

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

VOL. 62, No. 4.

BATTLE CREEK, MICH., TUESDAY, JANUARY 27, 1885.

WHOLE No. 1599.

The Review and Herald,

ISSUED WEEKLY, BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

THE CHURCH OF GOD. ACTS 20:28.

"The Church of God"—amazing, precious thought
That sinners, vile and outcast, should be brought,
Renewed in heart, and cleansed by Jesus' blood,
To form the body of the "Church of God"!

The Church is one, it has one glorious Head,
And by one Spirit through this waste is led;
And nourishment from Christ, on high, bestowed,
Together binds in one, the "Church of God."

United to her risen Head above,
E'en now she knows the sweetness of His love;
His power is hers to help her on the road—
Bride of the Lamb—Church of the living God.

Soon will He come, and take his church away—
And oh, sweet thought! fast hastens on the day
When he will stand with all his saints avowed
Head of the Church—the purchased "Church of God."

—ed.

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.

THOROUGHNESS IN CHRISTIAN WORK.

SUGGESTED BY THE CAMP-MEETING IN MAINE.

BY MRS. F. G. WHITE.

It is time that special efforts were made to spread a knowledge of the truth in our large cities. A light should be kindled in them that will shine out to the world in bright, steady beams. When camp-meetings are held in their vicinity, impressions are made that should be followed up; for if the interest is left to die out, it will be more difficult to arouse it another time. The recent camp-meeting in Portland, Me., has thrown an added responsibility upon our brethren in that State. Will they meet this responsibility in the fear of the Lord, or will they, by shirking their duty, leave souls to perish? Now, while the minds of many are stirred and convicted of the truth, the interest should be followed up by wise, earnest, and persevering labor.

It is not preaching talent alone that is needed in Portland and similar places; the call is for men who will go forth imbued with the Spirit of Christ, and work for souls. The minister should not confine his labors to the desk, nor should he settle down in some pleasant home among the brethren. He must watch for souls. He must visit the people at their homes, and by personal efforts seek to impress the truth upon hearts and consciences. He must pray with families and hold Bible-readings with them. While with tact and wisdom he urges

home upon his fellow-men their duty to obey the word of God, his daily intercourse with them should reveal whatever in his character is good and pure, excellent and lovely, kind and courteous.

In the messages of the first and second angels, the work was done in this manner. Men and women were moved to search the Scriptures, and they called the attention of others to the truths revealed. It was personal labor for individuals and families that gave these messages their wonderful success.

The city of Portland, with the surrounding country, was extensively warned by the first and second messages. Many were stirred to search the Scriptures for evidences of truth; and they searched not in vain. Though the bitterest opposition was made to the plainest statements of the Bible, yet the truth went with power, and many were turned from darkness to light. The question has arisen in my mind, Will the proclamation of the third angel's message accomplish an equally great work in Portland? There are a few believers in this city, and if each one of them would realize his accountability to God as one to whom light has been intrusted, others would be led to embrace the truth. But if the church here bury their talents and means in worldly enterprises, how can they render their account to the Master for their manifest neglect? The light has not been permitted to shine into their hearts and enlighten their understanding, for their benefit alone. God grant that they may be true to their trust.

The Lord has visited the city of Portland. Will those who have identified themselves with the truth do their part to carry on the good work? Will they put on the whole armor of God, and fight manfully, not their own battles, but the battles of the Lord? The enemy knows well that the united strength of all his forces is weakness when opposed against that of two or three faithful servants of Christ. Therefore he does not contend openly, but comes masked. He agrees with the little company of worshipers on many points of truth, and professes great love for the cause of God. He learns the language of Christian experience and fellowship, and gains position, confidence, and sympathy. But he is not correct in faith; unbelief is urged upon them, and the spirit of darkness prevails. Thus it has been for years; thus it will continue to be. The enemy will obtain advantage, and the children of light know not how much they lose by being ignorant of his devices. Prayers are hindered, faith is paralyzed, and a dead formality is the result.

