

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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GOD'S PROMISES.

BY MRS. P. ALDERMAN.

How dear the precepts of the Lord
To those who love his holy word
And search it day by day.
Man doth not live by bread alone,
God's promises are all his own,—
His food, his strength, his stay.

He hungers more for being full
Of this divine and living bread,
Enriching all his soul.
This with new life his being thrills,
And lifts him far above life's ills,
Transforms and makes him whole.

Praise Him who ne'er forgets to shed
These wondrous mercies on thy head.
Thy needs, his constant care.
With those who trust he will abide
Beneath, above, around, beside,—
His presence everywhere.

Our Contributors.

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

THE VALUE OF TRUTH.

SUGGESTED BY THE MAINE CAMP-MEETING.

BY MRS. E. G. WHITE.

THE important meeting in Portland, Me., was a season of great interest to me, as I had relatives and friends there who did not realize the necessity of renouncing the customs of society to obey the commandments of God. This meeting is now in the past, and what record will the books of heaven reveal in the great day? Who will heed the warning there given, and cease to trample on the divine law? How many will be doers of the word, and not hearers only?

My heart yearns for those I love, the precious souls for whom Christ died; and the question arises again and again, What preparation are they making for the future life? That which is sowed in this life will be reaped in the great harvest. None can meet God in peace over his broken law; for it has an important part to act in the conversion of the soul. The inspired word declares: "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple." For this reason I felt deeply anxious that those living in Portland should have the light. It was presented before them in all its clearness; but it is frequently the case that the more convincing the arguments from God's

word, the less disposition there seems to be to recognize the mighty principles of truth. Human opinions and customs hold the mind in error; but they cannot with safety be substituted for the revealed will of God.

While the law of God was held up before the people, and its claims urged upon their attention, many were convinced that there is no authority in the Bible for substituting the first day of the week for the seventh-day Sabbath, which at creation God sanctified and blessed for man; but how few welcome and cherish that which in their hearts they acknowledge to be truth. They stand trembling at the cross presented, shrinking from the self-denial which always characterizes the life of the true Christian; and they turn away in neglect and derision, as did the Pharisees and rulers from the teachings of Christ.

In all ages of the world the truth and its adherents have been unpopular; and how can we expect it to be different now, so near the close of time? It is impossible for a man to become loyal to God, rendering obedience to all his commandments, without finding himself immediately marked as odd from the rest of the world, and cut off from the society of those who transgress that law. If all would be obedient to the law of God, he would not be obliged to give up his former associates; but where one alone, or a very few at most, take a position on the side of right, a separation becomes necessary. There is a difference between the children of light and the children of darkness. Their tastes and habits are widely dissimilar. Though they may be thrown together, there is no congeniality between them; for one has a love for heavenly things, and the other for those that are earthly. "What concord hath Christ with Belial?" What harmony is there between light and darkness?

While living in disobedience, man is the enemy of God, and cannot harmonize with those who keep the divine law, and make God the supreme object of affection. They feel that the example of the obedient ones is a rebuke to them. Thus the Jews looked upon Christ. In just the degree that his life differed from theirs, they passed severe censure upon him as a rock of offense. How can we expect the servant to be greater than his lord? "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" "If the world hate you," said Christ to his disciples, "ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." Thus the words of Christ are verified, "I came not to send peace" on earth, "but a sword.

We are living in an age when the law of God is made void. Deceptive errors prevail to an alarming degree. Multitudes, forgetting that "sin is the transgression of the law," are following the lead of that great law-breaker, the man of sin. But genuine faith has not become extinct. There are two parties in the world,—the advocates of truth and purity as well as the advocates of error and corruption; and the earnest inquiry of each soul should be, What is

truth? At the last we must all stand in one party or the other; and in which company do we wish to be found when Jesus shall come in the clouds of heaven? We shall all want a Saviour to stand in our defense in that awful time described by the prophet as a "time of trouble such as never was since there was a nation." And when Christ shall separate the righteous from the wicked, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left, we shall all want to be on the right hand. We shall not then esteem it an honor to be found with the multitudes in the paths of transgression.

Those who listened to the solemn discourses given on the Maine camp-ground, in which the startling events to transpire in the near future were set before the people clearly and with convincing power, have been warned. But many let the things which concern their eternal well-being go in at one ear and out at the other. One lady acknowledged that she liked the preaching, and that the doctrines were proved from the Bible; but in answer to the question, "What do you think of the Sabbath question? If what they say is true, we are keeping the wrong day, and breaking the Sabbath of the fourth commandment," she replied that she did not intend to disturb herself about the Sabbath, and that she paid no attention to what was said on the subject. I wonder if this lady will assert her position with such self-confidence and flippancy when the Judge of all the earth shall demand, "Why have you not kept my law? I delegated my servants to set before you its claims; but you have disregarded my will yourself, and by your example have taught others disobedience. They have rebelled against me because of your influence." Will she be willing to hear the sentence, "Depart from me, ye that work iniquity"?

This lady represents a class. I have experienced a sadness, almost an agony of soul, at the thought of the thousands in the same condition of thoughtless indifference. They hear the truth gladly, but will not be doers of the word where it involves a cross. If they are in the darkness of error, they do not want to know it. They feel no anxiety to search for the truth as for hid treasures. They have a peace; but instead of being the peace which Christ imparts to his obedient followers, it is the peace of self-deception and self-satisfaction, which is death.

Jesus wept over impenitent Jerusalem, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes." It was an infinite blessing that was granted to the world in the presence of Jesus, in his life of benevolence, his teachings, and his example; but how little appreciation was manifested on the part of those he came to save. The labors of his ambassadors will be no more highly appreciated by the men of this generation. The truths taught in the inspired word will be regarded by them as idle tales. Our hearts may go out in yearning love for souls ensnared through the deceitfulness of sin; we may warn and entreat; but we cannot make them obey; we can only pray and wait. But

how fearful is the risk they are running! The precious hours of probation are passing, and the little time remaining should be treasured as grains of gold.

All are not indifferent to the warning message. There were many on the camp-ground at Portland whose tearful eyes and solemn expression showed that their hearts were touched. Again and again the question arose in my mind, Will these go their way,—one to his farm, another to his merchandise,—and care for none of these things? I longed to have them discern the mighty agencies of the powers of darkness, which, hidden from observation, are constantly at work to draw them from the right.

Light on the law of God is now shining; and those who are called to expound the word should give the warning message whether men will hear or whether they will forbear. Dear brethren, do not shun to declare the whole counsel of God, even though it may require courage to stand in defense of unpopular truth. Learn to estimate the worth of souls according to Christ's standard. Cultivate that disinterested love of which his whole life was an example, and labor with the spirit of self-sacrifice that characterized his ministry.

THE TRUE PRINCIPLE.

BY ELD. R. F. COTTRELL.

TRUE Christian principle will not stop to weigh consequences. It does not ask, "What will people think of me if I do this? or how will it affect my worldly prospects if I do that?"—*Bible Sanctification*, p. 34.

When convicted of a duty, the doing of which will expose us to ridicule and reproach, and also come in conflict with our business and worldly interests, the true principle will not stop to weigh the consequences, but will move right forward in obedience to God. The few who have this true principle already established are ready for duty at the first call.

There are others who may hesitate at the first call of duty, and yet, after mature reflection, will resolve to obey God, let the expense be what it will. When we consider the great sacrifice which divine love and mercy has made in order to save us from sin and death, it will be seen to be perfectly reasonable that we, whose sins have caused the death of the Son of God, should willingly sacrifice everything, even life itself, if by any means we may be accounted worthy to share in this salvation, purchased at such infinite cost. Our Saviour justly demands our supreme love. He says, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; and he that taketh not his cross, and followeth after me, is not worthy of me."

The apostle Paul is a worthy example for us. When duty was presented to him, he "conferred not with flesh and blood." He did not hesitate on account of former associations which must be broken up, and worldly prospects which must be abandoned; neither on account of the perils which he must encounter among the heathen, besides persecutions from his own countrymen, but immediately he accepts the ministry to which he is called, and exerts all his energies to fulfill it. Speaking of the bonds and afflictions which awaited him, he could say, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Considering the self-sacrificing labors and the many sufferings of the apostle in the cause of Christ and humanity, and his intense desire that he might faithfully fulfill the ministry to which he had been called, it is a cause of unfeigned rejoicing to know that his ardent desire was realized,—that he finished his course with joy. When about to seal his testimony

with his blood, he could say, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." If we would share with him in the final joy, we must be true to principle as he was.

THE TEMPLE IN HEAVEN.

THE CONFORMITY OF THE CHURCHES TO THE WORLD; SPURIOUS REVIVALS, ETC.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—When we were together the last time, I read quite a number of extracts from different church papers which went to show that, the religious denominations of the country being witnesses, the orthodox sects of our own land met with a moral fall immediately after their rejection of the Judgment message in 1844. I might have gone still further by proving that churches of other Protestant countries met with a like experience, had it been necessary to do so. I think that even now I will read just one item that relates to the Presbyterian General Assembly of Ireland, which was held in Belfast during the year 1859. Please remember that it is the General Assembly of the Presbyterian church with which we have to do just now, and not a single synod of that body, and that the year in question was one that was marked by what was considered to be a great revival movement in Ireland. The *Belfast News Letter* of Sept. 30, 1859, in chronicling the transactions of the Assembly, says: "Here in this venerable body of ministers and elders, we find two ministers openly giving each other the lie, and the whole General Assembly turned into a scene of confusion bordering upon a riot."

Mr. Thoughtful.—What will you do, sir, with the revivals of our own time? You cannot be ignorant of the work that Mr. Moody and others are doing.

Mr. B.—Your question is a very pertinent one, Mr. Thoughtful, and deserves to be answered candidly, as I shall now proceed to do. I will preface my remarks on this point, however, by this general reflection: Were it true that the nominal churches of our day had met with a moral fall, it would not necessarily follow—as we have already seen—that they would not contain a percentage of genuine Christian men and women. On this point I will call your attention again to Rev. 18: 1-4, where Babylon had fallen so far that when she was about to receive the plagues that were to result in her utter destruction, the Lord called upon his people to come out of her. The simple fact is this: No church has ever so far fallen within any brief space of time as to be utterly cast off by the Lord. The process of falling from divine favor is a gradual one, and has usually covered many years, if not centuries. During the time of the church's progress downward, the Lord has continued to work through individuals with a view to the saving of those within her borders who could be saved. Nay, more; it is true, as a matter of history, that God has used a fallen church indirectly in the salvation of men for centuries after that church as a body had been cast off practically and its doom sealed. Notable instances of this kind are found in the Jewish and Romish churches. The former body remained as the sole representative of the church of God on the earth down to the first advent; but it is manifestly true that from the time of the Babylonish captivity they lost, to a large degree, the divine favor. At that point they parted with the ark, the shekinah, the tables of the law, the urim and thummim, and other

tokens of the presence of the God of heaven, that were never again restored. Thenceforward they worshiped before an empty chest located in a dark chamber of the temple, with no visible symbol of the Lord's special presence.

At the time of the return from the captivity, there was a partial revival of the old religious fervor; but it was of short duration. From that period to the days of Christ the only spiritual light vouchsafed to the world continued to burn, it is true, though dimly and with an unsteady and flickering flame. The drift of the church carried them farther and farther from God, until the Master of assemblies finally said to them, "Behold, your house is left unto you desolate." But even when these words were uttered, there still remained within the pale of Judaism, Nicodemus, Joseph of Aramathea, Paul, and a multitude of priests and others, who afterward proved their piety by embracing the faith of the risen Lord. Indeed, it is a fact that both John the Baptist and our Lord himself performed all their wonderful works within, and died as members of, the Hebrew church, at a period when its final rejection had been irrevocably decreed, and when the number of its devout worshipers, as compared with its hypocrites and apostates, was as one to a hundred.

That which has been said of Judaism will apply substantially to Roman Catholicism. Within its corrupt fold, for centuries after its apostasy had, according to the prophetic word, become assured, was concealed the embryo which was to develop into the great Reformation of the sixteenth century. While it is true beyond all question that the papacy as it now exists is ruled over by the man of sin, and represents as a whole a type of religion so corrupt that it is symbolized in the book of Revelation by a drunken harlot, still it is a fact that even now there are within its precincts, nominally speaking, a few souls whom the Lord condescends to accept and work through as individuals.

The history of fallen churches as bodies could be aptly illustrated by a great river in its course to the sea. Its source, perhaps, could be found in a few clear, sparkling fountains located high up in some mountain range. Uniting their cool and limpid rills, they dash down the mountain side, enter the valley below, and start upon their course to the ocean. The little stream thus formed, is gradually swollen by tributaries of a darker hue from marsh and field, until it becomes a mighty flood, whose murky waters sweep steadily onward in their downward course. At times the channel doubles back upon itself, as if with the intention of returning to its sources; but upon the application of the level it is found that, after all, the trend is downward from the mountains to the sea, where at last it empties itself.

Such, I say, is an illustration of the course of a church once pure, but which finally became so far demoralized that the Lord sees that the preponderating influences that control its counsels are so pernicious and so strong that they cannot be defeated except by the creation of a purer organization outside of the one which has fallen into the hands of unsanctified persons. In view of these facts, we need not discredit the fall of the modern orthodox churches, even though occasionally they may give for a time evidence of unwonted spiritual power. The consumptive who is marked for the grave may rally now and then, and the unpracticed eye may mistake the hectic flush of the cheek and the unwonted sparkle of the eye for omens of returning health; but the skilled physician will draw no courage from such symptoms. He knows very well that the reaction must come sooner or later, and that the spasmodic effort of exhausted nature to adorn itself with the symbols of a vigorous life must be atoned for by the patient in the ultimate decrease of his real vitality.

The simple fact is, that the malady of the churches of our day is incurable. The disease is so deep-seated, and the remedies employed so inadequate to the accomplishment of the work to be done, that the results secured simply serve to illustrate the hopelessness of the situation. Revivals are occasionally set on foot, and great numbers are admitted into the churches. Indeed, it is surprising to see how many can be brought to the anxious seat as the result of a very little labor. We frequently read in the papers that in such and such places the converts, which are the fruit of two or three weeks' effort by the Rev. So-and-So, reach hundreds in number. From these reports many honest souls are led to take heart, and hope that a better order of things is at hand. Alas for such! their anticipations are doomed to bitter disappointment. The apples of promise that look so fair on the tree, like those of Sodom, turn to ashes in the hand when plucked.

Three weeks from the time that the revivals spoken of above are commenced, the work is complete, and the converts gathered into the fold. Three months later, the great mass of them, perhaps, are either back in the world—as it is called—or else they are safely lodged in some Christian connection, thenceforth to sink it lower and lower in the scale of moral power by adding to its membership scores of dead and formal professors who know nothing about the converting power of the religion of Jesus Christ. They have simply exchanged the name of sinner for that of saint, without ever experiencing the transforming power of the grace of God which alone can entitle one to the latter appellation. The very fact that they have come into the fold in such great numbers as the result of so little effort, instead of being the occasion of congratulation, should rather be that of a suspicion that all is not right.

The natural heart is the same that it ever has been; *i. e.*, it is at enmity with God and Christ, and hates their service. When the Saviour closed his mission on the earth, his following was exceedingly small. Perhaps there were not more, all taken together, than would be equalled by the numbers brought into the church by some one of our modern evangelists at a single place in a few days' time. How shall we account for this? Assuredly not upon the hypothesis that the revivalist of today can perform greater miracles or preach with more manifest unction than did the Master! He who has listened to many of the men of our time who are the most successful in winning souls to Christ, as it is termed, is compelled to admit that they, when compared with the preacher of Galilee, are as a rush-light when contrasted with the king of day. Their preaching is weak and sensational in the extreme. Not infrequently it is made up almost entirely of moving stories and representations of death-bed scenes narrated in a manner to remind one of the stage rather than the pulpit. I ask again, therefore, how shall we account for the difference in the particular in question.

Having seen that the change is not in the natural heart, and that it cannot be attributed to the superior methods of the modern preachers over those employed by Him who spake as never man spake, the conclusion is irresistible that we must look for the occasion of the change in the relative positions of the church and the world in the first and the nineteenth centuries. It was true in the former century that he who followed the Man of Nazareth had to do so at the peril of his life and at the loss of his reputation. Paul declared that it would always be so. "Whosoever," said he, "will live godly in Christ Jesus shall suffer persecution." Somehow these words have ceased to be true if the bulk of modern church members represent the class to which the apostle alludes. The church now, instead of being separated from the world by the whole diameter of the latter, would seem to occupy com-

mon territory with it. At the present time if a man desire a good name, if he wish to succeed in business, if he be ambitious for office, if he would move in the best society, so called,—in fine, if he would get just as far not only from actual persecution but also from unfavorable discrimination as he possibly can, he joins the church.

Here, then, is the solution of the whole matter. The church and the world have struck hands. A compromise has been formed by which the alienations of the past have been healed, and former enemies have been made friends. It is not surprising, therefore, that the transit from the one to the other should be made so easily and in such great numbers when occasion favors. Neither is it to be wondered at that the average revival of the day should weaken rather than strengthen any church in which it may take place; since the influx into the fold of Christ, of numbers of men, women, and children, who enter from caprice or interest rather than from principle, is certain to prove the ruin of the body receiving them, if that has not already been accomplished.

