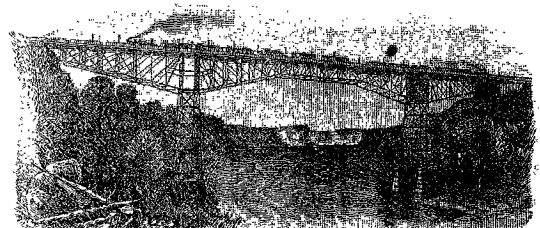
Scandinavian Mission.—Addie Hare \$5.00, Peter Hansen 25.00, Soren Hansen 3.00, Ole Olsen 1.00, Iowa T. & M. Soc. 64.29, Mrs. J. M. Rhodes 10.00, J. O. Akerlind 1.00, Alice E. Hall 5.00, Mrs. Lorain Branch 5.00, Mary Thompson 1.00, Mrs. G. W. Hadley 1.00, Mrs. A. F. Moe 2.00, C. D. Russ 1.00, V. B. Gaskell 25.00, E. B. Gaskell 5.00, T. Hansen 75c.

Australasian Mission.—Battle Creek Christmas Tree \$11.10, Mrs. H. C. Brigham 3.00, Christmas Tree Offering from Cedar Lake church 10.00.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.
p.m.	p.m.	p.m.	p.m.	a.m.	a.m.	p.m.	p.m.	p.m.	a.m.
6.05	6.25	11.59	6.55	8.30	Ar.	Dep.	Ar.	Dep.	Ar.
4.32	5.12	10.54	4.35	7.12	Detroit,	10.18	9.20	5.12	10.12
3.05	4.03	10.00	3.25	6.55	Ann Arbor,	11.55	10.35	6.50	11.30
1.50	3.05	9.07	2.09	4.46	Jackson,	1.07	11.48	8.07	12.45
1.05	2.23	8.47	1.41	4.22	Marshall,	1.42	12.15	8.47	1.05
12.03	1.45	8.10	1.01	3.35	Battle Creek,	2.27	1.07	9.40	1.45
10.21	12.13	6.53	11.40	2.7	Kalamazoo,	4.05	9.00	.....	3.10
8.58	11.03	6.02	10.42	12.45	Niles,	6.18	4.38	.....	4.27
6.45	8.55	4.15	8.50	10.30	Mich. City,	7.55	7.30	.....	6.53
a.m.	a.m.	p.m.	a.m.	p.m.	Chicago.	.....	.....	.....	6.45
					Dep.	Ar.	a.m.	a.m.	p.m.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A. M., Battle Creek 7.33, arrives at Detroit 11.45 A. M. All trains run by Nineteenth Meridian or Central Standard Time.
Day Express and Mail east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays.
NOV. 16, 1884. C. W. RUGGLES, Gen. Pass. Agt., Chicago.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

GOING WEST.					GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	Pack. Exp.	Chgo. Pass.	Mail.	Day Exp.	Pack. Exp.	Chgo. Pass.	Chgo. Pass.
.....	a.m.	a.m.	p.m.	p.m.	Dep.	Arr.	p.m.	a.m.	a.m.
.....	6.35	7.50	8.30	4.10	Port Huron	10.20	1.26	7.50	10.40
.....	8.15	9.12	9.28	6.40	Lapeer	8.37	12.07	6.29	9.12
.....	9.07	9.55	10.05	6.20	Flint	7.30	11.35	5.55	8.25
.....	9.45	10.30	10.45	7.00	Durand	6.40	11.08	6.16	7.20
.....	11.00	11.32	11.50	8.28	Lansing	5.37	10.12	4.10	6.09
.....	11.40	12.08	12.25	9.07	Charlotte	6.02	.....	3.32	5.32
.....	12.40	1.03	1.20	10.05	Battle Creek	4.08	8.55	2.35	4.35
.....	5.00	p.m.	1.25	p.m.	.....	4.08	8.50	2.30	.....
.....	5.38	.....	2.10	2.17	Vicksburg	8.14	8.10	1.45	.....
.....	6.00	.....	2.20	2.28	Schoolcraft	8.02	.....	1.35	.....
.....	6.47	.....	3.05	3.19	Cassopolis	2.10	7.21	12.51	.....
.....	7.30	.....	3.50	4.08	South Bend	1.26	6.44	12.10	.....
.....	8.43	.....	.....	.....	Haskell's	12.07	.....	.....	.....
.....	9.00	.....	5.25	5.32	Valparaiso	11.30	6.27	10.41	8.40
.....	11.20	.....	7.45	8.10	Chicago	9.10	3.20	8.30	1.15
.....	a.m.	p.m.	a.m.	p.m.	Arr.	Dep.	a.m.	p.m.	p.m.