There can be no half-way work in the service of God. The Lord is a jealous God; and he requires the sincere affection and unreserved confidence of those who profess to worship him. He will not tolerate evil. Said the psalmist, "If I regard iniquity in my heart, the Lord will not hear me." But he listens to prayers that are offered in contrition and humility of soul. Sincere expressions of mutual faith, hope, and love will make the hour of social worship wholly profitable. But one sinner or deceiver in the meeting will do great harm. Better have a very few true-hearted worshipers than

to have a much larger number composed of persons not in harmony with one another and with the truth. "Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Every child of God should be intelligent in the Scriptures, and able, by tracing the fulfillment of prophecy, to show our position in this world's history. The Bible was written for the common people as well as for scholars, and is within the comprehension of all. The great truths which underlie man's duty to his fellow-men and to his Maker are clearly revealed; and those who really want the truth need make no mistake. The way is not left in uncertainty, as though we were standing where four roads met, not knowing which one to take. The truth is our guide; it is to us like a pillar of cloud by day and a pillar of fire by night.

The many contradictory opinions in regard to what the Bible teaches do not arise from any obscurity in the book itself, but from blindness and prejudice on the part of interpreters. Men ignore the plain statements of the Bible to follow their own perverted reason. Priding themselves on their intellectual attainments, they overlook the simplicity of truth; they forsake the fountain of living waters to drink of the poisonous stream of error.

But however much man may pervert the words of God, his purposes will be accomplished. Men may reject the truth, but it is the truth still. To us is committed the most solemn warning ever given to man; for us who are now upon the stage of action are reserved the most important scenes in this world's history. Many who gave the first and second messages greatly desired to see this day which we see, and saw it not. And not all who now believe will remain to the coming of the Lord; some will sleep for a moment. The Master is binding the precious grain in bundles for the heavenly garner, while the wicked are gathering together as fagots for the fires of the last day. The church and the world are preparing for the last great contest, in which all must act a part. The kingdoms of the whole world are gathering their forces to the battle of the great day, when the wrath of God will be manifested against the nations that have made void his law.

In view of these things, what energy and zeal are demanded of all who profess the truth, and particularly of the ministers! Are we every one of us bold soldiers of Christ, shunning not to declare the whole counsel of God? I fear we lose sight of our duty and privilege to be partakers with Christ of his self-denial and self-sacrifice. Is not the work of God too often marred in our hands because of a cowardly fear of being blamed by the selfish and ease-loving? But some one must venture. If men accept the position of standard-bearers, the commission of ministers of righteousness, they are under obligation to push the triumphs of the cross. With an eye single to the glory of God, they must lose sight of everything but their Leader, and work as he worked.

Will the ministers in Maine so labor that their work will bear the impress of the divine? Will they go into new fields, with the spirit of

the early disciples, who went everywhere preaching the word? Will they enlarge their plans, and educate the churches to help with their talents of means and influence? Will the brethren and sisters be faithful in bringing in their tithes and offerings, that the work of God may not be crippled for want of means?

Not only here, but all over the field, North and South, East and West, more of the spirit that actuated our Saviour is needed. Then there will not be so much sensitiveness to opposition and reproach. These things must be met; but they drive the Christian to his knees, and give him a spirit that will not repulse or be repulsed.

The work in Maine should be six years in advance of what it now is. There is a disposition to shun aggressive labor, a hesitancy in planting the standard of truth in new fields. The workers need greater ability to devise and execute, more faith to move them to action. "Go forward" is the word of command from God; but, brethren, you obey very slowly. "Freely ye have received" the blessings of the gospel of Christ; freely hold out the light of hope and truth to others. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever."

THE TEMPLE IN HEAVEN.

THE SYSTEM OF PEW RENTING AND THE FALSE DOCTRINES OF THE CHURCHES CONSIDERED.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—When we separated the last time, I was speaking of the controlling influence which the wealthy had obtained in the general management of church matters. The contrast had been drawn in this particular between our own age and that of the apostles. This contrast, I had argued, could only be explained on the ground that the churches had fallen, as otherwise the proud and the rich as a class would be no more friendly to them now than they were centuries ago. If I recollect aright, I had alluded to the mischievous practice of pew-renting as one of the causes which led to the withdrawal of the poor from the houses of worship in our large towns. Before leaving that branch of the subject, there is much that I would like to say; but I will content myself with a very few additional remarks, leaving you and Maud, Mr. Thoughtful, to follow out at your leisure my train of thought to its natural results.