I would not, of course, be understood as saying that there are no genuine converts among the multitudes who now and then enter the membership of the churches of the orthodox world. I wish merely to be understood as intimating that the proportion of the spurious as compared with the genuine is so much the larger of the two that these modern revivals prove the fall of the sects among which they take place rather than their acceptance with God. Again, I freely admit that there is a wide difference between the labors of the evangelists now in the field. If you number among them the Salvation Army, with their drums and horns and tambourines, you will find them ranged all along in the ascending scale until you reach those whose spirit and methods are comparatively unobjectionable. Among the latter I would rank Mr. Moody and his co-workers. You have asked my opinion of him and Mr. Sankey, and I frankly state that in my judgment they are head and shoulders above the great majority of the revivalists of our day. Take them out of the field, and you have weakened the aggressive power of orthodoxy to an extent little dreamed of by the casual observer, but well understood by others. The newspaper correspondent who said at one time that the ministers of the different denominations were lying upon their backs and crying out, "Send us Moody and Sankey or we perish," was not far out of the way. It would seem at times that clergymen generally had come to the conclusion that they were powerless to do anything without the assistance of the unlettered Chicago preacher. It is not an uncommon sight to witness scores of Doctors of Divinity sitting like school-boys at his feet and inquiring after the secret of his power.

Mr. T.—Yes, sir, that is true; and if you can do so I would like to have you explain that secret to me.

Mr. B.—That is very easily done. Mr. Moody possesses four qualities which are very rare among the ministry of the present time; *i. e.*, simplicity, earnestness, courage, and executive ability in a large degree. He believes what he preaches, and preaches what he believes, with all his might. In my view also, he is a semi-providential character, if I may be allowed that expression. Did you know, Mr. Thoughtful, that Mr. Moody and Mr. Sankey, and nearly, if not quite, every one of their particular school of evangelists, are firm believers in the near advent of Christ?

Mr. T.—No, sir, I was not aware of that fact.

Mr. B.—Such is the case. In nearly every place where Mr. Moody holds a series of meetings he is in the habit of delivering one discourse on the coming of the Lord. His views on that subject are not so well defined as I wish they might be; but they are very posi-

tive. I have read somewhere a statement to the effect that he believes the Judgment to be near at hand, and that, as it were, the Lord has given to him a life-boat, and told him to save whom he could from the sinking wreck of this world. This he is trying to do, and I believe it is because of this fact, combined with the others which I have mentioned, that God has permitted him to occupy as prominent a place before the religious world as he has done. It is the will of the Lord that a dead and formal church who have put far off the coming of the Son of man should hear upon that subject from one against whom they are not prejudiced. Mr. Moody, occupying the position which he does occupy, has been able to do much more for the advent doctrine than he could possibly have done had he himself been identified with the body of Adventists. I can only hope that ere his mission is fully ended, his views of the advent may take that tangible shape which they would, did he thoroughly understand the sanctuary question. Should this ever occur, he might supplement his present work by giving to it a power and a point much greater than it now possesses.

But I see that it is getting late, and I will stop right here for the night.

CHRISTMAS POEM.*

BY O. C. GODSMARK.

ON the plains of old Judea,
Near the town of Bethlehem;
Where the eastern hillslopes lying,
Paint a picture true and grand;
Where the fields are richly studded
With their olive, fig, and palm,—
There the faithful shepherds lingered
In the night so still and calm.

They had fed their flocks at noontide,
They had watched them off by night;
And they sought the lost and straying
On the distant mountain height.
They had learned to love and pity,
Learned to succor in distress,
While the weary lambs were carried
Often in the shepherd's breast.

They were nought but humble shepherds,
Little loved by other men;
Yet the angels bore the message
Of the Saviour's birth to them.
This fond hope had long been cherished,—
That their eyes might yet behold
Him whose reign should be eternal,
Him by prophets long foretold.

They had gathered round their watchfires
In the stillness of the night,
When, behold, the heavens lighted
With a grand and awful light;
And a radiant flood of glory
All around them seemed to shine,
Till their hearts with fear were stricken,
By the grandeur so sublime.

Then sweet strains of heavenly music
Broke the stillness of the night,
As a band of shining angels
Opened on the shepherds' sight.
And they gave this joyful message,
"Fear not; for behold, we bring
You good tidings" of a Saviour—
Be ye glad, rejoice, and sing.

Then the multitude of angels
Touched their harps a higher strain,
Glory sang to God the highest,
"Peace on earth, good will toward men."
When at last the choir of angels
Had gone on their heavenly way,
Then the shepherds said together,
It is God hath wrought this day.

* * * * *
"Let us go unto Bethlehem's manger,
The blessed child Jesus behold;"
For their hearts were aglow with the message
The angels had come to unfold.
Very soon they beheld their dear Saviour,
And hastened with joy to repeat
All the wonderful things that had happened;
For glad was the message, and sweet.

Then there came at this time also wise men,
For they had received the glad news;
And they earnestly asked, Where is Jesus
Who was born to be king of the Jews?
Unto Bethlehem Herod now sent them,
While the star they had seen in the East
Brightly shone o'er the birthplace of Jesus,
An emblem of glory and peace.

*Read at the Christmas missionary exercises in the Tabernacle Thursday evening, Dec. 25, 1884.

And they worshiped with deep adoration,
Though strangers they were to the fold;
And they brought their rich treasures to Jesus,
Their treasures of purple and gold.
Then they went and proclaimed the glad tidings
That Christ the Messiah had come,
And that he in his own time would gather
The scattered and wanderers home.

They remembered how precious the promise
That Jesus would die for mankind,
And a way of escape for transgressors
Through his infinite mercy would find.
Oh! great was the love of the Father,
Far greater than e'er can be told;
And the years of eternity only
Will ever its vastness unfold.

'Twas the infinite gift of his mercy,
The Father saw fit to bestow,
In allowing the Prince of all heaven
To suffer and die here below;
And He to whom angels did homage,
The one whom they worshiped in love,
Had offered his life as a ransom,
As the price of salvation above.

He had come as the world's great Redeemer,
To save from the thralldom of sin,
And to open the gateway of heaven
To all who would enter therein.
And the angels rejoiced in his coming,
And sang forth his praises again,
Saying, "Glory to God in the highest,
On earth, peace and good will toward men."

Then rejoice, O ye heaven of heavens,
And sing, ye whom Christ came to save;
For Jesus, your King, hath now conquered
O'er death and the power of the grave.
He hath opened the prison to many,
Glad tidings hath brought to the meek;
He hath bound up the sore broken-hearted,
And the dumb hath he taught how to speak.

He truly is king over many,
And we his glad praises will sing;
All glory to God in the highest,
And honor to Jesus, our King.
Oh, bid ye the weary ones enter,
Go tell them the Saviour doth call;
There are blessings eternally waiting,
There's a home and a welcome for all.

Go, be like the wise men of Judah,
Or the shepherds on Bethlehem's plain,
Who, when they received the glad message,
Forth hastened to tell it again.
And ye who have found the dear Saviour,
And tasted the sweets of his love,
Go quickly and tell it to others,
That they may find peace from above.

The water of life floweth freely,
The Bride and the Spirit say, Come;
And ye who have heard may proclaim it,
For still there is bountiful room.
Go gather the wheat in my garner,
The harvest already is white;
For lo! He will come and not tarry,
And we shall behold the glad sight.

And then shall he send forth his angels,
Not to shepherds alone on the plain,
But to gather his chosen together,
That they in his kingdom may reign.
And then shall our lips chant his praises,
As we near the bright city of gold,
And behold all its beauty and grandeur,
The half of which never was told.

Then, then, when the pearly gates open,
And the Saviour shall welcome us there,
And bid us come enter his kingdom
And all of its blessedness share,—
We will list to the same rapturous music,
And welcome the holy refrain,
That the angels once sang to the shepherds
As they lingered on Bethlehem's plain.

—If we do not do good to others, we generally get evil from them; and if we are in any company where we are not influencing for Christ, we are being influenced in some measure against him.—*Spurgeon.*

—Duty reaches down the ages in its effects, and into eternity: and when a man goes about it resolutely, it seems to me as though his footsteps were echoing beyond the stars, though only heard faintly in the atmosphere of this world.—*Wm. Mountford.*

—Wondrous is the strength of cheerfulness, altogether past calculation its powers of endurance. Efforts to be permanently useful must be uniformly joyous—a spirit all sunshine, graceful from very gladness, beautiful because bright.—*Carlisle.*

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.

(Concluded.)

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."

CHRIST receives the kingdom of his Father. Ps. 2: 8; 110: 1; Luke 22: 29. The prophet Daniel describes the scene when this kingdom is delivered to the Son. Dan. 7: 13, 14: "I saw in the visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him; and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him." But this coming to the reception of the kingdom is introduced after the scene described in verses 9 and 10. Daniel there says: "I beheld till the Ancient of days did sit [that is, "took his position as Judge in a court of justice;"] for so the words "did sit" signify in the Hebrew]; . . . the Judgment was set, and the books were opened." What Judgment scene is this? It is some portion of the Judgment work which takes place before the kingdom is received, as described in verse 14, and consequently before Christ's work as priest is finished. And right here the light of the sanctuary question comes to our aid in the exposition of this subject; for that shows just such a Judgment work as this, as the closing act of our great High Priest in the tabernacle on high, when he finishes his mediation for the world, before he ascends the throne as King. He closes his great round of service as priest, as the round of service in the typical tabernacle of Moses was closed each year, by a brief ministration in the most holy place, which is the making of the atonement, or the cleansing of the sanctuary. This is a work of Judgment; for it is to remove sin, and decide who is accepted of God, and who is to be cut off from among the people. Lev. 23: 29. Such a work of Judgment must be rendered, and all cases be decided before Christ appears in the clouds of heaven; for then no time is given for the investigation of character, but in a moment, in the twinkling of an eye, the results of some previous decision are carried out, the righteous living are translated, and the righteous dead are raised from the grave. The sanctuary subject provides a time and place for this Judgment work, and no other subject does this—it is the cleansing of the sanctuary, the close of Christ's ministration which transpires in the most holy place; and immediately on the conclusion of this, he receives the kingdom, which is *the marriage of the Lamb.*

When, then, did Christ enter upon this work in the most holy place in the sanctuary in heaven? At the end of the 2300 days in 1844; for "then," says the prophecy (Dan. 8: 14), "shall the sanctuary be cleansed." When does he go in before the Ancient of days, according to Dan. 7: 13, 14, to receive a kingdom?—When he goes in before the Father in the most holy place; for he does not leave the Father's presence there till he is invested with the royalty of his own throne. When, then, did Christ go to the wedding in the representation of the parable (Matt. 25: 10)?—At the same time, when he entered the most holy to cleanse the sanctuary and then receive his kingdom.

"While they went to buy, the bridegroom came." The Adventists of 1844 fixed the end of the days on the 22d of October of that year; and the argument still holds good that there they did end: there they thought the bride-

groom would come; and *there he did come*—not to this earth, as they incorrectly supposed; but to the marriage, to the place where he is to be crowned king, receive the bride, the New Jerusalem, as the metropolis of his kingdom, and the allegorical representation of the new covenant through which the children—the church—are to be brought to the new life of the heavenly kingdom.

They simply mistook the kind of coming there referred to. All that the prophecy of Dan. 8: 14, or the parable of the ten virgins warranted them to expect, *did there and then take place.* The bridegroom came—not to this earth, but to the marriage, to which he was coming in the parable, when the midnight cry was raised. The "tarrying time" of the parable there ended; and the "midnight cry" of the parable was given from the midsummer of 1844 to that time. Some are looking for this cry to be given in the future; but their expectations are vain; for it will never be repeated.

What, then, has been our position since that time? and what is our present relation to the parable? A query may here arise in some minds on this wise: "You say that the bridegroom came in 1844?"—Yes; to the wedding. "But the parable says that they that were ready went in with him to the marriage; and the door was shut—so you have the door shut in 1844, and no admittance, and no mercy, for any one since that time."—Not quite so fast. Here is the turning point in the parable, and where many jump to a wrong conclusion. They did so in 1844. Even those to whom the light on the sanctuary subject had begun to dawn, were fast drifting to the conclusion that as there was no ministry in the first apartment of the sanctuary while the work was going forward in the second, and the door of the first apartment was shut, it signified that during this time, no mercy was offered to the world. A further investigation of the question, however, aided by the spirit of prophecy then beginning to be manifested, soon set them right on this; for they saw that the work in the most holy was a work of forgiveness and pardon to all who would seek for its benefits, as well as the work in the holy place. The offering in the most holy was for all the people; and so also in the antitype. If the door of the first apartment was shut, the door into the second apartment was opened. And the so-called door of mercy cannot be shut while the ministration in the most holy continues.

Mark also the very important modifying clause—*they that were ready* went in with him to the marriage. But who was *ready* then? who is *ready* yet? Here is the test question in the application. When, and how, is it to be determined who are ready? No one can be pronounced "ready" till his case *has been examined* to see whether he is ready or not. After the bridegroom has come to the marriage, the King must come in to see the guests, to see whether all have on the wedding garment or not. Matt. 22: 11–13. What is this period of examination?—It is the period of the investigative Judgment in the sanctuary above already referred to. Will any of the guests go in to the marriage, before the very last guest is decided to be ready?—By no means. And when will that be?—When the ministration in the most holy place of the sanctuary is finished, and every case is decided. When does the marriage take place, or, in other words, when does Christ receive his kingdom?—When he has finished his work as priest in the heavenly sanctuary. That is, after we pass the ending of the days, and Christ goes to the marriage, and the work of cleansing the sanctuary, or the examination and decision of all cases, begins, then all further events, all further declarations and remaining prophecies, pass over at once to the conclusion of that work when the last act of ministration in the sanctuary shall be done. This work, having once commenced, absorbs

for the time being the whole current of the parable; and when that is done, then those of the guests who are found with the wedding garment on, are pronounced "ready;" and *then*, but not before, they go in with him to the marriage. Then the door is shut, and the marriage is consummated, or Christ receives the kingdom.

Thus it is seen that the events mentioned in the text are not all accomplished at once; but after the first event named takes place, namely, "And while they went to buy, the bridegroom came," the whole period of the ministry in the most holy place of the heavenly sanctuary is necessarily thrown in *before* we come to the next event; namely, "And they that were ready went in with him to the marriage, and the door was shut." Here is where the mistake is generally made in the application of the parable; and from what has been set forth, it can be readily seen why those only who have correct views of the sanctuary subject can give a consistent explanation of it.

Where, then, are we in the fulfillment? The first inauguration of the past Advent movement was the going forth of the virgins to meet the bridegroom. In the spring of 1844, the bridegroom tarried and the virgins slumbered. In the midsummer of 1844, the midnight cry was made. In the autumn of 1844, the days ended, the bridegroom came to the marriage, and the work which then comes in before the marriage is consummated, commenced; namely, the cleansing of the sanctuary, or, which is the same thing, the examination of the guests. The door cannot be shut till this work is done, and those who are found ready go in to the marriage. The door is still open; and other guests may come till this work in the most holy place of the sanctuary is finished. We are now in this period of the examination of the guests, which is to determine who is ready to go in with him to the marriage. More than forty years of this time are already in the past; and the work must soon be brought to a close, and the great question be decided who among the guests is "ready" to go in to the marriage, and who, not being found with the wedding garment on, is to be bound hand and foot, and cast into outer darkness. The time for the marriage is at hand. Those who are ready will then go in; and the door will be shut. As the going in with him to the marriage is a future event, it becomes a matter of special interest to inquire what it will be. On this point we have the following facts to guide us:—

1. The marriage takes place in heaven, not on this earth; for it is in heaven that Christ receives his kingdom before his second coming.

2. It takes place before any of the saints are translated to heaven; hence they enter in with him to the marriage, not literally, but in some accommodated sense.

3. No one can go in with him to the marriage till the marriage takes place; and that does not occur till Christ has finished his work as priest in the sanctuary. The going in could not therefore have been in 1844.

4. No person can go in with him to the marriage till he is pronounced "ready;" and that is not till all cases are decided in the sanctuary above, and probation is ended. The time when those who are ready go in to the marriage, is therefore at that moment of supreme importance when their probation closes; and when all probation closes; for after that the door is shut.

Let us then look at some Scriptures which point out the experience and condition of the church at this time, and mark what they indicate.

The apostle Peter, in Acts 3:19, speaks of the time when sins shall be blotted out (which we know is at the conclusion of the sanctuary work), and says that then "times of refreshing shall come from the presence of the Lord." The Lord then comes particularly near to his

people, just as their sins are blotted out, and they pass the line of their probation, and the time comes for them to go in with him to the marriage.

Again, the same apostle in his second epistle (1:19) speaks as follows: "We have also a more sure word of prophecy whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts." According to this testimony a time is coming when the day-star will arise in the hearts of God's people, the day will dawn to them, and they will receive such an unction from on high and illumination of the Holy Spirit, that they will no longer need the word of prophecy, the light of the holy Scriptures, to guide their steps. They will themselves be an embodiment of the spirit of prophecy, and be enlightened with greater light than the prophets have ever been able to impart to them. In regard to what is meant by the day-star which is to arise in their hearts, we read in one of the promises to the overcomer (Rev. 2:28), "And I will give him the morning star." This must be the same as the "day-star" of Peter's epistle. Before the Revelation was finished, Jesus, speaking of himself, said to John, "I am the root and the offspring of David, and the bright and morning star." Rev. 22:16. To the overcomer, then, Christ promises to give himself. How does he do this? Answer: To the last church, the Laodicean, he says, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. This denotes a state of union with Christ that no church has ever yet enjoyed.