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

GEO. B. REEVE,
Traffic Manager.W. J. SPICER,
General Manager.

SPIRITUALISM—SATANIC DELUSION

A TRACT FOR THE TIMES.

This little work is a scathing arraignment of modern necromancy before the tribunal of the Holy Scriptures and enlightened reason. The vile system is condemned out of its own mouth. Should be circulated everywhere.

32 pp., sent post-paid for 4 cents.

Address, REVIEW & HERALD, Battle Creek, Mich.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 6, 1885.

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The sermon on the Parable of the Ten Virgins, in another column, is found to be too lengthy for one number, and is divided, the latter part being deferred to next week.

We have been obliged to leave over till next week two pages of matter in type for our Progress Department, which would have appeared this week but for want of space.

In a private note Eld. Haskell writes: "Our city missions are having success. I believe that God is moving on the hearts of the people to receive the truth. The work is certainly onward."

Nearly five hundred persons attended the quarterly ordinance meeting at the Tabernacle on the evening after last Sabbath. This is the largest number ever present on such an occasion here. The meeting was an excellent one. A good influence seemed to prevail throughout.

We were happy to welcome Eld. Butler home again from his western meetings, last week. He will now, according to the action of the General Conference, devote some time to the interests of the cause in its various branches in Battle Creek. He favored us with a timely discourse last Sabbath on the ordinances of the Lord's house, and joined with the church in the celebration of the ordinances in the evening. His address will be Battle Creek till further notice.

IT IS READY.

THE Diary prepared especially for the use of our ministers according to the action of the last General Conference, is now ready, and many were sent out to fill orders by the first of the year. Those who have not ordered can now do so. If we mistake not, it will be an excellent arrangement for the purpose intended. It will enable the minister to keep his records and accounts much more fully and accurately, and do it with a less expenditure of time and labor than would be possible without this

or some similar arrangement; and its use by the ministers will greatly facilitate the work of the auditing committee at the end of the year. It is worthy at least of one trial. See description in another paragraph. Send in the orders. Price in Russia binding \$1.00, morocco, \$1.50. Address REVIEW AND HERALD.

THE MINISTERS' DIARY.

THIS work has been prepared according to the directions of the late General Conference, and is bound in such a way that when the present year expires a new diary for another year may be slipped into the cover to take its place, at slight cost. The Diary is ruled and printed to show the following reports:—

Calendar for each day in the month—Number of subjects—Place of labor—Sermons preached—Other meetings—Number baptized—Number added to church—Number signed covenant—Added to Tract Society—Number added to H. and T. Society—Missionary Society organized—Families visited—Periodicals distributed—Amount of book sales—Pages tracts loaned—Value of tracts given away—Subscriptions obtained for REVIEW, Signs, Good Health, Instructor, and other periodicals.

It will be noticed that these items include all but three of the items called for in missionary reports, and these can be inserted in some of the blanks devoted to minister's reports. So the diary is almost equally good for the use of T. and M. workers as for ministers.

There is then given a space for quarterly and yearly summaries of all the above—Memoranda for each day in the year—Conference accounts—Personal accounts—List for 140 subjects—Blank space for miscellaneous records. Price by mail, in Morocco, bound \$1.50. In Russia, \$1.00. Address REVIEW AND HERALD.

FOR SAN FRANCISCO VIA NEW ORLEANS.