I can hardly conceive of a system of raising means for the support of the ministry fraught with greater evils than that of pew-renting. In the first place, it robs the great majority of those who engage in it of the blessing of giving directly to the cause of God, purely for the sake of that cause, by presenting before their minds such selfish motives as personal comfort and social standing. In the second place, it gives to the holders of high-priced pews, by virtue of the ratio which they pay of the minister's salary, an influence over him which is too apt to manifest itself in a softening down of the word of God where it would seem to cut across the practices of the more aristocratic classes. In the third place, it discriminates unjustly against the humble poor, rich in faith, whom God has chosen to be heirs of his kingdom.

There comes to my mind just now an illustration of this fact which, among many others, fell under my own observation. In a certain town there was an aristocratic church in which there was one man who was conspicuous for his piety. He was, as we term it, the very pillar—religiously speaking—of the church in question. His prayers and his testimonies had in them that vital power which ever characterizes the true child of God. The worldly circumstances of this man were limited. He

lived at a distance from the church, and yet with but very few exceptions, no matter what the weather was, he was always found in his seat when the time for meeting was reached. That seat, however, was not the most desirable one in the house, as you may well imagine. I can see it in fancy, as plainly as though it were before me now. There it was close by the great stove, on the top of which there was an enormous drum from which the heat radiated which must warm the whole building. You can imagine where the mercury must have stood in that pew when the big stove was taxed to its utmost capacity. The back of the pew next to the stove told the story. The heat was so intense at times that the pitch had been fried out of it, and stood on the surface of the paint.

Maud.—Why didn't he get out of there, father, and take some other pew?

Mr. B.—Why, because as I have already told you, that was the only seat in the house that he felt that he was able to rent, and he very naturally disliked to intrude himself and his family into the pews of others who had paid for more comfortable situations. Even the best saints in the world, Maud, have sensibilities that are tender and delicate. Indeed, I think that, as a rule, the most pious persons will suffer personal inconvenience the longest rather than to become troublesome to others.

Mr. T.—Well I suppose that it was necessary that some one should occupy the seat of which you speak.

Mr. B.—Yes, the house was frequently filled to its utmost capacity. What I complain of is the adoption of a system which perpetually discriminates against the poor in the house of God, ever making it necessary that they should suffer discomfort, while others, infinitely their inferiors, spiritually speaking, are occupying places which are in every way the most desirable. If uncomfortable seats are necessarily found in every church, then I say let the congregation take their chances in the matter of finding seats that are unobjectionable. This would keep "caste" out of the church of the Lord, at least in this particular. In the church of which I speak, there was a large double pew located near the desk, well lighted and ventilated by two windows, ample in its proportions, and in every way to be preferred to nearly every other seat in the church. Year in and year out that pew was rented to a rich man to whose moral character exception was taken even by many of the church members themselves. For that pew he paid a rent of one hundred dollars per annum, a figure out of the reach of any other person in the congregation, but a mere trifle to him. He was therefore master of the situation, and so he fitted up his pew to correspond with the dignity of those who occupied it. It mattered not whether the family were late or early at the house of worship, they were certain of occupying the best seat in the church. You very readily see the effect of all this, Mr. Thoughtful. We hear a good deal said now-a-days against a "color line" in the churches; but such things as those of which I have been speaking result in the drawing of a "money line" through the household of faith, even more dangerous than the "color line." It is not only disastrous in its consequences, but it is also in direct conflict with the teaching of the word of God. I will read one text to prove this, and then I will leave this point. Here it is, in James 2:2-5: "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool; are ye not then partial in yourselves, and are become judges of evil thoughts? Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the

kingdom which he hath promised to them that love him?"

I have now a few words which I wish to offer on the fall of the churches, considered from the doctrinal standpoint. When the Saviour was about to leave this world to go to heaven he prayed to the Father that he might sanctify "through the truth" those who should believe on him. This is a recognition of the fact that sound doctrine is necessary to the perfection of a Christian life. Error is at once the parent and the child of immorality. Protestantism, for example, makes its adherents better Christians than does Romanism, simply because it imparts to them juster views of God and his word. Applying this touch-stone to the orthodox churches of to-day, they will appear, it is true, to better advantage than Catholicism; but nevertheless the contrast between them and the early Christian church will be painfully vivid. There are some six hundred sects in Christendom, each one of which is based upon a conception of truth varying in some way from that of all others. Of course all cannot be right. Did each one of these sects have a voice, and should all these voices unite in giving utterance to their conflicting views at one and the same time, who could describe the jarring and confusing discord of such an hour. What would set forth its distressing jargon more fittingly than the word "Babylon," which means "mixture, or confusion" and carries the mind back to Babel and the confounding of the tongues of those who undertook to build the tower called by that name, and marking the site of the city of Babylon. This confusion of doctrine in the orthodoxy of to-day, I say, is proof of its moral fall; first, because sound doctrine is necessary to a pure life, and secondly, because the presence of error is evidence that those entertaining it are at a distance from God, whom the apostle says "is light."