Consider the bearing of all these scriptures and the condition of the church at this time. They are past probation; their sins are blotted out; they are accepted; a refreshing from the presence of the Lord is upon them; the day has dawned to them; they no longer need the light of the Scriptures to guide them; the day-star, the bright and morning star, has arisen in their hearts; and their union with Christ is so complete that they are represented as supping with him and he with them, as friend holds converse with friend at the festal board; they are enraptured with the presence of the Lord; they know his position, and understand his every movement; they are full of the Holy Ghost, as Stephen was; and as that proto-martyr looked up into heaven and saw the glory of God, and Jesus standing on the right hand of God, so this remnant church, through the divine illumination that is then upon them, behold Jesus their King when he receives from the Father honor, majesty, and power, glory and dominion, when, amid all the pomp and splendor of the heavenly world, his many well-earned crowns are placed upon his brow. What is this, but going in with him to the marriage? It must be this. The time, the place, the circumstances, the scriptures quoted, and the condition of the church at that time, all hold us to this conclusion.

Such is the wonderful period of blessing and exaltation and glory before the faithful. Who will share it?—They who are "ready." All depends upon this. Are we ready? This is the question we should ever address to our own hearts, as we seek with unceasing endeavor to give sure heed to the counsel of the faithful and true Witness, who now urges upon us (Rev. 3:18) to buy of him the white raiment—the wedding garment—that we may be prepared for that time just at hand when the King shall come in to see if we have that garment on or not, and the investigative Judgment of the sanctuary shall test our fitness for the overcomer's reward.

"Afterward came also the other virgins, saying, Lord, Lord, open unto us." Who are the foolish virgins? If the virgins as a whole represent all those who become interested in

the great Advent movement and are called out by it, the wise are those who follow the true light in regard to it, and the foolish those who walk in darkness and adopt unscriptural positions relative to that event. There are, alas! many such in the land. There is still another division to be noticed, and that is those represented by the man who though he had come to the wedding was found without a wedding garment. Matt. 22:11. This man represents those who receive the truth, have the true light, understand in regard to the sanctuary subject and the marriage, and all the truth of this important time, and yet hold that truth only theoretically, and are not sanctified through it, and prepared by it for the Judgment. Such will finally be rejected, and meet as sad a fate as if they had never had a place among the wise virgins at all. They find themselves among the foolish virgins at last, and the more foolish of the two.

After probation ends, the foolish virgins becoming aware, seemingly, that their condition is not right, begin earnestly to seek the Lord for help. This move on their part is represented in the parable by their coming and saying Lord, Lord, open unto us. They apparently expect to find admittance; but it is denied them. Probation is past, but they know it not; the door is shut, but they are not aware of it. They have rejected the clearest light and truth till the day of grace is ended. These are some of those, at least, who are mentioned in Matt. 7:21, 23: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. Many shall say unto me in that day, Lord, Lord, have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works? And then will I profess unto them I never knew you. Depart from me, ye that work iniquity."

Ah! that is the trouble. While professing to serve God, they have worked "iniquity;" which word means "lawlessness"—"Depart from me, ye law-breakers." They have been the enemies of God's holy law; they have despised his Sabbath; they have refused to reverence his sanctuary; they rejected the special truths God sent forth to perfect his church in these last days; they have been willfully blind to the light, and the willing servants of sin; their interpretations of prophecy have been the reckless imaginings of their own hearts, their light, the sparks of their own kindling, and the Lord does not know them. One of the saddest conditions in the whole domain of religious experience is this state of self-deception into which many will fall, and the terrible disappointment to which they are doomed at last.

Such is the light this parable of the ten virgins throws upon our present position, such the important lesson we believe the Lord designed through it to impress upon us. Will we walk in the light, and profit by the lesson? Oh! to be ready. Upon this condition all depends; and we know not when the test will pass upon us.

"Oh! where is this mysterious bourn
By which each path is crossed;
Beyond which God himself hath sworn
That he who goes is lost?"

The man in the parable of Matt. 22, who was found upon examination without the wedding garment on when asked why he was in that condition had nothing to say; he was speechless. And if when the decision of our cases takes place, we are found unprepared, what will be our excuse? The case of this man is presented to show us that we will have no excuse. Did we not know that we were near the end?—Yes. Did we not know that in the illustration of the parable we were in the solemn time of the examination of the guests?—Yes. Did we not know that Christ was about to cease to plead as Mediator be-

tween God and men in the sanctuary on high?—Yes. Did we not know that our cases must soon come up for examination and decision?—Yes. Did we not have the wedding garment—a robe washed and made white in the blood of the Lamb—offered us without money and without price?—Yes. Did not the faithful and true Witness warn us that we were not ready, and earnestly urge upon us the necessity of buying this robe of him?—Yes. Then why, it may be asked of us, if, despising all this knowledge, we refuse to prepare—why have you come in hither without a wedding garment? Why did you suffer yourself to come to this decisive hour unprepared? What would we have to say? What excuse would we be able to give? Every soul under these circumstances before that tribunal will be struck dumb with an insupportable sense of shame and guilt.

But we need not be in this condition. Thank God, it is yet possible for us to be found "ready" when the decisive hour shall come. "They that were ready went in with him to the marriage, and the door was shut." Enough light has been given to lead us to the requisite preparation, if we will walk in it. We may share in the great refreshing which is just before the church, and find our path growing brighter and brighter till it ends in the perfect day. May He who looks upon his struggling children with more than a father's pity, and a mother's love, enable us thus to do.

"An answer from the skies is sent—
Ye that from God depart,
While it is called to-day repent,
And harden not your heart."

Our Tract Societies.

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

REWARD.

ALL joyously down through the golden field,
The reapers had come with a shout;
They had cheered each other with word and song,
As their sickles flashed in and out.

And tenderly now fell the day asleep,
And they heard the Master's call
Through the starlit silence, "Enter ye in,
My reward is waiting for all."

The palace shone out on the happy night,
With its windows all aflame,
Its radiant portals swinging wide,
With a "Welcome" for all who came.

With bannered sheaves, with a trumpet's voice,
With the marching of eager feet,
The train swept in through the golden gates,
And up to the royal seat.

But lo! far off in the harvest field,
Weary and sad, and so late,
With a single sheaf, there lingered one,
Still striving to reach the gate.

He had caught the echo of that sweet call
That fell through the holy night;
He had seen the throng from the darkened field
Sweep into the palace light.

A cry went up from his sorrowful soul,
"O Master, tarry for me;
Oh! shut not the gate whence the glory streams,
My weary heart breaketh for thee."

At last to the banqueting hall he came;
So ragged, and old, and worn,
His only treasure the one bright sheaf,
On his poor, bent shoulders borne.

Then the face of the king was tender and grave,
As one who was hiding a tear;
And he gently questioned, "What wouldst thou,
And what dost thou bring me here?"

Most eager and loving the answer that came:
"I had gone with the reapers at morn,
With longing to bring thee such glorious sheaves
As might even thy palace adorn."

"But scarcely one hour I wrought with the rest,
Ere I fell by the wayside alone;
With a fevered brow, and a pain-racked frame,
I lay till the morning was done."

"Sweet children passed by with their sickles small,
They would reap for the King, they said;
I showed them whither the reapers had gone,
And blessed them as on they sped."

"But when in the noon-tide's sultry hour
The fever and pain were done,
The rust, alas, my sickle had spoiled,
And the strength of my youth was gone."

"Far off, I could see the victorious ones
With the flash of their blades so keen;
But no words could reach them; and there, alone,
I knew I could only glean."

"The few bright stocks they had left in their haste,
I gathered, in weakness, for thee;
And this poor, bare entrance within thy gates,
Is all that is left for me."

Then the King rose up from his thronéd seat,
With a face most sweet to see;
"They also serve who suffer," he said,
"Their reward is still with me."

"Thy sheaf may be small, but thy love was great,
I crown thee victor with this;"
And lo! in the silence, bending he pressed
On that brow his signet-kiss.

And the sorrowful gleaner stood—a prince;
Transformed by that wondrous sign,
While a shout ran down through the palace-hall,
"O Love, the guerdon is thine."

—Mrs. Herrick Johnson.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1884.

No. of members,.....	432
" " reports returned,.....	134
" " members added,.....	13
" " missionary visits,.....	2,364
" " letters written,.....	142
" " Signs taken in clubs,.....	87
" " new subscribers obtained,.....	304
" " pages tracts and pamphlets distributed,.....	110,155
" " periodicals distributed,.....	9,447
" " annuals distributed,.....	24

Received on membership and donations, \$42.52; on sales, \$330.15; on periodicals, \$262.77; on English mission, \$90; on European mission, \$93; on Scandinavian mission, \$46.50; on International Tract Society, \$91.50; on twenty-thousand-dollar fund, \$2,219.50.

The Societies at Silver Hill and West Pierrepont failed to report.
MAY TAYLOR, Sec.

KANSAS TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1884.

No. of members,.....	275
" " reports returned,.....	121
" " members added,.....	25
" " dismissed,.....	11
" " missionary visits,.....	242
" " letters written,.....	128
" " Signs taken in clubs,.....	47
" " new subscriptions obtained,.....	75
" " pages tracts and pamphlets distributed,.....	79,065
" " periodicals distributed,.....	2,194
" " annuals distributed,.....	8

Received on membership and donations, \$64.10; on sales, \$100.42; on periodicals, \$92.31; on reserve fund, \$144.92; on other funds, \$46.

The Societies at Cressons, Osawkie, Richland, Salina, Sterling, Noble, Lena Valley, Milan, Oswego, and Hallowell, failed to report.
CLARA A. L. GIBBS, Sec.

MEETING OF THE NEW YORK TRACT SOCIETY.

THE quarterly meeting of this Society was held in connection with the general meeting at Rome, N. Y., Dec. 4-8. The first meeting was called at 8:45 A. M., Dec. 7. Prayer was offered by Eld. E. E. Miles, after which the report of labor for the past quarter was read.

The time of the meeting was mostly occupied by remarks from Eld. Haskell, upon various points of interest connected with the work, followed by others from Eld. D. M. Canright, all of which were full of interest and instruction.

The Chair being authorized to do so, appointed the following committees: On Nominations to fill vacancies caused by resignation or removal: J. E. Swift, S. N. Walsworth, and H. H. Wilcox; on Resolutions, Eld. E. E. Miles, Eld. G. D. Ballou, and H. E. Robinson.

Adjourned to call of Chair.

SECOND MEETING AT 4:30 P. M.—Prayer was offered by Eld. Haskell. Minutes of first meeting read and approved.

The Committee on Nominations submitted the following report: To act as financial committee until the next annual meeting, Ira Abbey, W. H. Eggleston, and P. Z. Kinne. For director in Dist. No. 3, W. D. Blount; No. 4, Harvey Dana; No. 9, J. V. Willson. The report of the Committee was adopted, and the persons named elected.

The Committee on Resolutions reported as follows:—

Whereas, We believe the time has come when our work should be carried to every city and village in our Conference; and—

Whereas, It has already been demonstrated that much can be done by judicious labor even in the largest cities; therefore—

Resolved, That we take steps to extend such efforts to other cities as fast as the opening providence of God makes it possible.

Resolved, That all our local societies should take clubs of the *Signs of the Times*, and remail them to individuals, this work to be followed up by correspondence; and that their efforts be concentrated by all in the Society sending to the same locality; the names being furnished by the Secretary of the State Society.

Resolved, That we urge each of our local societies to engage in the vigilant missionary work in their own vicinity, and that so far as consistent all members be invited to act some part in the work.

Whereas, We see the importance of thoroughly organized efforts being made for increasing the efficiency of our canvassing work preparatory to more extended work in the future; and—

Whereas, The International T. and M. Society has engaged to furnish the book "Sunshine at Home" and the *Signs of the Times* together at such favorable rates; therefore—

Resolved, That it is the sense of this meeting that each director of the Society should immediately visit every part of his territory, and engage as many of our people as possible in the canvass for "Sunshine" and the *Signs* together, each director taking entire charge of the work in his district, excepting such territory as may be assigned to regular canvassers, and furnish the books directly to those who thus engage in the work.

Whereas, The unprecedented offer has been made of furnishing "Sunshine" and the *Signs* three months to those not of our faith at the same rate as the book was formerly sold, thus giving lucrative employment to the canvasser; therefore—

Resolved, That we invite all friends of the cause to heartily co-operate with their district officers by securing as many subscribers as possible in their localities, and sending their orders to their district secretary.

Resolved, That it is the sense of this meeting that those who make a regular business of canvassing should deal directly with the State office at Rome.

Whereas, Many of our brethren and sisters are suffering great spiritual loss, and even backsliding on account of not being subscribers to and readers of the REVIEW AND HERALD and *Good Health*; therefore—

Resolved, That all our brethren and sisters who know of such cases, but especially the Tract Society officers, should feel it their Christian duty to secure the subscriptions of all such persons for these invaluable periodicals.

Resolved, That suitable persons be selected to canvass for Vol. IV. of "Great Controversy" in places where the people are acquainted with the writings of Sr. White.

These resolutions were spoken to by Eld. Haskell and others, and were unanimously adopted.

Adjourned *sine die*.

E. W. WHITNEY, Pres.

MAY TAYLOR, Sec.

—Be not proud of well-doing; for the judgment of God is far different from the judgment of men, and that often offendeth him which pleaseth them.

—Right forever on the scaffold,
Wrong forever on the throne;
Yet that scaffold sways the future,
And behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own.

—Three things should be thought of by the Christian every morning—his daily cross, his duty, and his daily privilege; how he shall bear the one, perform the other, and enjoy the third.

—The way will often be a way that I
In mine own strength might never dare to try;
But He who orders all can do no wrong,
And in his strength my weakness shall be strong.

—The wheels in a watch or clock move contrary one to another, some one way, some another, yet all serve the intent of the workman, to show the time or make the clock strike. So in the world, the providence of God may seem to run cross to his promises; one man takes this way, another man runs that way; good men go one way, wicked men another. Yet in conclusion all accomplish the will, and center in the purpose of God, the Creator of all good things.—*Sibbs*.

The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH IN JANUARY.

(See Instructor of Jan. 14, 1885.)

CRITICAL NOTES.

MATTHEW 25:41: Cursed.—Condemned on account of their sins. *Everlasting fire.*—This expression occurs in but two other passages, Matt. 18:8 and Jude 7. The fire mentioned in Jude certainly will not burn throughout eternity; indeed, it ceased to burn thousands of years ago; but it was everlasting in its effects. So in the present case; the effects of the everlasting fire which destroys the wicked are eternal, not the wicked themselves. *The Devil and his angels.*—Satan and his messengers, the angels that sinned. 2 Pet. 2:5; Jude 6.

JUDE 7: Verses one and two of this book comprise the introduction; verse three tells of the necessity of Jude's writing; verse four points out the particular class against whom he would give warning; while verses five, six, and seven give three illustrations of the terrible judgments of God upon those who had forsaken God, and had gone into unbelief (verse 5), rebellion (verse 6), or fornication (verse 7). *Sodom and Gomorrah.*—See Gen. 19:24 and onward. *For an example.*—"Unto those that after should live ungodly." 2 Pet. 2:6. *Eternal fire.*—As before remarked, this fire is not eternal in its continuance, but in its effects. It burned as long as there was anything to burn. And since it is set forth as an example of the punishment of the ungodly, so the everlasting fire into which they shall be cast will burn until they are utterly consumed. This fire can be shown to be eternal in duration only by assuming that the wicked are immortal, and can never be consumed. As a good illustration of the way in which this is done, consider the following from Wordsworth, as quoted in Lange's comments on this passage: As Sodom and Gomorrah suffer the vengeance of a fire that consumed them finally, so that they will never be restored as long as the world lasts, so the bodies and souls of the wicked will suffer as long as they are capable of suffering, which, since they are immortal, will, as Tertullian says, 'be forever.' Who cannot see that the "forever" depends entirely upon the assumption, "since they are immortal"? But if they are not immortal, as indeed no one is but God (1 Tim. 6:16), they "will suffer as long as they are capable of suffering," which will be until they are destroyed.

LAMENTATIONS 4:6: Daughter of my people.—Jerusalem. See verse 10, where occurs plainly a prophecy of the terrible straits to which the inhabitants of Jerusalem were reduced in the siege which preceded the destruction of that city. *Punishment . . . is greater, etc.*—The punishment of Jerusalem, as the prophet looked down to the siege and destruction of that city, seemed to him greater than that of Sodom. *Overthrown in a moment.*—It seemed but a moment, the fire licked it up so quickly. Says Förster (see Lange on this passage), "The overthrow of Sodom was a kind of sudden apoplexy; but the overthrow of Jerusalem was a kind of slow consumption." Yet Sodom "suffered the vengeance of eternal fire." Certainly "eternal" has reference sometimes to effects rather than to continuance.

MALACHI 4:1-3: The day cometh.—The great day of the final perdition of wicked, ungodly men; 2 Pet. 3:7. *Stubble—the day shall burn them up.*—"They shall be as stubble to this fire; they shall be consumed by it, easily consumed, utterly consumed; and it is wholly owing to themselves that they shall be so, for they make themselves *stubble*, combustible matter to this fire. If they were not *stubble*, it would not burn them; for the fire will be to every man according as he and his works are found. If they be wood, hay, and stubble, they will be consumed; but if they be gold, silver, and precious stones, they will abide the fire, and be purified by it." 1 Cor. 3:13-15.