It is now decided that the party going to California via New Orleans will leave Battle Creek on Monday, Jan. 19, at 11:13 A. M. (central time), arriving in Chicago at 5:45 P. M. Leave Chicago on Illinois Central at 8:30 P. M. There will be no transfer at Chicago, as the Michigan Central and Illinois Central occupy the same depot. That train will arrive in Cairo at 10:35 Tuesday morning, and in New Orleans at 10:45 Wednesday morning. They will leave New Orleans early the week following.

GOOD MEETINGS.

I HAVE just returned home from attending four general meetings, in Pennsylvania, New York, Minnesota, and Iowa. Had the pleasure of laboring with Brn. Butler, Haskell, Olsen, and a large number of other ministers, besides renewing the acquaintance of scores of old friends. To me these have been among the most profitable and encouraging meetings I have ever attended. My faith in the message has been greatly strengthened, and my love for the work has been warmed into an intense desire to consecrate the whole energy of my life to it.

God has blessed me greatly. While I have carefully read the first, second, and third volumes of "Spirit of Prophecy," heaven has seemed very near to me. If the Spirit of God does not speak to us in these writings, then I should despair of ever discerning it. Oh, how precious the dear Saviour looks! How infinitely valuable the salvation of one soul! How hateful and inexcusable sin appears! God is good, and the sweetest thing on this earth is to love and serve him.

D. M. CANRIGHT.

TO THOSE INTERESTED IN MISSIONARY WORK.

OUR missionary class has again opened with a large attendance, and is now in good working order. Last year this class, in connection with the College, was largely attended, and many encouraging results were seen. This year the work still continues, and at present the number is nearly double that of the previous year.

We are taking up the missionary work in its various departments, and trying to get a thorough knowledge of how best to labor for the salvation of others. We hope for a profitable and enjoyable continuance of these exercises throughout the entire term.

We like very much to do *real* missionary work in connection with our studies, and as our desire is to help others while helping ourselves, we would gladly correspond with any who may desire information in the different branches of the work, and share with them the advantages we now enjoy. We also wish to secure the benefit of the experience of those who are now actively engaged in the field.

We received a number of very interesting letters, last year, asking for information; but they came after the school closed, thus too late for the class to receive benefit from them. Therefore we feel anxious for as early correspondence as possible, that all may be benefited thereby.

Address all communications to College Missionary Class, Battle Creek, Mich.

MISSIONARY CLASS.

DIST. NO. 9, ILL.

THE quarterly meeting for Dist. No. 9 will be held at Onarga, the second Sabbath and Sunday in January. We earnestly desire that this occasion may be one of special profit and encouragement to the entire district. Our former director will be present to conduct the exercises; and we earnestly hope that all our churches will at least send representatives. The time has long since come, when we should "Sound an alarm" to all around us. Considering our faith in the soon coming of Jesus, let us arouse and renew our efforts as never before. Come, let us lift up our hands to God on high for his especial blessing upon the work and workers of our beloved district the coming year. A hearty welcome awaits all the brethren and sisters who shall attend this meeting.

C. E. STURDEVANT, *Director*.

OUR NEXT QUARTERLY MEETING.

TO THE BRETHREN AND SISTERS OF VIRGINIA:—The time for our first quarterly gathering in the new year, 1885, will soon be here, and we trust that each one is making all the necessary preparations to be on hand promptly, with hearts all aglow with the work. If we can feel the importance of thus coming together, it will prove a blessing, but if not, we may go from the meeting just as we came.

In a late number of our good REVIEW, we learn from the S. D. A. statistics for 1884, that there are two hundred and two members in our State. We thank God that these have been brought to a saving knowledge of the truth; there might be many more had we all labored more earnestly to bring the light before others since it was first shown to us. But let us cheer up; it is not too late yet. Let us determine to make the new year the best that has ever passed. Let us help our ministers by sending our silent messengers into every home.

But one thing let us not do; while we hope to make good use of many periodicals, and very many pages of tracts, let us not allow a great indebtedness to come against us at the Offices. Let us not cut down the number of publications, but let us shape our plans so as to keep square with every one. Do not fail to read Sr. White's article in the last REVIEW. May God help us to be faithful to the end, and we shall have a bright crown.

LILLIE D. WOOD.