I will mention just a few of the false doctrines of modern orthodoxy, for the purpose of showing that the errors which it hugs to its bosom not only prove its fall, but also the hopelessness of its present condition. The temporal millennium, or the doctrine that there will be a thousand years just preceding the coming of the Lord, in which all the world will be converted and serve him, is a most terrible delusion; and yet it is quite generally entertained by the Protestant world. It originated with Daniel Whitby, of England, about two hundred years ago. This theory is not only in conflict with reason, which teaches that the natural heart is less likely to accept the overtures of God's mercy at the end of six thousand years of sin than it was in the beginning of those years; but it is also in conflict with all the prophecies and the plain declarations of the word of God. Christ, for instance, compares the Christian life to a narrow way that few shall find; whereas, according to the temporal millennium theory, it will soon be broad enough to take in the whole world. Instead of its being true that there are few that will be saved, according to this modern doctrine the great mass of mankind will ultimately be redeemed; since a thousand years without sin and without war would result in a prolongation of life and increase of vigor which would be so favorable to the multiplication of the human species that more men would be born into the world during the millennium than had lived in all the six thousand years preceding it. In Luke 18:8, the Lord Jesus inquires, "When the Son of man cometh, shall he find faith on the earth?" It is agreed that a question, when put in the form in which this one is propounded, implies that the proper answer to it must be emphatically in the negative. This being true, we have the positive statement of Christ to the effect that genuine faith will be exceedingly rare on the earth at the second advent. Such a declaration can never be harmonized with

the temporal millennium dogma, and is sure to prove a snare to all who entertain that doctrine; for if a man believes that all the world must be converted before the coming of the Lord, he will not expect that event until that condition of things has been reached.

Mr. T.—Very true, Mr. Biblist; but I do not see what necessary connection there is between an error in regard to the time of the advent and the fall of the churches. Could not a man be mistaken on that point, and yet be a good man?

Mr. B.—He might, sir, in any age of the church's history save the last age. Paul, in Thess. 4: 1-4, throws light upon this point. Here it is: "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief." Mark the import of this passage. If it teaches anything, it teaches that there will be two classes when the Lord shall come; *i. e.*, the children of light and the children of darkness. The latter, it says, will be destroyed. These classes are distinguished from each other by the fact that the former, or children of light, will be apprised of the approach of the day of God; while the latter, or the children of darkness, will be taken by surprise by its advent. Now as we have learned that the churches as a consequence of the temporal millennium theory, put off the coming of the Lord for at least a thousand years, whereas that event is even now at the very door, it is manifest that as a body it will come upon them as a thief; in other words, that their present attitude to the millennium question shows that they are even now classed among the children of darkness, and are therefore in a fallen condition.

Mr. T.—I see; I see.

Maud.—Do you think, father, that all the members of the churches will be lost when the Lord comes?

Mr. B.—No, my daughter; only those who will be lost who persist in holding on to the temporal millennium theory or other errors until the day of God shall "come upon them as a thief." The message in regard to the fall of Babylon is sent to them in mercy in order that those among them who are really honest at heart may be gathered out from the masses of formal and dead Christians, and prepared for that which is about to come upon the earth. I anticipate that thousands will yet heed the warning cry of the second angel, and be saved. Unfortunately, however, multitudes will reject the light and be lost. If you will read the first five verses of Rev. 18, you will learn that the message respecting the fall of Babylon is yet to go to all the earth with great power. Perhaps I had better read it to you, and then close our interview for the evening: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

Battle Creek, Mich.

APPAREL.

BY ELIZA H. MORTON.