PRACTICAL SUGGESTIONS.

CAN we conceive of anything more dreadful than the sentence pronounced upon the wicked? To be driven from the presence of the dear Redeemer with the curse of Jehovah resting upon him; to be cast into everlasting fire, from which none who enter will ever come forth; to realize that he need not have come to such a terrible place, it having been prepared, not for him, but for the Devil and his angels; to know that he is shut out from the joys of the redeemed forever, has lost eternal life, and will soon be as though he had not been; and to feel that all this has befallen him, possibly from his neglect to perform those duties that devolved upon him, rather than on account of any high crimes that he had committed,—oh, what anguish will overwhelm the soul of the sinner as thoughts like these crowd upon his mind! May a wholesome fear of the terrors of the lost have a restraining influence to keep us from those things that would bring upon us the frown of the Almighty.

On the other hand, who can measure the bliss of the righteous as the King shall say, "Come, ye blessed of my Father"? Heirs of a kingdom prepared expressly for them from the foundation of the world, they are now called before the assembled universe to enter upon its possession. "How infinite is that love that prepared that kingdom for us before we had a being! how rich the blood that purchased it! how overflowing the grace that bestows it upon such mean, such undeserving creatures! Let men curse, O Lord, if thou wilt thus bless. Ps. 109:28. Let them load our names with infamy, if thou wilt adorn them with such glory. Let all the kingdoms of the earth, and all the pomp of them, be despised and trampled under foot, when offered as an equivalent for this infinitely more glorious kingdom."

From 2 Pet. 2:6 let us learn, "1. That no political union or confederacy can keep off judgments from a sinful people. Sodom and the neighboring cities were no more secured by their regular government than the angels by the dignity of their nature, or the old world by their vast number. 2. God can make use of contrary creatures to punish incorrigible sinners. He destroys the old world with water, and Sodom by fire. He who keeps fire and water from hurting his people (Isa. 43:2) can make either to destroy his enemies; therefore they are never safe. 3. Most heinous sins bring most grievous judgments. They who were abominable in their vices, were remarkable for their plagues. They who are sinners exceedingly before the Lord, must expect the most dreadful vengeance. 4. The punishment of sinners in former ages is designed for the example of those who come after. . . . Let us take warning by all the instances of God's taking vengeance, which are recorded for our admonition, and to prevent our promising ourselves impunity, though we go on in a course of sin."

On Mal. 4:2 Matthew Henry has the following:—

"He shall arise with healing under his wings, or, in his rays, or beams, which are as the wings of the sun. Christ came, as the sun, to bring not only light to a dark world, but health to a diseased, distempered world. The Jews (says Dr. Pocock) have a proverbial saying, As the sun riseth, infirmities decrease; the flowers which drooped and languished all night, revive in the morning. Christ came into the world, to be the great Physician, yea, and the great Medicine too; both the Balm in Gilead and the Physician there; when he was upon earth, he went about as the sun in his circuit, doing this good; he healed all manner of sicknesses and diseases among the people; he healed by wholesale, as the sun does; he shall arise with healing in his skirts; so some read it, and apply to it the story of the woman's touching the hem of his garment, and being thereby made whole, and his finding that virtue went out of him, Mark 5:28-30. But his healing bodily diseases was a specimen of his great design in coming into the world to heal the diseases of men's souls, and to put them into a good state of health, that they may serve and enjoy both God and themselves." C. C. L.

—The bell which the mighty God rings over our heads sounds out only the single note, "Now" is the day of salvation; but against God's imperative "Now" thousands close their ears, and allow the devil to whisper into them his delusive "Tomorrow."

HOW SHALL WE BECOME INTERESTED IN THE BIBLE?

ALL the world combined could not bestow upon us so great a gift as the Bible offers. God himself could not hold out a greater inducement to the fallen race than that freely offered by his sacred word,—a life without end. And yet we find that the great masses of the people do not care for it. It has been the study of a few anxious souls, in every generation, to awaken among the people an interest in the Scriptures. Strange, is it not, that we cannot become interested in such a book? The carnal heart cannot love the word of God, because it is condemned thereby. It is at enmity with God's law and all of his inspired word. The natural desire is for almost any other book. The only way to love the Bible and become interested in it is to have our hearts changed. This we cannot do ourselves. Our Saviour has promised to do it for us. But few in the world are willing to test him to see if he will do as he has said. Terrible consequences will be the result of our neglect of the Bible.

Suppose you have committed some crime for which you are sentenced to be hanged. You are thrust into prison to await the appointed day. A friend places in your hand a book in which are certain conditions for you to meet. You are ignorant of those conditions, but are told that by careful study you can save your neck from the gallows. Do you think, dear friend, that you would be careless in searching that volume? Do you think that you would lay it aside simply because you did not feel like studying it? Do you think that you would say, as do some about Bible study, "It is not natural for me to study; I never loved books"? Ah! never! How closely you would scan every line! How eagerly you would search it through and through, and again and again!

The sentence of the second death hangs over your head. The seven last plagues are about to be poured out, and you cannot become interested in a book that tells you how to escape! The precious book contains promises that it cost the Son of God his life to make, and yet you do not love him enough to daily study, with a prayerful heart, those sacred, unfailing promises! Oh! careless one, fly to his open arms for mercy. Ask pardon for your sinful neglect of his sacred word, and then in the future be faithful in its study.

E. HILLIARD.

THE ART OF QUESTIONING.

ARE you trying to improve in this art? or have you settled down to be content with mechanically following the printed questions? If so, let your mind be stirred up by a short extract from a new book entitled "Teaching and Teachers":—

"Question-books and lesson-papers may be of service as helps in the study, but not as helps in the teaching-process. If, indeed, a teacher knows so little about the lesson he would teach that he cannot ask questions concerning it without having those questions, as printed or written, all the time before his eyes, how can he expect his scholars to know enough about that lesson to answer those questions without having the printed or written answers always before their eyes? When a lawyer, in examining or in cross-examining a witness on the stand, shall read off all his questions from a paper held in his hand; when any two men who are discussing politics shall stand up before each other and read off their questions and answers to each other; when two persons in ordinary conversation shall follow closely their written notes in all that they say on both sides,—then, and not before, will it be time for a Sunday-school teacher to consider the propriety of his relying on a printed set of questions in his endeavor to aid a scholar to know what he would cause him to know, and in his effort to ascertain how much that scholar already does know.

"If, indeed, a question-book is to be followed closely in Sunday-school class-teaching, a teacher would seem to be a superfluous appendage to a Sunday-school class. Why should not one of the scholars ask the questions from the book, in order to their answering by the other scholars in the class? In this way, a Sunday-school could be supplied with substitute-teachers at ten dollars a hundred, by any religious publishing house. And there are Sunday-schools where a supply of this sort would not make an observable diminution of the teaching-power in the several classes."

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 13, 1885.

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

"RECENT MOVEMENTS REGARDING SUNDAY OBSERVANCE."

UNDER this heading the New York *Independent* of Jan. 8, 1885, in its Religious Intelligence department, gives a candid and comprehensive view of the present condition of the Sunday question throughout all Christendom. In a condensed presentation of its facts, our readers will be interested.

The contest over the "Sunday question," it says, still continues both in this country and in Europe. In Great Britain the old Puritan ideas are in the ascendant, and in Scotland Sunday is strictly observed. Opposition under Prof. Blackie, heading a small party in Scotland, is making no apparent progress; neither in England, though the movement there is stronger. All motions in Parliament for Sunday opening of museums and galleries, have been defeated. Petitions for the opening do not come from the workingmen, but from their friends in their behalf. The workingmen fear that if Sunday loses its old character, Sunday toil will soon take its place; and they prefer to forego the privilege of visiting museums and entertainments, for the sake of retaining their period of rest. In the last vote on the question in Parliament, taken last March, the proposal was defeated by a vote of 46 to 38. While on the other hand the Irish Sunday Closing Act strengthens the defenses of the day.

Turning to the continent of Europe, the current seems to be in the direction of stricter Sunday rest. A movement among the Roman Catholics of France, for better Sunday observance, started some years ago by Count de Cissy, received the cordial support of Pius IX., and has the earnest sanction of Leo XIII. It has secured the closing of many shops, stores, and factories on Sunday, and is still making progress. The social democrats of Germany and France make the demand for Sunday rest a part of their platform. In Switzerland and Italy there are popular movements and efforts in legislative bodies in behalf of Sunday as a day of rest. Atheists, even, favor cessation from labor, while the churches plead for its religious character.

Coming to our own country, we find that the secularization of Sunday has made more progress, though we may add that there has also arisen within a few years, a more wide-spread and determined effort in behalf of a religious observance of the day. Railroads and steamboats do more Sunday business than they did a few years ago; Sunday newspapers have increased, and Sunday exhibitions have been opened; while it may be regarded as a significant fact that the opening of the exhibition for the Bartholdi Fund on Sunday was considered a losing affair, as it alienated the sympathy of many wealthy and liberal persons. But Sunday afternoon concerts by Theodore Thomas have been commenced in New York for the benefit of the working people. There was music in the park at the expense of the city for the first time on Sunday last summer, which gives an advantage to those who will propose its renewal when warm weather returns; and in stricter religious circles many Sunday usages are tolerated and even participated in which would not have been countenanced a moment a generation ago. But the New York Sabbath Committee, organized twenty-five years ago have greatly held in check the influences which were tending to destroy the day; and it is claimed to be owing chiefly to their

labors that New York is now one of the quietest cities on Sunday in this country. The late Catholic Council at Baltimore has put forth in a Pastoral letter, it is said, some of the strongest utterances issued for a long while in behalf of the religious observance of Sunday. The *Independent* says: "The day still commands the regard of the people of our land, and they are ready to rise in its defense," and "those who would make the American Sunday a day of secular business and amusement are not by any means going to have everything their own way."

The same number of the *Independent* contains an editorial on "Roman Catholics and Sunday Observance." The circumstances on which it comments in this article are these: A Catholic writing from New Orleans condemned as a breach of Sunday sanctity the opening of the great Exposition in that city on that day; whereupon the *Freeman's Journal* (Catholic) says that that writer "ought to know better," and in a long article headed "Shall we Please the Puritans," denounces those Catholics who contend for a strictly religious Sunday—laments that "Christian ladies well instructed in the faith will refuse to knit and sew on Sunday"—calls it a mask of hypocrisy put on to please Puritanical persons around them—declares it silly for Catholics to accept it—and says that there is no danger of a so-called "Continental Sabbath" here, and that there is no such thing anywhere.

The *Independent* reminds the *Journal* that the dignitaries of the whole "Roman American Church" recently assembled in Plenary Council at Baltimore thought differently, and published a Pastoral, than which there has not for a long time "been issued a stronger utterance in favor of the 'Puritan' Sunday," and adds that "the New York Sabbath Committee could hardly do a better thing than to reprint for general circulation that eloquent and able section of the Pastoral which treats of Sunday observance." The *Independent* closes its article with these words:—

"Can it be that while the *Independent* has been speaking in the highest commendation of the Pastoral as a document which will command the respect of Protestants as well as Romanists, the *Journal* has been preparing to open a fusillade of indirect criticism on the highest officials of its own communion? For our own part we rejoice to know that there is a 'Puritan' element in the Roman Catholic Church of the United States, an element that favors total abstinence and Sunday quiet and other matters of Christian sobriety. To the New Orleans writer and the 'Christian ladies' and the fathers of the Pastoral we extend our Christian salutations; and, pending the settlement of the questions which have separated Protestants from Catholics for centuries, let us stand together in condemnation of Sunday dissipation and other such evils, whether those who practice them disgrace the Catholic or the Protestant name."

These words are wonderfully significant as showing the attitude which Protestants are assuming toward Romanism and its work. So it seems that the questions which have separated Protestants and Catholics for centuries are to be "settled"? How?—Not by any concessions on the part of the Catholics, we may be sure, but, if settled at all, only by a dastardly surrender on the part of Protestants of the principles of their once glorious Reformation.

But, strange to say, the *Independent* in enumerating the forces which are marshaling in favor of stricter Sunday observance, makes no mention of the "National Reform Association" as a factor in this work, though it has attained such proportions and is exerting so wide-spread an influence in favor of Sunday, though not making that ostensibly its leading object.

This is altogether a remarkable showing; and they who think that this agitation is destined to

die away, and prophecy not receive its fulfillment in regard to this matter, should see enough in these facts to undeceive them.

ANOTHER REASON FOR THE AMENDMENT.

MANY potent forces are at work calculated to result in the religious amendment, or the politico-religious movement, which, from the word of prophecy, we have long been looking for in this country.

1. The forces of infidelity have set themselves in hostile array against all religion or forms of worship in the government. This compels the friends of Christianity into a new attitude. If one party leave the neutral ground which has been occupied so long, the other must. When one becomes aggressive, the other must become equally so or yield the controversy. The government must now become less religious or more so. This gives the friends of religion a plausible pretext to set their claims far in advance of any they have ever made before, and take a position which, if maintained, will subordinate the civil power to the ecclesiastical, and lead to a virtual union of Church and State. This or utter godlessness is the inevitable outcome of the struggle into which both parties are entering with great activity and determination. But who can doubt what the result will be in a movement which will naturally mass all religionists, with a very slight exception, in a solid phalanx on one side.

2. Then there is the great evil of intemperance to be battled against—an evil which is naturally aggravated on the first day of the week which most men make a day of relaxation from labor, a day of amusement and recreation. And when an enactment has been secured to restrain intemperance on that day, it is but a brief step to so extend it as to restrain all labor on that day, and make it a day of rest and worship for all the people. A religious amendment of the Constitution, it is claimed, will easily do this.

3. And now comes Mormon polygamy, which is getting to be so gigantic an ulcer in this nation, as another strong pretext for a religious amendment. This is a foul disgrace to the nation, and should be suppressed by the strong arm of the law. But they practice it under the name of religion, therefore even the claim to the right of freedom in religious worship should not be allowed to protect a man in any course which is considered criminal.

This position is sound to a certain extent. So far as any course interferes with the rights of our fellows, the government has a right to interfere with it; but into that domain in which man exercises his conscience alone toward God, let not man intrude. If the religious amendmentists would stop here, we could go with them. But they propose to go further, and subordinate such questions as these last named to the authority of man, and thus invade the rights of conscience and overthrow religious liberty. On this question of polygamy a writer in the *Chicago Sentinel*, in a lengthy article, uses this significant language:—

"Mormon polygamy is in our national politics, and there it will remain until it becomes an established principle that religious liberty guaranteed by the constitution does not sanction religious crimes and immorality—that such crimes are as criminal and punishable as other crimes, and will be so regarded and treated by the State—that under no pretense, however sacred and holy, can ecclesiastical authority over-ride the civil power. On this principle only can Mormon polygamy be crushed out and similar crimes be prevented. Fanatical religious sects are liable to arise at any time, arrogating to themselves the rights to disregard and trample upon law by divine authority, outraging the moral sense of the nation and endangering the peace, good order, and rights of the community. It may be found expedient, in order to provide against such evils and dangers, to ultimately adopt an amendment to the National Con-

stitution on the subject of religion that shall be more specific than the present one, and place suitable restrictions upon the States. This may sooner or later become a matter for serious consideration."

OUR CITY MISSIONS.

THE year 1884 was marked by the establishment of quite a number of important missions in our largest cities. But very little had been done before among us in that direction. In New York, Philadelphia, Boston, St Louis, Chicago, San Francisco, Buffalo, and quite a number of smaller cities, an attempt has been made to plant our work permanently. In many of these places reading-rooms have been established, laborers have been employed to work as colporters and canvassers, meeting halls have been used, and various efforts employed to spread the light of present truth.

This work was not entered upon without serious consideration, and evident tokens that the providence of God had gone out before us. Indeed, as a people we believe this work was called for by the testimony of God's Spirit as something necessary to be done, and done at once. Hence an expense of many thousand dollars has been incurred, and the work entered upon with a good degree of faith that important results would follow in the future. We believe the time has fully come in God's providence when this important work of disseminating the light of truth in our great cities should be undertaken with patient but earnest, fervent zeal. The world cannot be warned unless our cities are warned. They are the centers of business, intelligence, population, and wealth; and the time has come when the millions in the aggregate residing in our large cities should have an opportunity to receive the light of the glorious truth of God.

In some of these cities the work is yet but feeble, in others greater advancement has been seen. In all of them special difficulties have been met. We think it very likely that our Presidents of Conferences, and other prominent brethren having these missionary enterprises in charge, have looked upon them discouragingly to some extent, and have queried whether our success hitherto had justified the large expense incurred. This is a question, of course, which should ever be considered in all important enterprises. But we would not have these good brethren draw their conclusions too quickly. Important enterprises involving consequences of great magnitude are not accomplished in a moment. Petty matters can be finished up in a short time.

We have greatly feared that in connection with this cause and work we should, as a people, fail to realize the importance of this principle. Even God himself takes time when vast results are to be accomplished. The prophet says that Christ "should not fail nor be discouraged till he had set judgment in the earth." He has been laboring six thousand years to bring about this result. Any one who has studied his method of working will see that time is required in which to develop his plans. It would be preposterous to suppose that in a cause like ours, the world could be warned in a few months, and that the destiny of multitudes of men should be made to hang on the experience of a few days. The human mind must have an opportunity to weigh and consider before it makes its final decisions. It is for this reason that God has permitted time to run on so long, and probation to be so lengthened out. He is a God of mercy and justice. Satan has blocked the progress of God's work in this world, and all sorts of influences have been employed to make the proclamation of the last great message as difficult as possible.

We should not be discouraged, as a denomination, because it takes some time to accomplish the results we have in view. We are doubtless guilty of great neglect in not being more in earnest and in not pushing the work more zealously; but we

should never forget that we are sowing for eternity, and that our work is the closing work of probation. It is ripening the harvest of the earth. These vast results should ever be kept before us while we try to disseminate the light of present truth, and therefore we should not be discouraged because we do not see everything accomplished we might desire. The Lord will make a short work of the closing message, compared with the progress of many other things seen in the past history of mankind, but yet some time is necessary.

These principles may be well borne in mind when planning for our city missions. It is preposterous to suppose that we can enter large cities, some of which contain in the aggregate more people than some whole States and Territories, and see all accomplished we could desire in a few months. Satan's seat is in these large cities, because they are centers through which he can work to the best advantage to ruin mankind. He will hedge up our way as much as possible; but God has wrought in the past in the large cities. Rome, Ephesus, Corinth, Antioch, Alexandria, Jerusalem, were all large centers, and God had a people in them. We cannot suppose that at the present day, with all the intelligence and knowledge in our cities, there are not large numbers of persons who will accept this truth when it is presented to them. We verily believe that persons of influence will yet be found in them, who will greatly assist in proclaiming the work in the last days.

These enterprises cost money, seemingly a large amount of money. But the results to be obtained by them, unless we greatly mistake, and the Lord's Spirit has made a mistake, will justify large expenditures. We cannot consistently go back in these enterprises; we must go forward. We must increase our efforts in these cities. As a people, we must view the greatness of the work to be accomplished by means of the city missions, and act intelligently concerning them. Doubtless we may learn better methods, and make our labor more effective as we gain greater experiences. But we shall never do this by becoming discouraged and ceasing to make efforts. We shall be most likely to do it by pressing forward with more and more earnest purpose. In this way we shall reach the most approved methods. When we see that a great work is to be accomplished and feel that it *must* be accomplished, then we may hope for God's blessing and guidance in ascertaining the best methods; but never by ceasing our efforts.

In all our educational institutions we must be instructing persons in the missionary work as colporters and canvassers, and labor to get workers in these cities. We need laborers of this character in all directions. Brethren and sisters throughout the field, Presidents of Conferences, and leading laborers throughout the country, let us not despair of the city missions, but do our utmost to make them effective.

G. I. B.

THE CHICAGO MISSION.

THE remarks of Sr. White and Eld. Waggoner concerning the Chicago mission in recent issues of the REVIEW have doubtless been read by all our leading brethren. We are truly glad that they have spoken, and manifested such an interest in this mission.

We all know that Chicago is one of the most important centers of wealth, enterprise, and intelligence to be found in America. It contains considerably over half a million of people. It is the great railroad center of the Northwest, and there is no more active and stirring city on the globe in proportion to its size. Vast numbers of people pass through it every year. It is a rendezvous for the hundreds of thousands of people of foreign lands, who come to settle in the great West. These usually stop in Chicago for a time. Most certainly, if we should try anywhere to

establish an important city mission, we should do so in Chicago. We are glad to say that under the faithful labors of Eld. Starr and others, this mission has already taken a leading position among those established by Seventh-day Adventists.

Perhaps more has been accomplished in this city than in any other. Enough has been done certainly to show the feasibility of missionary labor in our large cities. Quite a number have embraced the truth, others are interested, and the work is spreading. Why should we not make Chicago an important center of operation in the cause. As Bro. Waggoner stated, this mission will be under the control of the Illinois Conference and Tract Society. At the request of Illinois, the International Tract Society has managed it during the past year, Wisconsin and Michigan furnishing means for its support. This no doubt was well when the enterprise was largely an experiment, and our people had little experience in city missions. But it must be evident to all that Illinois is especially interested in the prosperity of the cause in Chicago. If souls there embrace the truth, they will be connected with that Conference. Other States have their own interests to look after, and many of them have large cities which need to be entered. Michigan has not as yet opened a mission in Detroit, nor Wisconsin in Milwaukee, so far as we know, and there are other cities of importance in both of these States that require attention. Although we have no regrets to offer for the means already used to start this important mission, yet the main burden of sustaining it must fall upon the State in which it is located. We are satisfied that any of our brethren who possess breadth of mind to appreciate the wants of the cause in Chicago, will come to the same conclusions which were reached by Sr. White and Bro. Waggoner in their visit to the Chicago mission.

The present quarters are not sufficient. We ought to have a suitable building, which should contain mission rooms, etc., and a meeting hall large enough to seat at least several hundred persons. Such a building should be kept in a neat, inviting condition, that it may be a credit to our people and our work.

Chicago contains more people than several of our States in which Conferences are located. Why should not such a city be allowed a number of laborers in proportion to its population, as well as States which contain a less number of people? If the proper site can be obtained in Chicago for the meeting hall, missionary rooms, etc., it would be an excellent place for the State Depository and the head-quarters of the Illinois Tract Society to be located. It would save freight, and expedite mail matter, and be favorable in many respects. Railroads lead from it to every part of the State. We believe there is wealth enough in Illinois to accomplish this object without impoverishing any one, if the leading brethren could only see the wants of the cause as they ought. If they would take hold earnestly to help this important move, very likely others might be glad to help them; but it seems most proper that the burden of it should rest upon the State in which this mission is located.

No doubt money could be raised to defray the expense which will be incurred. Very likely it would cost ten or fifteen thousand dollars in the aggregate to establish such a center as would be needed; and in the near future still more means may be required. But would it not be money well spent? And are there not results to be obtained of sufficient importance to justify it? We verily believe it. There are various ways, of course, in which this might be brought about. But we will not attempt to decide at this writing which would be the most profitable. A company might be formed for the holding of property in its own hands, giving the use of it for mission purposes, which would be doing a great amount of

good, and yet the property increase in value all the while. But we will leave this matter for consultation and reflection. We do feel, however, intensely interested to see the work permanently located and developed in Chicago. We see no reason why scores should not be laboring there in the near future, disseminating the truth in all parts of the city. We believe it would be well for a mission to be established here which would have a reputation in all parts of the Northwest, and that the truth should be brought into contact with the thousands upon thousands who are constantly passing through this city. We earnestly hope our brethren in Illinois will take enlarged views of the importance of the work of God in their State and especially so in Chicago.

This mission should not be neglected, and left to drag out a sickly, dying existence, until it becomes a reproach to us. But we should make it the means of spreading the light of truth to the world, and of disseminating the grand truths of the third angel's message.

G. I. B.

A FEW WORDS MORE ABOUT THE YEAR BOOK.

It has already been stated in the REVIEW that the Year Book for 1885 is now published, and being sent wherever ordered. This Year Book contains a record of the most important transactions which have occurred in connection with the work of Seventh-day Adventists during the year 1884. It contains the business proceedings of the General Conference, International Tract and Missionary Society, Health and Temperance and Sabbath-school Associations, etc., with most important statistics; and where a record of the proceedings of a State Conference is desired, it is inserted for that Conference. It contains also the constitutions of the General and State Conferences, and the amendments which were made at the last General Conference; a very complete Postal Guide; and the addresses of all officers of our institutions, Conferences, etc., and of our ministers, directors, and other officers.

It is a most valuable book for reference, and a copy of that published each year should be preserved that we may have a complete history of the most important transactions connected with the cause, which after a few years will be almost invaluable. We cannot conceive how any one interested in the progress of this cause could consent to do without a copy of every Year Book.

We have learned recently that there has been some misunderstanding relative to this publication; that there are persons who suppose it to be similar to the almanac that was sold among us some years since. We should hardly have believed this had it not been stated directly to us. There is no similarity whatever between them. The Year Book is a history of our work for the year, and contains most important statistics. It is recommended by the General Conference as something really necessary, and according to the vote of the Conference, it was to be published at actual cost, that as many as possible might obtain it.

Inquiry has been made how many would be wanted by each Conference. Nearly half the Conferences have not yet been heard from at all; several have ordered but a very few. Some have desired the proceedings of their State Conferences to be published in those sent them; others did not. We cannot understand why there is not more interest taken in the Year Book. We believe very many could be sold if a little effort were made, and our people informed what they really are. We here give the numbers ordered up to present date: Tennessee, 12; Pennsylvania, 12; Colorado, 20; Virginia, 25; Dakota, 50; Nebraska, 50; Indiana, 50; New York, 100; Ohio, 100; Kansas, 125; Minnesota, 200; Michigan, 400. No orders have been received from Texas, Maine, Wisconsin,

Missouri, Illinois, Kentucky, New England, Vermont, Iowa, or any of the Pacific Conferences. Are we to understand that those which have not ordered, have no interest in the statistics and record of the yearly progress of this denomination? We confess it seems a little strange to us that Conferences of several hundreds of Seventh-day Adventists can only dispose of a dozen or twenty of these books, containing the statistics of our work during the past year. We hope this venture on their part will prove so successful that in the future they will be emboldened to take a few more. Seriously, is it not strange that hundreds of our people, who are supposed to have great interest in the work in which we are engaged, should not desire such a book as this, containing the history and statistics of our people? We hope to hear immediately from the States which have not yet responded.

G. I. B.

REPORT OF MEETINGS.

AFTER the late General Conference, I attended, by request, the meetings appointed for Sr. White in Chicago. As she was not able to be at the first one, I spoke on the evening of Dec. 4 to a good audience in "Washingtonian Home" chapel. Sr. White spoke twice in the same place. There is much in the association and surroundings of a place of meeting. The name, "Washingtonian Home," indicates that a good class of hearers were in attendance. On Sunday afternoon, Dec. 7, Sr. White's address on temperance was one of her happiest and most impressive efforts, and the effect was good.

I also spoke twice in the chapel of the mission, 219 West Madison Street. One incident of these meetings will remain of lasting interest to me, and cannot fail to be of interest to the reader. Bro. Langdon Miller, a son of William Miller, has been reading the *Signs* for some time, through the kind interest of Bro. James Sawyer. He attended this meeting, and after hearing an argument on the Sabbath, and the messages, and the passing of the time, fully confessed the faith and rejoiced in the increased light on the Saviour's soon coming and of the third angel's message as "present truth."

After parting with the company which went to California, I returned eastward, preaching in Hillsdale, Mich., on the evening of Dec. 9; in Clyde, Ohio, the 10th, and attending a meeting of two days at North Bloomfield, Trumbull Co., Ohio. To this meeting Bro. Mears accompanied me, and thus were forcibly brought to mind the labors in that State a score of years ago or more, when friends of the cause were few, and funds scarce, and the few had to bear burdens, and make sacrifices which few realize at this day. The night was never too dark, the roads never too bad, and the weather never too stormy, for Bro. Mears to help the minister on his way to an appointment; and if the Conference lacked in funds, he was always ready to supply the need. The visit with him and with Bro. Chinnock was a precious occasion to me. My regret was to see them so broken down physically, with so little ability to do for the cause as in former years. My exhortation to them was, not to live over the past, not to spend a moment over the failures of those who do not feel the necessity of making sacrifices now; but so to live as to insure the best return for the efforts of former years. But let us also remember that our lives at the very best are not meritorious. We have all sinned, and if we are saved, we shall be saved by grace. "The gift of God is eternal life, through Jesus Christ our Lord."

Bro. Underwood was also at this meeting, with whom it was a pleasure to counsel concerning the interests of the cause. Here we met with other old friends, and formed the acquaintance of Brn. Mason and Stone, laborers in the work.

From Ohio I went to Niagara Co., N. Y., and held a two day's meeting with the old church of Olcott. The meetings were held in the Baptist church in the village of Charlotte. A severe snow-storm came on the 16th, and the thermometer suddenly fell below zero, which prevented many from going to the meeting who had calculated to go. Bro. Whitney came from Rome, and Bro. Gleason and others from Buffalo. The outside attendance was as good as could be expected, and the interest was all that could be asked. Besides our own appointments, Eld. Davies, pastor of the Baptist church, invited me to fill the pulpit for him on Sunday morning. The word was well received throughout, though a very plain testimony was borne for the Sabbath. The lovers of the truth were encouraged, and our hearts were drawn still nearer together as we considered the evidences of the near coming of the Lord, and our duty in view of this solemn truth.

Dec. 22 I spent some hours at the mission rooms in Buffalo. The situation there is all that could be desired,—good rooms only a few steps from Main Street, and on the first floor, with everything well calculated to attract. It is to be hoped that this mission will be well sustained, and a good work done in this important city,—important for missionary work both on land and water.

On the evenings of Dec. 23, 24, I held meetings in Jackson. Here were some of the first who embraced the truth in Michigan. As we reviewed the reasons of our faith on which we rested more than thirty years ago, and noticed the evidences of the fulfillment of the prophecies in those things which were solely matters of prophecy then, but now begin plainly to appear in sight, our hearts burned within us, and we rejoiced together in hope of the soon-coming glory.

The last Sabbath of the year 1884 I passed in Battle Creek, and spent a few days trying to benefit the cause there. Sunday evening I spoke in the Sanitarium to a large and deeply interested audience. The first Sabbath in 1885 I attended the quarterly meeting in Burlington, which ended my labors in Michigan for this season. In consequence of working hard, and some exposure to the excessive cold, I have been somewhat afflicted with rheumatism this winter, but have great reason to be thankful for the measure of health Providence has kindly granted me.

J. H. W.

AUSTRALIA ONCE MORE.

CONSIDERABLE has been said in reference to the mission to Australia. At the time of the General Conference it was the most interesting theme of discussion. An article was written by the writer some weeks ago relative to the importance of it, and last week Bro. Haskell gave a very interesting account of that important continent, population, etc. It must have deeply interested all the readers of the REVIEW.

We have been watching with much interest to see if any of our wealthy brethren would respond to the suggestions which have been made in the REVIEW relative to the Australian mission. As was stated recently, there are many persons among us worth from ten to one hundred and fifty thousand dollars. We have been watching to see if any of these were going to respond, and invest some of their earthly treasures in this mission. We wonder if these persons really desire to lay up treasure in heaven, or do they desire to wait and see it burned in the flames of the last days, and very likely themselves with it. "Where your treasure is, there will your heart be also," and where our hearts are, we may depend upon it we will go.

What a privilege we should suppose it would be for brethren of means to step into this opening, and become instrumental in starting this most important mission! Brethren, can't you do this?

We are waiting anxiously for offers of means from one thousand up to ten thousand dollars to establish this mission. Is it true that there are none among us who feel like sharing in the rich reward that will come to those who lift in the cause of God when the cause needs help? We shall see.

G. I. B.

THE PUZZLING QUESTION.

THE Sunday question seems to be a source of great perplexity to those who are determined to find scriptural grounds for its observance. It would seem that the desire to keep the first day of the week is so much stronger than the desire to follow the Bible, that when they fail to find Scripture to sustain this child of papacy, many are thrown into the greatest perplexity.

Not long since in one of our Eastern cities a Conference of over fifty ministers was held to consult upon this much perplexing question. They were Adventists, and while they could agree to disagree upon very many questions, this one troubled them exceedingly. The meeting was opened by a short essay which occupied about fifteen minutes. The reader seemed much perplexed and embarrassed in presenting his thoughts, even on paper, concerning the evidence that the first instead of the seventh day of the week should be observed.

After the reading of the essay, one of the most prominent of the ministers began to speak upon the subject. He declared that the Sabbath could not be kept, and therefore must have been abolished. Minister No. 2 declared that the first day was the Lord's day, and that it should be sacredly observed; "but," said he, "it must be a voluntary observance, and be a memorial of Christ's resurrection. The more sacredly the day is observed, the more we honor our Saviour, who was raised from the dead on the first day of the week." Minister No. 3 did not agree with the second speaker, but declared that the seventh part of time would answer the requirement of the law. This brought to his feet No. 4, a very prominent member in his denomination. He declared it to be of no use to talk about the seventh part of the time, or about abolishing the Sabbath, stating that the Sabbath originated in the garden of Eden, and was a twin sister to the marriage institution, and that we had just as much Scripture in the New Testament to enforce the Sabbath as the marriage institution; that there was no command for either, but the need of them existed in relation to the human family, and they were in force from the original command. A seventh-day minister, who was in the congregation, arose and agreed with No. 4. He thought that the Sabbath should be observed, and quoted Luke 16: 17, where the Saviour says that "it is easier for heaven and earth to pass, than one tittle of the law to fail," etc. The former elder, thinking he was getting into a tight place, arose to his feet after the last remarks were made, and said we had lost time, and so could not tell which day the seventh was, and therefore the first day should be observed. The seventh-day elder immediately arose, and apologized for defending seventh-day observance, but said he really thought that as long as they could tell which was the first day, it must be the seventh which came before it. He was somewhat puzzled to know how the first day could be so clearly pointed out, and the seventh day be lost somewhere in the week, so that no one could tell which it was. The seventh day comes in somewhere between Monday and Saturday, while the first is sure to come on Sunday. Upon this, minister No. 5 declared that the commandments that were binding were mentioned in Matt. 5, which, when he came to sum up, included only the third, sixth, and seventh. He also made many assertions, such as the following: "The commandments were never called the law of

God." A voice in the congregation called out, "Please read Ex. 24: 12."