My Saviour wore a purple robe,—
A robe of deep disgrace;
The mark of suffering he bore
Upon his pallid face.
Shall I place costly, gay attire
Upon this form of clay,
And make the "path of holiness"
Seem a broad and easy way?

My Saviour's hands were pierced with nails,—
Dear hands of tender love,
That scattered blessings far and near,
And opened heaven above.
Upon my hands shall diamonds shine,
And rings of glittering gold?
It needeth not the light of such
To lead men to the fold.

My Saviour wore a thorny crown
Upon his care-worn brow,
Pressed down mid mingled sweat and blood,—
Methinks I see it now.
Shall I with flowers deck my head,
And feathers rich and rare?
Would Christ be pleased with such as these
To have his children wear?

The ornament I most desire
Is a meek and lowly heart,
A quiet spirit pure within,
The true and better part.
The badge of Christ,—*Simplicity*,—
I fain would ever wear;
The cross however hard to hold
I fain would ever bear.

Portland, Me.

IMPROVE THE TIME.

BY ELD. A. WEEKS.

How fleeting is life! James says, "It is even a vapor, that appeareth for a little time, and then vanisheth away." Just a moment we appear upon the broad expanse of eternity, and are gone. Why is this short term of life given us? What is the purpose of our Creator? How can we be profited by this brief existence?

We are here as candidates for eternal life. Our loyalty to God is to be tested. "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments." "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live." Deut. 30: 15, 16, 19. "The soul that sinneth, it shall die." Eze. 18: 4, 20. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6: 23.

It is the will of God that we should live eternally. But the kingdom of righteousness cannot be jeopardized by admitting the disobedient into it; therefore the test. The willing and the obedient *shall* eat the good of the land. And that is a goodly land. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him;" but this we know, that there will be no more curse, that the tree of life will be there, that the glory of God will lighten the place, and that we shall be like our glorified Lord forever. An eternity of perfect happiness may be ours if we rightly improve the brief time allotted to us here.

But our dangers are many, and all our energies must be enlisted in the work of God if we succeed. The world, the flesh, and the Devil are to be overcome. Evil angels, organized as the rulers of the darkness of this world, are determined to drag us down to destruction if possible. They find plenty of help in the world. The mass of mankind are Satan's willing subjects, and rest not "unless they cause some to fall." Many and artful are the snares that are laid for unwary feet. The warning of Solomon is timely: "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." Prov. 4: 14, 15.

"The carnal mind is enmity against God," and must be subdued. "The heart is deceitful above all things," and must be searched and disciplined. Our own unaided efforts cannot make the mind spiritual, nor the heart pure. The help of the Spirit of God, and the ministration of the angels of light, combined with our earnest, persistent efforts, will give us the victory. Faith claims the power of God, and has it when made perfect in works.

While the Saviour "purifies unto himself a peculiar people," he that hath the hope of being like Christ when he comes in glory "purifieth himself, even as He is pure."

If the Spirit of God dwell in us, it will lift up a standard against Satan in all his attacks. But the Spirit of God will not dwell in an impure temple. 1 Cor. 3: 16, 17; 6: 19, 20. It is necessary to "put on the whole armor of God" if we would "stand against the wiles of the devil." "Be sober," says Peter, "be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour." Eternal vigilance is the price of liberty in our warfare with the powers of darkness. If we are not sober, the enemy finds us accessible. Frivolity grieves the Spirit of God, and courts the influence of the enemy. "Neither filthiness, nor foolish talking, nor jesting" can be tolerated in the children of a pure and holy God. "For the fruit of the Spirit is in all goodness and righteousness and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 4, 9-11. "Keep thy heart with all diligence; for out of it are the issues of life. Put away from thee a froward mouth, and perverse lips put far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." Prov. 4: 23-27. Thus doing, we can move in the influence of the Spirit of God continually, sin and its author will be overcome, and, although the battle has been short, the victory is gained, and we are crowned. Eternal life is ours.

SEPARATION.

BY KIRKE R. SHELLEN.