An entire half day was spent in trying to settle this perplexing question, what to do with the Sabbath and Sunday. The discussion closed where it commenced, without any two agreeing upon but one point, and that was this, that in some way the Sabbath has been abolished, and the first day has taken its place. But no one seemed able to give any Scripture to throw light upon the subject.

We once heard of a church in the West that had a troublesome member, and somehow they never could agree how to get rid of him. In every church trial he would argue his case so adroitly that there never could be an agreement as to the method of expelling him. Finally upon one rainy Sunday, at the close of the forenoon discourse, one deacon arose, and moved that the church disband. It happened that all the members were present except the troublesome one. The motion was carried, and the church disorganized. Upon this, the other deacon arose and declared a great mistake had been made in disbanding, and he moved that they be reorganized, taking in all the members who were present. Thus the troublesome member was left out in the cold, and all the rest belonged to the church.

This seems a fit illustration of the Sunday question. Somehow, somewhere, at some time (it must have been a very dark and rainy time), the ten commandments were abolished, and all reinstated except the poor Sabbath. This was left out in the cold.

S. N. HASKELL.

WORK OF THE ANGELS.

THE Bible, in the plainest possible manner, teaches that there are angels both good and bad, and that these angels are constantly visiting our earth, and have much to do with the spiritual affairs of men, though unseen by us. Thus the Lord showed Jacob a ladder extending from earth to heaven, on which the angels of God were ascending and descending. Gen. 28: 12. So all through the Bible we have frequent mention of these angels coming from heaven to minister to God's servants upon the earth. Indeed Paul says that they are "all ministering spirits sent forth to minister for them who shall be heirs of salvation." Heb. 1: 14. They stand in the presence of God (Luke 1: 19; Rev. 5: 11) to receive his commandments (Psalms 103: 20), and are sent to the earth to minister to the people of God in need. Dan. 9: 21-23.

But some of the angels fell by sin and were cast out of heaven. 2 Pet. 2: 4. "For if God spared not the angels that sinned, but cast them down to hell," etc. Jude says: "And the angels which kept not their first estate, but left their own habitation," etc. John says that these fallen angels were cast out into the earth. Rev. 12: 7-9. These angels by continuance in sin have become devils and demons. To deny their existence and their work among men is to deny the plainest teachings of the Scriptures. How often are they mentioned in the life of Christ. To say they do not exist because one cannot see them, is to deny the existence of God and Christ and all supernatural beings. Satan wishes to keep out of sight, so that he may the more effectually deceive men.

These angels have great power. When one came to the tomb of Jesus, there was a great earthquake. His appearance was like lightning, and the soldiers fell like dead men before him. Matt. 28: 2-4. When the three Hebrew children were cast into the terrible furnace of fire, an angel delivered them. Dan. 3. When Daniel was cast into the lion's den, an angel saved him. Dan. 6: 22. An angel smote Herod, and he was eaten of worms. Acts. 12: 23. Well, then, may they be said to "excel in strength." Ps. 103: 20.

The angels are deeply interested in the work of salvation. They intently study the Scriptures to

learn God's plans. 1 Pet. 1: 9-12. We may well suppose that the devils do the same thing. Some people suppose that as soon as they enter heaven they will know everything,—all about heaven, earth and hell, the mysteries of God's providence and of all the universe. This is a mistake. It is unreasonable, and then there is no Scripture for it. Even the angels know but little of God's plans and purposes. Eph. 3: 9-11. Jesus says there is joy among the angels over one sinner that repenteth. Luke 15: 10. Then they must take a deep interest in the work of the gospel and the saving of men.

The Devil also exerts all his power to draw men away from God (1 Pet. 5: 8), to blind their minds to the gospel (2 Cor. 4: 3, 4), and lead them into sin. John 13: 2. He puts wicked thoughts and temptations into the hearts of men. Acts. 5: 3.

Every child of God has a guardian angel to be with him and watch over him through life. Ps. 91: 11; 34: 7; Matt. 18: 10. It was these that protected Job and his goods from the power of Satan. Job 1: 9, 10. When these were withdrawn the Devil soon destroyed all that he had. Finally, at the end, all the wicked will be sent with the Devil, whom they have served, into the lake of fire. Matt. 25: 41. But the righteous will be gathered by the good angels who have watched over them through life. They will bear them to the Lord as the fruit of their labors. Matt. 24: 31. All then will rejoice together in the harvest home. Thus closes the work of the gospel.

D. M. CANRIGHT.

"COMPARING STATISTICS."

THE communication from Bro. Lanphear in the last REVIEW under this heading was read by me with much interest; and as I too was educated from my birth in the S. D. Baptist faith, I claim the privilege of speaking freely on the subject of his inquiries. He seems to look for the reason of the greater progress of S. D. Adventists in the work of converting men, in some "different methods of work." It is true that we work in a different way in some respects. Our ministers do not act as settled pastors over a congregation, but are going out into the regions beyond, leaving the churches with local elders and deacons to care for the interests of the cause in their vicinity. And besides this, private members act as missionaries and colporters by the help of publications, and by Bible-readings in families and small gatherings. Thus every believer can do something in the work of spreading the truth.

But there is a reason that lies back of these methods, and prompts to the use of them, and that is, we have a living message of present truth to the world,—a message from heaven,—predicted in prophecy for this time, and in its fulfillment backed up by the Spirit of God. See Rev. 14: 6-14. It is a world-wide message, being the last merciful warning of the gospel of salvation to our fallen race. It is to prepare those who truly receive it and hold fast to the end, for translation, at the coming of Him whose advent immediately follows the proclamation of the last message. Verse 14.

A people who believe that they are called of God to preach a prophetic message to prepare a people made ready for the Lord, as was John the Baptist, and that, too, the last warning to mankind, must, to be consistent, have a zeal in some degree commensurate to the work in which they are engaged. Here is the "secret lying back" of "proper methods of work, doctrine, or practice," after which our brother inquires.

When S. D. Baptists see and embrace the light of prophetic truth pertaining to our own time, with the present fulfillment of the predicted messages, the two denominations will flow together as naturally as two streams of water when they come in contact. Meanwhile we must follow our convictions of duty, to sound aloud the last warning of the "everlasting gospel," in the name of God and by the power of his Spirit, to the ends of the earth. We believe that the work will prosper in accomplishing its object, because it is of God.

R. F. COTTRELL.

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 OCEAN'S LESSON.

BY MRS. M. J. BAHLER.

[Thoughts suggested on the beach at Galveston, Texas.]

SURGE on, thou grand old ocean, surge ;
Lift up thy waves in ceaseless flow.
Chant on all shores thy solemn dirge,
And bid frail man his weakness know.

Grand is thine ebbing, flowing tide ;
No eye thy limits can discern ;
And from thy broad and boundless page
Thy lesson would we humbly learn.

We learn that He who set thy bounds,
And to thy tossing waves has said,
"Thus far, no farther, shalt thou come,
Here must thy proud, strong waves be staid,"—

Is he who by his mighty power
Holds our frail lives within his hands,
And sheds upon us, hour by hour,
His blessings countless as thy sands.

As untold treasures hidden lie
Beneath thy waters deep and green,
So countless gifts He spreads around
Our paths in life, if truly seen.

Yea, numberless as are thy sands
Or sparkling drops, our blessings are ;
And we would learn that sorrow's waves
Are but the tokens of God's care.

O rolling, restless, mighty deep !
Thy power is great ; but what beside
His power who formed thy rock-girt isles,
Which, 'mid thy waves unmoved abide ?

We would remember God has said
He'll lead us when wild tempests beat
And billows roll ; and trust his love
Firm rocks to find beneath our feet.

MICHIGAN.

POMPEII, DEC. 29.—Having closed meetings at the Smith's school-house, I secured the hall in this place, and began a course of lectures Nov. 16, continuing them four weeks. Little interest was manifested, but five began the observance of the Sabbath. Sold about \$10 worth of books and tracts, and received \$7.70 in donations. Those who come out will meet with the Ithaca church. May they so relate themselves to the Lord that his richest blessing may rest upon them, and they be developed into the fullness of the stature of men in Christ. I. H. EVANS.

INDIANA.

ROCK CREEK, DEC. 29.—Have spent four weeks in preaching at this place. A neat and commodious church, owned by the people, was opened to us, we having to pay only the janitor's fees. The Disciples have been contesting for the supremacy, openly attacking every minister of other denominations ; so that they were left almost masters of the field. The spirit of the truth soon put them to silence. After talking debate for awhile, and finding that they were not likely to find a man to meet us, they began the more effectual method of prejudicing minds against us, and keeping the people away from us. This we were not able to entirely overcome. Eight signed the covenant, and others we know are keeping the Sabbath. Meetings and Sabbath-school will be maintained, and we trust the Spirit of the Lord will ever remain with them. J. P. HENDERSON.

WISCONSIN.

AMONG THE CHURCHES.—The day after the State meeting I started for Almond to begin labor among the churches. On the evening of Dec. 3, Eld. Breed spoke to the people of that place. On the same evening, after the meeting, he started for Maple Works, and I remained to continue the work. Seven meetings were held at this place. On the Sabbath the Lord came very near. The power of God was manifested to the astonishment of some. Heartfelt confessions were made to one another, and subdued hearts lifted up their earnest cries to God, after which sweet peace came in, to the joy of all. Oh ! the joy and peace to a burdened heart to feel that sins are forgiven. Two

started anew to serve the Lord. On first day we held a tract meeting, two joining the society.

I next visited a part of the Plainfield church. This church is much scattered, and for this reason I held meetings in different places during the week. I have tried to visit all the brethren and sisters at their homes as much as possible.

Dec. 12, 13 I met with the brethren at Richford, Lower Plainfield, and held six meetings. The Lord met with us, and blessed much. At the general time for quarterly meeting I met with the brethren at Upper Plainfield.

Dec. 18 I came to Briggsville, remaining till the 22d. Held only four meetings. As the people were much scattered, I found it impossible to get them together as I would like. Although I have tried to call on our people from house to house, I find I cannot do as well by them as when they come together and seek the Lord with one heart. Thus far I have sold sixteen copies of "Spirit of Prophecy," Vol. IV. To-morrow morning I start for Adams Center to meet my appointment in the evening. H. R. JOHNSON.

Dec. 22.

TEXAS.

PLEASANT GROVE, DECATUR, AND MONTAGUE.—I have not reported for some time, although I have not been idle, sickness preventing me from laboring in the field for quite awhile ; but I am now able to work again. Nov. 25, I visited the company at Pleasant Grove, who came out in the truth last summer. I spoke to them six times on practical subjects, trying to place before them their duty to put away their evil practices, and thus get ready to meet their Lord. Nearly all who took hold of the truth here have given it up, though I have tried to labor earnestly for them. It has caused me much sadness of heart to see them turn back. May God pity the dear souls, and help them to see that a home in his kingdom is worth more than any worldly consideration. I tried to labor for those who still remain, but it was a very laborious task, as there was not that interest manifested that it seemed to me the importance of the subjects demanded.

I went to Decatur Dec. 1, at the solicitation of Bro. Roberson, spending over a week with them in preaching and canvassing. We had a good meeting on the Sabbath. A few outsiders attended, and one man became convinced on the Sabbath question, and promised to make arrangements to keep it. Others are interested, and are investigating the subject. I had freedom in speaking to the brethren and sisters, and we were all encouraged. They want a church organized, and are waiting for Bro. Kilgore to visit them to effect an organization. There are some good souls here, and some are making progress in putting away their tobacco, etc.

On the 12th of this month I returned to Montague, and spoke to the brethren and sisters several times, setting before them their duty relative to paying the Lord his dues, putting away their tobacco, etc. Some are trying to do so. All at this place, I think, are firm. One sister has moved into the country about four miles, and does not have the privilege of meeting with the others. She and her husband are very solicitous that I should preach in a school-house near them, as some are interested. I hope to do so as soon as I return. There is an intelligent class of people here and considerable means. Besides building a house for me, they have supplied our temporal wants to some degree. We have many warm friends who have not taken hold of the truth ; and they say any Adventist minister can have the house just as long as he will stay and occupy it. Of the thirteen ministers residing here (a town of about 1,500 inhabitants), two have tried to abolish the Sabbath, but to no avail. I replied to them both in one discourse, and the people are as much in our favor as ever. Have sold about \$11 worth of books and tracts, and have received for the *Signs* and *REVIEW*, one subscription each. Brethren, as we enter upon a new year, let us buckle on the armor anew, and work harder than ever, forgetting the trials of the past year,—“those things which are behind.” Let us go to work for God in good earnest. I desire your prayers. W. A. McCUTCHEN.

Dec. 25.

—What do we live for if is not to make life less difficult for others ?

NEW YORK.

AMONG THE CHURCHES.—I left Rome at the close of our good meeting, Dec. 10, to spend a few days among the churches and scattered Sabbath-keepers in Dist. No. 4. The first three days were spent in Gouverneur and vicinity. Friday night I stayed with Bro. H. H. Wilcox at his home, and Sabbath, Dec. 13, we held a meeting with the little company at that place. I believe the Lord has some faithful souls there who are looking for the blessed hope. My heart is cheered as I see the courage and zeal that is manifested by Bro. Wilcox. May the Lord bless his labor in this district.

Evening after the Sabbath we went to De Kalb Junction, and Sunday morning, Bro. Wilcox, with "Sunshine" under his arm, started out intending to visit and do missionary work on his way to West Pierrepont. I went to Hermon, where I held two meetings. This is the village where I first began tent labor. During the week I visited the scattered ones at Heuvelton, De Peyster, and De Kalb. I am greatly encouraged as I see those for whom I have labored still striving to prove faithful, and as I see their countenances light up when they hear of the progress of the work.

Sabbath morning, Dec. 20, Bro. Bradley took me a distance of about eighteen miles to fill an appointment at West Pierrepont. This was a cold ride, the thermometer marking 40° below zero ; and we were obliged to ride in a buggy. But as I stepped into the church, and saw brethren from Russell, Silver Hill, Buck's Bridge, and Norfolk, I could but say, There is some true Christianity in St. Lawrence County. I am glad there are some who realize that our general meetings are important, and who appreciate the fact sufficiently to cause them to make sacrifices that they may be benefited by these means of grace. We held three meetings at this place, and felt the blessing of God as we tried to draw nigh to him. It seemed good to see Bro. C. O. Taylor and E. M. Plumb at this meeting, and hear them speak of their determination to have part in the closing work. Bro. H. H. Wilcox joined me in time for our first meeting.

Sunday morning the wants of the cause were presented ; also the importance of filling the openings the Lord is making for us, of understanding what the message is doing, etc. We found many who were taking neither the *REVIEW* nor *Signs*. The importance of taking our periodicals was presented, and then Bro. Dana displayed his talent as director by taking fourteen subscriptions for the *REVIEW*. We believe the Lord will bless this step taken by the West Pierrepont church. Are there not others who will follow their example and receive a blessing ? Several paid for "Sunshine" outfits, and seem determined to have some part in the work. As we left this meeting to spend one more week among the scattered brethren, it was with better courage, and, we trust, better faith than ever before.

A part of Christmas was spent with the company at Ogdensburg. I expected to hold one or two meetings with them, but on account of sickness there could not. I tried, however, to encourage them what I could at their homes. Sabbath, the 28th, I met the brethren at De Kalb Junction. This closes my labor in this county for the present. I feel thankful to God for the privilege of meeting these dear brethren once more ; and as I have seen from time to time their countenances brighten and tears dim the eyes as some young in the message spoke of their courage, faith, and trust, I have felt to seek God for more humility of heart, more consecration to the work. May God's rich blessing rest upon the brethren in St. Lawrence County. To-morrow I start for Syracuse to engage in the mission work there. A. E. PLACE.

—A distinguished scholar says he owes his success to the faithful observance of this rule—always to believe that whatever could be done by any person could, if he would take sufficient pains, be done by him.

—There are many ways in which it would be well for us all to carry our childhood with us, even on into old age, if it were possible, in its trustfulness and open-heartedness, and willingness not only to love, but to show that we love, as well. Why, that last alone would cure many a heartache of to-day.—*May F. Mc Kean.*

KANSAS.

MULVANE, CLARION, AND OTTER CREEK.—Nov. 20-25, we spent with the little company at Mulvane. We found some here much discouraged. We did what we could to strengthen and build up the cause. Our meetings increased in interest and attendance to the close. The 29th and 30th we spent with the Clarion church. The good Spirit of the Lord came into our meetings. Three were granted letters, one was disfellowshipped, and four united with the church, three of them by letter. We took eight subscriptions for our periodicals, and sold several books.

Dec. 5-9 we were with the brethren at Otter Creek, in Greenwood Co. Eld. Cook joined us here, and we tried in the fear of God to present to these dear brethren the important truths connected with the third angel's message. We pray that the few Sabbath-keepers here may advance in holiness, and at last be numbered with the faithful.

OSCAR AND RUIE HILL.

ARISPIE, POTTAWATOMIE Co.—We pitched our tent at this place Oct. 3, and began a series of meetings. The interest increased quite rapidly, some coming a distance of ten miles. The Disciples, who had been having meetings regularly in a neighboring school-house, soon gave up their appointment for want of a congregation, and came with the rest to the tent. When the Sabbath question came to the front, they became excited, and tried to prejudice the people against the truth. Their Elder said we "ought not to be allowed to preach such doctrine in the place," and that "the people ought to run us out of the country." Their efforts seemed futile.

The Lord had raised up many friends who looked favorably upon the truth. Driven almost to desperation, the Disciples now sent for Mr. P. W. Shick, of Mound Valley, to come and "tear the truth to pieces." He came, in harmony with the request, and began meetings in the school-house near by. His time was spent in attacking our positions on the Sabbath, its observance, health and temperance, and spiritual gifts. But few, besides his denomination, attended his meetings, and they became weary of his harangue. The spirit that controlled seemed to be entirely foreign to that of Christ. He seemed to be piqued at his unsuccessful attacks, and assailed us for a discussion. We had held a discussion with him at Frankfort, last September, and the Lord gave truth the victory there; nevertheless, we thought it advisable to keep out of a debate at this stage of the meetings if we could, without injury to the cause. He, however, became more and more boastful, and at last the people began to be anxious for a discussion. We took the subject to the Lord in earnest prayer, and finally became convinced that this would be a good place to meet him. We thereupon accepted his challenge, and leaning upon the Lord for strength and relying upon him for victory over error, we entered into the discussion. For six sessions, we affirmed the Sabbath as binding upon Christians at the present time. The Lord caused his truth to triumph. Mr. S. became so excited during the discussion that he used profane language in the desk.

When we had finished debating the above named question, nearly the entire congregation (aside from Disciples and children) declared, by their vote, that they believed the Sabbath of the Lord is now binding upon Christians. The following evening, we began debating the second and last proposition included in Mr. S's challenge, which was, "Do the Scriptures teach that it is the duty of Christians to meet upon the first day of the week for religious service?" Mr. S. affirmed, and only made three speeches when he rested his case. We feel to thank God with all our hearts for giving his truth such a complete victory over darkness and error. Those who had commenced the observance of the Lord's Sabbath before the debate were more firm at its close; and several more have entered the path of duty since. There are fifteen who are now keeping the Sabbath, and quite a number more are in the valley of decision. \$80 worth of books and tracts have been sold. We are now preparing to organize a Sabbath-school. Have sent for a club of fifteen *Instructors*.

Pray for us, brethren, that the truth may be well established in the hearts of this dear people, and that a church may be fully organized here

that shall be as a beacon light, whose rays shall penetrate far out into the moral darkness that exists in these last days.

WILL D. CURTIS.

Deo. 14.

OHIO.

AKRON, WAYNE, RICHMOND CENTER, ETC.—The meetings at Akron Nov. 21-23 were good. I trust all present were profited. One was baptized, and united with the church.

Nov. 27 to Dec. 3, visited scattered Sabbath-keepers at Wayne and Richmond Center, and held several meetings. Dec. 6, visited Greensburg. Found this company in earnest, and advancing in the truth. Although it rained very hard, about twenty came through the storm Sabbath morning to the meeting. They have a good church building 28x42 nearly completed. The brethren at N. Bloomfield have helped in this enterprise. May this company ever stand as a light to those who do not realize the claims of the law and the gospel.

At North Bloomfield Dec. 13, 14. We had an excellent meeting here. Eld. J. H. Waggoner was with us, and presented the dangers of our times with great clearness. The privilege of hearing the truth presented by Eld. Waggoner was appreciated by all present, especially by those who received the truth under his ministry over twenty years ago. We were also cheered by the presence of Bro. Oliver Mears and wife. We rejoiced to be instructed by the old veterans of the cause and to share in their counsels. Brethren from Greensburg and other points came through storm and mud, till the house was well filled. The Lord was present to inspire all our hearts with new faith and courage. Sabbath afternoon we had a precious season in celebrating the ordinances of the Lord's house. All appreciated the visit of Bro. Waggoner. Sorrow and joy mingled together as we separated with this servant of God. We look forward to the near future when age will bloom with immortal youth, and the faithful soldiers of God's cause will come to Zion with everlasting joy upon their heads.

Dec. 17-19, found some interest had been awakened at a place I visited, which Brn. Stone and Mason will follow up. I called on Sr. Merriam and family at La Grange, and found that their hearts were still linked to the truths of the last message. I prized this short visit with this dear family very much.

Visited Columbus Dec. 20-23. Brn. Van Horn and Randall have been doing a good work here. They have sold \$650 worth of our publications, counting premiums. Ten or twelve are now keeping the Sabbath as the result, and many more are interested. I found that Bro. Gates had been holding meetings in Gospel Hall for one week. The interest is such that he will continue the meetings. We are thoroughly convinced that our cities must be entered by this kind of personal labor,—that of visiting from house to house. How long must we wait so see this accomplished in Ohio? Our hearts are filled with gratitude as we see this work moving on.

R. A. UNDERWOOD.

MINNESOTA AND NORTH DAKOTA.

FOLLOWING the General Conference, I spent a few days at Mankato. Met with the church on Sabbath, and enjoyed a good meeting. The work has been very encouraging in this place since the camp-meeting. Quite a number have embraced the truth, and others are investigating. The Sabbath-school numbers, at present, over forty. On my way to the meeting at Fargo, I stopped at Crow Wing and held four meetings. I was glad to meet with this people, and think our meetings were a source of encouragement to them.

Sabbath morning, Dec. 6, I reached Fargo and found quite a gathering of the Sabbath-keepers in that Territory. The meetings continued for nearly three days, and were seasons of profit. The prospects in that new field are quite encouraging; and while there are difficulties, as we will always find, in different ways, we believe that the openings there are as favorable as in any place. From the brethren laboring there we learn that the meetings held were small; but at every place there were interested souls and those who embraced the truth.

Very many Scandinavians have settled in that northern country, and the chances for labor among them seem favorable. Quite a number of them have already taken their stand on the truth.

The work up there is reaping good results from missionary effort, especially in the circulation of our papers. A number of these have been sent into different localities; and wherever they have been received, they have left an evident track, thus preparing the way for labor among a people very ready to receive the truth. Our missionary workers should be encouraged from the fact that, though immediate results may not be seen, their efforts are not lost. We were very happy to form the acquaintance of the people, and see no reason why this work may not gather strength. Bro. Tenney and my brother, Martin Olsen, feel encouraged by the blessing of God while laboring in this field. A church and tract society were formed, and now we shall expect that the brethren in North Dakota will rally, and aid the work by their influence and means.

Tuesday evening and Wednesday following, I held six meetings at Stone Prairie. We were gladly surprised to meet such a large gathering of our brethren and sisters, as it was only a week-day appointment. At the close of our meetings here last winter there was a very good outside interest, and we were very happy to find that it had not abated. The school district officers closed school to give us the use of the house, which had been considerably enlarged and yet was filled to its utmost capacity. We left the brethren much encouraged, though our stay with them was short.

From there I went to Minneapolis to arrange for our State meeting, which is now in the past. I think the results will prove that it was one of the most profitable meetings ever held in the State. The labors of Brn. Butler and Canright were timely, and have been appreciated. The gathering was a large one, and the church at Minneapolis did nobly in caring for all. We are so glad to see the brightening prospects of the work here in Minneapolis. Steps were taken for the advancement of the work in all of its branches throughout the State. The brethren left for their homes and fields of labor with the best of courage.

O. A. OLSEN.

THE WORK AMONG THE GERMANS.

THE Lord is still on the giving hand, and is moving the hearts of the German people as never before. My first visit after General Conference was to our German brethren in Hillsboro, Kan. I feel thankful to the Lord that the seed sown here in the spring found some good soil, so that instead of the four lonely ones whom I left at that time, there are now through the efforts of Bro. S. S. Shrock and others, over forty Sabbath-keepers. During the first week I held daily instruction meetings, besides preaching in the evening to prepare the minds for organizing. We fasted on Sunday to obtain special help and guidance from the Lord. Many obstacles that at first seemed to hinder were removed, and by evening twenty-three had joined the church.

The following week I held several meetings with the company north of Marion Center. I then went to Lehigh. At this place, especially, the word of God seemed to have a powerful effect. Hearts were melted, and scores rejoiced in the sweet peace that only obedience can bring. Several leading men took hold of the truth. Thursday and Friday we again held general meetings at Hillsboro. These men came down intending simply to look on, not to unite with us. I went hurriedly over the precious truths, explaining the covenant and the conditions of church membership. When I closed my remarks, and invited those who desired to join to make it known, to our happy surprise the leader of the large church at Lehigh arose first, saying it was of no use to wait longer. One after another followed, until sixty-three had joined. We organized a tract society of twenty-five members, and subscribed for about twenty-five *Stimmes*. Early Sabbath morning the house was well filled, and after precious seasons more expressed their desire to unite with us, until with a membership of seventy-six, we took part in the ordinances. Many others are in the valley of decision, and we have great hope for them.

There are now over one hundred German Sabbath-keepers in Marion county. Several of those

obeying heard the truth first in Russia through Bro. P. Reisinger from Milltown; and when they came here and attended the meetings, they yielded at once. For the present we thought it best not to ordain an elder and deacon; we temporarily appointed those who had held these offices before in other churches. A church clerk, treasurer, and librarian were chosen. The Sabbath meetings will be held alternately at these different places, special leaders being appointed for each place.

Several of the brethren will go to labor in different places among their friends. Bro. S. S. Shrook expects to labor in Newton, where a few have lately started.

I feel grateful to the Lord for his goodness and help. I held in these three weeks over thirty meetings, and preached twenty-two times, besides making a number of visits. From other places, especially from Dakota, good news is coming in, and it seems as though the time had come for the German work to go with power. Remember it in your prayers. R. CONRAD.

THE ROME MEETING.

Our meeting of Dec. 4-8, was one of great interest and profit to the cause in New York. Bro. Haskell and Canright were both in attendance, and did all the preaching, with the exception of one sermon by Bro. Ballou, who has just returned from California, and who will labor in our Conference during the winter and perhaps longer.

The preaching was stirring and practical, and all were greatly encouraged by the testimony borne by these servants of the Lord.

The quarterly meeting of the State Tract Society was held in connection with this meeting, and plans were laid for the prosecution of the work during the winter. Before the distribution of labor was decided upon, the wants of the various fields were presented by the laborers who were best acquainted with them. The plan of introducing the Signs with "Sunshine at Home," as recommended by the last General Conference, was presented, and heartily approved. As the time before the holidays was very brief, it was decided to have the students from the school, under the leadership of their teacher, Bro. E. E. Miles, go to Utica, a city of 35,000 inhabitants, a few miles east of Rome, and begin the work as soon as possible. This plan has been carried out with excellent results.

On the whole, our meeting was a very encouraging one. It was a matter of surprise and regret that some of our people should remain away from so important a meeting, especially in view of the presence and labors of Bro. Canright, in whom so many in our Conference felt such an interest. The attendance was good, but it ought to have been double what it was. Those who remain away from our general gatherings are losing the spirit of the message, and will soon drift into the world. May the Lord help us to appreciate the heaven-bought privileges that are placed within our reach. They will soon be gone forever. M. H. BROWN.

STATE MEETING AT MINNEAPOLIS.

DOUBTLESS the friends of the cause in Minnesota would be interested in a full account of this important meeting. But an outline of the proceedings would fail to give the most desirable features of the occasion. The spiritual blessings of that meeting cannot be adequately described in a brief article. It can be truly said, It was good to be there. It is a fact which all should realize, that if these general meetings are necessary, it must be profitable to attend them; and those who fail to do so largely fail to obtain the blessings which they bring. This meeting was quite well attended, though there were comparatively few from other places except the laborers in the cause, who were nearly all there.

The work in Minneapolis has been built up greatly during the past year. Quite a number of our people have taken up their residences there, so that at present there are fully one hundred Sabbath-keepers in the city. Through the labors of Eld. Olsen and others a much better state of unity and spirituality has been brought about. They have fortunately secured a house of worship in a central location, and meetings are held each Sabbath in the English and Scandinavian languages. The church took upon them willingly the

burden of the meeting, and did their part most acceptably.

The first meeting was held Thursday evening, Dec. 11, and consisted principally of a discourse by Bro. Canright. It was a great pleasure to the brethren of Minnesota to hear his voice once more proclaiming with fervor the solemn truths for these times. He is closely connected with some of the most interesting portions of the rise of the work in that State. The first regular appointment was for Friday evening, when Bro. Butler spoke upon the parable of the talents.

Sabbath forenoon, after an interesting social meeting and Sabbath-school, Bro. Canright preached an impressive discourse on the Judgment. Our accountability to God, the certainty of the Judgment, its eternal consequences, God's careful scrutiny of our lives, and the solemn fact that we are living in the Judgment hour, were all placed before us in a thrilling manner. This discourse was followed by one from Bro. Butler, from Isa. 59:1, 2: "Behold the Lord's hand is not shortened," etc. The sins which have separated us from our God were shown to be those which Paul describes in 2 Tim. 3:1-5. And these sins exist not only in the world and in a worldly church, but also to a great degree with those who profess to be God's peculiar people. As a remedy, a deep spirit of humiliation and consecration before the Lord was pointed out. A lasting impression was made by these discourses, which from time to time throughout the meeting produced humble and contrite confessions of wrongs.

Bro. Olsen labored earnestly for those present, and his exhortations found a place in the hearts of the hearers. Many difficulties which have for a time impeded the work in this Conference were brought to light, and it is hoped were taken out of the way. It was frequently remarked that such a spirit of love and union as was then felt had not prevailed for years. On first-day the meetings were of a devotional nature, consisting of prayer and social meetings and preaching. After that, there was preaching each evening, the rest of the time being devoted to instructions to laborers. The subjects of ministerial labor, canvassing, and missionary work, tithing, the testimonies, and other branches of the work received attention. The time was well filled up, and those who had charge of the meeting labored hard to accomplish the most good possible in the time allotted.

Some different arrangement of T. and M. districts was made, the principal change being the formation of a new district, to be known as Dist. No. 9, embracing St. Paul and Minneapolis. Bro. F. L. Mead, lately from Battle Creek, was chosen director. Steps are being taken for the establishment of a mission in Minneapolis, and a force of laborers are already at work.

It was strongly recommended at this meeting that the next camp-meeting be held here, not out a few miles as heretofore, but directly in the city, provided the necessary means and a proper location can be secured. Quite a large force of canvassers start out with good courage to different parts of the State, to disseminate the words of truth.

Scandinavian services were held each day at 4 o'clock by Elders O. A. Olsen and Lewis Johnson.

Perhaps there were none to whom the meeting was as great a blessing as to the ministers present. A cloud of discouragement had rested upon many of them for some time. During this meeting confessions were made, difficulties were removed, and clouds of darkness were dispelled. Those who have for a time been silent received credentials, and they again enter the field. Licenses were granted to several young men to improve their gifts. The distribution of labor was so arranged that each church in the Conference will soon enjoy the benefit of ministerial labor.

The meeting closed Wednesday evening, Dec. 17, with a discourse by Eld. Canright on faith and works. It is the opinion of those qualified to judge that this will prove one of the most important and profitable meetings ever held in the Conference. The preaching was not of a nature to flatter, but to awaken deep reflection and self-examination. This always reveals imperfections in heart, and leads to that humility which is acceptable to the Lord. G. C. TENNEY.

—If there be any good in thee, believe that there is much more in others, that so thou mayest preserve humility.

News of the Week.

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

FOR THE WEEK ENDING JAN. 10, 1885.

DOMESTIC.

—On account of severe storms in Northern Montana, great suffering is reported among cattle.

—Mr. Field has returned to subscribers the amounts which were collected for General Grant's benefit.

—The net earnings of the C. B. and Q. R. R. for 1884 was \$11,367,085, being \$790,864 less than in 1883.

—Seven persons were frozen to death in the mountainous regions of Oregon during the recent cold weather.

—The Irish Republican League has issued an address to their fellow-countrymen counseling them to continue and increase their organization.

—The employes of the Keystone Bridge Company, at Pittsburg, have accepted a reduction of 10 per cent in their wages, and work will be resumed.

—At an early hour Sunday morning, earthquake shocks were felt at Tarrytown and Sing Sing, N. Y., and in the Southern portion of Frederick County, Md.

—General Grant has declined to accept the proffered fund which Mr. Cyrus W. Field and other gentlemen were collecting to relieve him of financial embarrassment.

—The thaw in the Susquehanna River at Port Deposit, Md., Sunday, caused an ice gorge, backing the water into the cellars of houses, and covering the railroad tracks.

—New enterprises to the number 1,865, embracing almost every branch of manufacture, representing a capital of \$105,269,000, were organized in the Southern States during 1884.

—Dr. Tansky, the well-known expert in insanity, attempted to kill himself and wife in Lexington Avenue, New York, Sunday. His friends have considered him of unsound mind for some time past.

—Clearing-house exchanges last week were \$780,933, 344; being \$151,777,067 greater than for the preceding week; but, as compared with the corresponding period a year ago, there is a falling off of \$250,912,142.

—Striking miners at Angus, Iowa, drove the men who were working, out of town, killed one man, and wounded several others seriously. The rioters are in possession of the town, and further outbreaks are expected.

—Armed men from Gettysburg reached Forest City, D. T., Wednesday morning, wrecked the building in which the Potter County records were housed, and carried off the safe and all public documents. The sheriff, with an armed force, has gone in pursuit, and a battle is imminent. A large body of men were preparing to make a raid on Gettysburg last night.

—Judge Cowing charged the Grand Jury at New York, Monday, to continue the investigation of the alleged official corruption in the city, and determine if franchises or offices have been bought and sold. The jurors were informed that all persons subpoenaed, if involved, must testify, and cannot refuse on the plea that they would criminate themselves.

FOREIGN.

—The marriage of Princess Beatrice to Prince Henry, of Battenburg, is announced to occur in the spring.

—Another sharp shock of earthquake was felt in the south of Spain Thursday morning. At Toja 300 houses were damaged.

—Owing to the continued earthquake shocks, 15,000 people have left Granada. The village of Senevajar is slowly sliding downward to the valley.

—In December British imports decreased £797,161 compared with December last year. The exports decreased £1,130,999 compared with December, 1883.

—It is reported that English detectives have unearthed in Westmoreland County, Penn., a dynamite secret society which is responsible for the recent explosions in London.

—The French government has ordered all conscripts absent from home to return and join their regiments. The call for troops for service in Tonquin is supposed to be the cause of the order.

—Political circles in London are agitated over a rumor that Germany has already opened negotiations with the Netherlands for the purchase of the Dutch possessions in New Guinea. The *St. James Gazette* asserts that Bismarck suggested the cession to Germany by England of the island of Heligoland in return for the withdrawal of Germany's claims in New Guinea.

Obituary Notices.

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

HOWE.—Died in Battle Creek, Mich. Nov. 28, 1884, of consumption, Mollie M., wife of Baxter Howe, aged 23 years, 1 month, and 20 days.

BOWEN.—A few weeks before the development of the disease in Sr. Howe, her younger sister, Jennie J. Bowen, was all too plainly marked as a victim of the same malady; and as the lives of both hung tremblingly in the balance for weeks, first one and then the other fading the more rapidly, it seemed likely that both lives would go out very nearly together; and as we were bearing from the Tabernacle the remains of the elder sister, the solemn toll of the bell was wafted to the ear of the dying Jennie as she fell asleep in Jesus; and ere we reached the cemetery, a messenger overtook the cortege and acquainted the family with the sad, but not unexpected news.

Jennie was aged 21 years, 5 months, and 15 days, and had been a resident of Battle Creek just four years on the day of her death. She was baptized by Eld. Corliss in October, 1883, and in her last illness was sustained by the consolations of the gospel.

"Till He come—oh! let the words Linger on the trembling chords; Let the little while between In their golden light be seen; Let us think how heaven and home Lie beyond that—Till he come."

WM. C. GAGE.

KENYON.—Died in Battle Creek, Mich., Jan. 8, 1885, Sr. Sarah M. Kenyon, wife of Eld. H. M. Kenyon, aged 46 years. The cause of death was the removal of two large ovarian tumors, which began to be developed in August last. It soon became evident that so far as human means were concerned there was but one possibility for life, and that a doubtful one, and that was their removal by a surgical operation.

HARSON.—Died of consumption at Mt. Carmel, Ill., Mary E. Harson, aged 44 years. Sr. Harson embraced the truth about the first of August, 1884, and began to observe the Sabbath of the Lord. She will be greatly missed by the little company at Mt. Carmel, but they hope to meet her again in the first resurrection.

HUITT.—Died of consumption, in Albion, Kan., Nov. 27, 1884, after a brief illness, Mrs. Olivia J. Huitt, daughter of Eld. N. Farrow. She was born in Jersey County, Ill., Feb. 6, 1853, and united with the Baptist church when quite young.

In the absence of any of our ministers, words of comfort were spoken by Rev. Geo. Merriam, (Baptist) from the 15th chapter of 1 Corinthians, assisted by Rev. Love (Christian minister), after which we consigned the remains to the embrace of the tomb, there to await the return of the Life-giver.

W. J. HUITT.

Appointments.

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

CHANGE OF APPOINTMENTS IN PENNSYLVANIA.

My appointment notice given in last REVIEW I wish to change so as to read as follows:—

North Warren, Jan. 17, 18. Youngsville, " 24, 25. Blockville, Jan. 31, Feb. 1. Bear Lake, " 7, 8.

F. PEABODY.

NOTHING preventing, we will meet with churches in Iowa as follows:—

Elkhorn, Jan. 24-26. Weston, Jan. 29 to Feb. 1. Logan, Feb. 3, 4. Battle Creek, " 7, 8.

The meeting at Logan will commence Tuesday evening, and hold all day Wednesday.

O. A. OLSEN. G. C. TENNEY.

THE next quarterly meeting for Dist. No. 2, N. Y., will be held at Roosevelt Jan. 24, 25. Eld. Swift will meet with us if nothing prevents. There will be a meeting of the temperance club the evening of the 24th. Hope all the members will be present so as to elect officers. Bro. Swift will perhaps lecture from Dr. Kellogg's charts.

L. R. CHAPEL, Director.

THE quarterly meeting for Dist. No. 9, N. Y., will be held at Auburn Jan. 17, 18. Eld. Whitney is expected to be present, and we expect a good meeting. Let there be a general rally, as there has not been a district meeting for some time, and subjects of special interest will be brought before the meeting.

J. V. WILLSON, Director.

QUARTERLY meeting for Dist. No. 4, N. Y., will be held with the Silver Hill church at the Red school-house Jan. 24, 25, 1885. Eld. M. H. Brown is to be with us, and a general attendance is desired.

HARVEY DANA, Director.

MEETING at Cales school-house, Plymouth township, Richland Co., Ohio, commencing Jan. 15. The school-house is three miles northwest of Shelby, and ten miles southwest of Shiloh.

D. E. LINDSEY.

No providence preventing, I will meet with the friends at Sturgeon Bay, Wis., Jan. 17, 18. Meeting to commence Sabbath evening. Hope to meet friends from Fish Creek.

C. W. OLDS.

Publishers' Department.

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

My address until further notice will be Springdale, Washington Co, Ark. J. G. WOOD.

THE address of all connected with the Pittsburg Mission is 133 Forty-second Street, Pittsburg, Pa. Be particular about street and number, as there are others of the same name in the city.

J. E. ROBINSON.

My P. O. address till further notice will be 901 East Gorham Street, Madison, Wisconsin. A. J. BREED.

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 OR EXCHANGE.—Eighty-six acres of land, in Charlevoix Co., Mich., four miles from railroad, three miles from market; well located; twenty acres improved, the rest timbered with mostly hard wood; house, barn, and granary on premises. Will exchange for village property. For further particulars address, Box 1332, or REVIEW AND HERALD, Battle Creek, 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 the 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.—Alex Carpenter, G F Bergh.

Books Sent by Freight.—S N Haskell, W Ostrander.

Cash Rec'd on Account.—Ind T & M pr Robert Craig \$200.00, Ill T & M pr L S Campbell 16.00, College V M Soc pr C Clark 7.97, Ill Conf pr Frank Crandall 5.00, Ind T & M pr Theo Clapper 1.25, Mich T & M pr J H & S E Thompson 70.00, Ill Conf pr Gust Peterson 1.00, Sabbath-school Worker pr J E White 10.25, E C V M Soc pr M A Edwards 90.59, Mich. T & M pr H H 278.08, Ohio T & M pr E W Trumbull 1.00.

S. D. A. E. Soc.—Shares Chas Reaser \$20.00, Shares Chas Clark 100.00, Shares W C Sisley 100.00, F L Andrews 8.25.

International T. & M. Society.—Alvah Craw L M \$10.00, Albert Haysamer 5.00, N J Walsworth 10.00, Ellen Walsworth 10.00, Wm Miles 1.00, Chas & Julia Countryman 5.00.

Chicago Mission.—J J Shreve \$5.00.

Scandinavian Mission.—O A Thomle \$6.00, Matthias Christensen 1.00, Gowen church 3.43, S W Hastings 20.00, Mrs S W Hastings 5.00, Wm Miles 1.00.

Australian Mission.—St Paul Minn S S \$11.60, Wm Perkins 3.50, D A Owen 10.00.

Shares.—W C & Sisley \$50.00, Mrs Dennis Porter 10.00.

Thank Offerings.—Mrs O West \$4.00, Mrs D Wilbur 1.00.

Mich. Gen. Fund.—D A Owen \$100.00, Sarah G Whipple 25.00, Elis Clark 200.00, Wm B Smith 10.00, A Seymore 10.00, Clark Wallis 75.

New Orleans Mission.—D A Owen \$10.00, S Rider 25.00.

Donations and Legacies.—Sarah Glascock \$2.42.

European Mission.—Jefferson church Mich \$65.93, D R & E A Seeley 2.00, Priscilla Markille 2.00, Mrs L Farrissee 50c, Alva Craw 25.00, J J Shreve 10.00, E D Scott 5.00, Christmas Tree Springdale, Kan 2.00, Christmas gift St Charles church 30.00, New Year offering Quincy church 5.80, L M Griggs 2.00, Ruthven church Iowa 28.55, Infant class Bonaparte Iowa S S 1.00, Christian Schroom 50c, Lancaster Sabbath-school 10.00, Alden Hetherly 1.00, Mary Baldwin 50c, Dora Baldwin, 50c, S P Baldwin & wife 3.75, Frank Baldwin 2.15, Walter Baldwin 25c, Ortie & Mammie B, 10c, Mrs S Lucas 1.00, Nellie Lucas 2.00, Mary Lucas 25c, W H Eggleston & wife 2.00, Grace Eggleston 1.00, Blanche Eggleston 1.00, Elijah Boyer & wife 1.50, Albert Boyer & wife 50c, Roy Huffman 1.00, Z. Brooks & wife 2.50, G Newcomb 3.00, Gertie Crane 50c, Franklin Neb S S 1.75, Maria Sylvester 25c, A Kunz 20.00, J S Wicks & wife 100.00, Wm Miles 1.00.

British Mission.—Priscilla Markille 2.00, Alvah Craw 15.00, Sally M Stockwell 2.00, L N Lawrence 10.00, S W Hastings 5.00, Wm Miles 2.00.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes times for Chicago, Grand Rapids, and Detroit.

*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.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Detroit, Grand Rapids, and Kalamazoo.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M., Battle Creek 2:33, 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. J. GIGLES, Gen. Pass. Agt., Chicago.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams. May 18, 1884.

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE. Lists various train routes and times.

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday. Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 13, 1885.

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The date of the Michigan S. S. Convention at Greenville is Jan. 16, instead of Jan. 6, as was given last week by mistake.

GOING BACK TO ROME.

SUCH seems to be now the general tendency in the Protestant world. This is perhaps developing more rapidly in the Episcopal church than in any other, and this would be natural, as this church never came so far from Rome as other churches have done. It has long been a famous saying among Catholics that the Episcopal church "is the least de-formed, because it is the least re-formed." And now, according to latest reports, this church is introducing monastic orders in imitation of Rome. The last number of the *Michigan Christian Herald* contains the following: "The introduction of a monastic order into America under the auspices of the Episcopal church, as signaled in the recent consecration of a monk in New York with vows of chastity, poverty, and obedience, is significant as showing that the church of England is an imitator of the church of Rome. Monasticism in America at the end of 1884 is violent anachronism."

RELIGIOUS GROWTH OF THE PAST TWENTY YEARS.

EXPERT statisticians were employed by the late Catholic Council in Baltimore to compile figures in reference to the growth of the various religious denominations in this country since 1860. The result is given as follows:—

The population of the country has increased 75 per cent. The Methodists show an increase of 75 per cent; Baptists, 50 per cent; Presbyterians, 90 per cent; Lutherans, 60 per cent; Congregationalists, 27 per cent; Dutch Reformed, 50 per cent; Episcopalians, 33 per cent; Jews, 100 per cent; Quakers have decreased 60 per cent; Disciples have increased 60 per cent; Roman Catholics 200 per cent. The present number of the last named denomination is set down at 9,500,000. And should their present ratio of increase continue, says the *Rochester Chronicle*, for fifteen years, they would number 25,000,000!

Perhaps some deduction should be made for the favorable construction which Catholics would naturally be inclined to put upon all circumstances in such a matter. But aside from all possible discounts, that church is doubtless increasing in this country more rapidly than any other.

MAD S. D. ADVENTISTS.

WE once read of a portion of a Presbyterian church which became disaffected and drew off from the main body of the church, and stood toward them in an attitude of bitter hostility and disaffection. A Methodist came into the place to look up material for a new church, and was advised to take in these Presbyterians, who offered to join in the enterprise. Learning the circumstances, he declined, on the ground that "mad Presbyterians, make very poor Methodists."

The same principle will hold in other denominations. And we would say to our friends that if there are any mad S. D. Adventists in their neighborhoods, as there may be here and there a few, they will find that they will make very poor S. D. Baptists, or Presbyterians, or Methodists, or any other class of religionists. Some have found this out to their chagrin already; and others may save themselves trouble by not trying to use them.

MICHIGAN STATE QUARTERLY MEETING.

THE general meeting appointed at Greenville, Mich., by Eld. Fargo, in last week's REVIEW, and beginning Jan. 16, at 7 P. M., we hope will be well attended. We want to meet a large number of our leading brethren, workers, and ministers at that time. We hope it will be one of the most important meetings ever held in the State. There are many important subjects that demand consideration, and we want to plan for the general work in the State during the winter and spring. We earnestly entreat all our leading brethren to be present.

Our meeting last year at this season will be remembered by many as a season of the deepest interest. We have no selfish plans to forward; but desire to see the cause move onward in this most important Conference, and to see a general interest created throughout the State. Come, brethren, let us seek God together, that we may see of his salvation throughout the ensuing year.

G. I. B.

REDUCED FARE TO THE GREENVILLE MEETING.

THE Detroit, Lansing, and Northern R. R. will return at one-third fare those who pay full fare over their road to the Greenville meeting.

A. R. H.

THE CIRCULATION OF THE REVIEW.

THE season of the year has come when many of the subscriptions for the REVIEW expire. Doubtless many have seen in the stamp on their paper a hint of this. We cannot suppose that any sensible Seventh-day Adventist will be willing to do without the REVIEW during the coming year. Its influence is too valuable. With thousands it is the principal source of instruction, with the exception of the Bible, and about the only preacher they have. We feel sure the readers of the REVIEW will admit that it has never been more interesting than the past year. Great efforts will be made to make it still better the coming year.

No one can afford to do without it. Let those whose subscription is about to expire be sure to have it renewed in season. We know that times are hard, and we fear some may be a little careless, and not notice that their subscription has expired until their paper stops and they go without it for some weeks. This need not be if each and all will be prompt.

Efforts are being made by sending circulars, offering premiums, etc., to largely increase the circulation of our church paper the coming year. So far as we know, all our brethren admit that for those who believe the doctrines of our people, the REVIEW AND HERALD is the best paper published

in the world. It contains just what our people need to keep them awake and earnest in this time of religious indifference. It is the organ through which all our leading brethren speak when they have anything important to say to our people. It contains the record of our work in all parts of the world. It is designed to impress upon all the obligation of earnestness and faithfulness in carrying forward the truth which God has committed to our trust.

There are many who do not keep the Sabbath, who are acquainted with our views, who can read the REVIEW with great profit. We ask our brethren and sisters everywhere to labor to increase its circulation. It is worthy of a better support. And while we urge our people everywhere to extend the circulation of our pioneer paper, which is specially designed to present our theoretical views to those who are unacquainted with them, we feel that every Seventh-day Adventist should be interested in the circulation of the REVIEW AND HERALD among those acquainted with our views wherever they may be found. Brethren and sisters, one and all, in every part of the great harvest field, remember your old friend, the REVIEW, our oldest, largest, and most important paper. G. I. B.

WALES.

IT may not be known to all the readers of the REVIEW that the General Conference Committee at the last session of the General Conference, advised Eld. A. A. John, now laboring in England, to enter this part of the British Empire. Bro. John has felt during the past summer a strong desire to work in that country. His ancestors came from Wales; and it is not surprising that he should desire to see the truth proclaimed there. We trust the Spirit of God has been impressing this upon his mind. Our impression is that there are many thousands of honest people in Wales. Many pious, devoted Christians have lived there in the past; and why should not the truth have access to that country as well as to others? So we expect during the present year that the work will be opened up there.

Thus we see the truth extending in the different countries. With the brethren laboring in England, Eld. R. F. Andrews in Scotland and North Ireland, and Bro. John in Wales, we shall see the different parts of the British Isles reached by the light of present truth. We greatly desire to see the blessing of God accompany the efforts of these laborers.

Eld. John would be glad to have any of our people who have acquaintances in Wales, write to him, and give him letters of introduction to them. His address is 72 Heneage street, Great Grimsby, England. We hope our brethren will do this, as it will be a great help to him in forming acquaintances in that country, and may be the means of reaching precious souls. We all know that it gives one an additional influence to have their friends recommend them to their acquaintances. May God bless the opening of the work in Wales. G. I. B.

NOTICE.

MISS MARY THURSTON is now acting as Secretary of the Wisconsin Tract Society. Business should be addressed to her instead of to Phemie Lindsay. H. W. DECKER.

NOTICE.

ALL business pertaining to the Wisconsin Conference and Tract Society which has hitherto been addressed to me, should now be addressed to Eld. A. J. Breed, 901 East Gorham St., Madison, Wis. H. W. DECKER.

TO SCATTERED SABBATH-KEEPERS IN KANSAS.

IN harmony with the recommendation of the last General Conference, I have come to this State to labor among the Scandinavians. Should be glad to hear from all our brethren who know of any Scandinavian settlements, and especially from such as know of any place where there is an interest to hear on present truth. Hope our brethren will write immediately. My address until further notice will be Chanute, Neosho Co., Kan. J. C. MIKKELSEN.