THE strength of the church of God consists largely in its *separation from the world*. Christians are called to forsake all and follow Christ. It is the policy of the deceiver to mingle all things,—good and bad, sacred and profane,—in one confused mass. God calls his people to *come out*, and stand aloof, and thus escape the contaminating influences of the world. Persons sometimes excuse their conformity to the world by claiming that they join with them in order to do them good; but if a man is mired in the quicksand we cannot extricate him by plunging in with him. We keep a safe distance, and push a plank toward him, bidding him take hold of it, and escape from his perilous position by the means held out to him. So if we desire to benefit the world we can best accomplish our object by living in holy separation from it. And while thus separated from the world and consecrated to the Lord, we have power with God and also with man.

Mingling with the world, we lose our fellowship with God and our influence with men. So long as Christians and worldings are so mingled in business, in pleasure, and in religion, that no one can tell them apart, so long the church will be powerless and the world triumphant. "Wherefore come out from among them, and be ye separate, saith the Lord; . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18.

Coldwater, Mich.

GRACE SUFFICIENT.

BY MRS. M. E. STEWARD.

"It is written, Be ye holy, for I am holy."—*Peter*. The dividing line will soon be drawn between those who obey this command and those who do not. But how are we to attain to this perfection of character?—By the exercise of perfect love and patience, unwavering faith, a zeal that knows no selfish hindrances, lowliness of heart, gentleness and greatness of soul. God is just. He cannot require impossibilities of us. He has made the way very plain.

"He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—*John*. Having performed our part, it is ours to claim God's precious promises. Of the weak he says, "Let him take hold of my strength that he may make peace with me, and he shall make peace with me;" to the sin-polluted, "Though your sins be as scarlet, they shall be as white as snow." The color here spoken of is said to be the hardest of any to extract.

But what about our evil propensities? Many an honest soul is brought into bondage day after day because of indwelling sin. His anguished cry comes up before God, "Who shall deliver me from the body of this death?" How can I get victory over sin, and be like Jesus?—By faith say, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

Jesus is coming. We have reached the waiting time, when the apostle says, "Now the just shall live by faith."—*Paul*. This is the same faith in kind by which Christians have lived in all ages. It simply takes God at his word; and surely the word of Jehovah is the highest kind of evidence. But with us this faith grasps exceeding great things. Soon we must either stand faultless before the Judgment seat of Christ or be condemned. While others have died having a mediator, we are to live on in this mortal state without one. Well may we ask, "Who is sufficient for these things?" God himself responds to us, "My grace is sufficient for thee."

"Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ."—*Peter*. If great our need, great will be the grace given. Not that God is to sanctify us independent of our efforts. We do not "make void the law through faith—yea, we establish the law." Our Lord "works in us both to will and to do of his good pleasure," and with the means afforded we are to "work out our salvation with fear and trembling," waiting God's time to verify his promise, and cleanse us from all unrighteousness,—wrong doing.

We find a parallel to this in the case of praying for the recovery of the sick. It would be very unreasonable to think it a denial of our faith should we do all we can in the use of harmless means for the comfort and relief of the suffering, while we are waiting for God to raise them up. All this time our minds "rest in the Lord, and wait patiently for him." So in waiting for the Lord to give us the victory over sin which our faith claims, we are to be very determined against sin and in the service of God.

Remember, though the conflict deepen with the world, the flesh, and the Devil, so that our very foundations if possible seem to be giving way, that God's grace is sufficient for any thing we can possibly meet. It is for us in all things, great and small; so we need "be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God."—*Paul*. He will give his people an "abundant entrance" into his everlasting kingdom.

Educational.

"The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding."—Prov. 9:10.

COLLEGE ITEMS.

WRITING CLASS.

PROF. WILLIAM WARREN, the originator of the Warrenian System of Penmanship, is engaged at the present time in giving instruction to the teachers of the College and a few of the students who expect to become teachers in other schools, in the art of giving instruction in writing. Prof. Warren's reputation as a teacher of penmanship is an enviable one. To a natural adaptness for the work he has added the skill which is acquired only by years of close application. Some of the specimens of "pen pictures" which he has with him, and which are the product of his own labor, are said to be most admirable. Upon one of them five months of hard work were expended.

HEALTH AND TEMPERANCE SOCIETY.

As it was desired that the students should not be behind in any branch of our special denominational work, a Health and Temperance Society has been organized in the College. Already seventy-five signers to the teetotal pledge have been obtained, and the work has but just begun. Volney H. Lucas was elected president and Mary Matthews secretary of the society.

REVIVAL.

There seems to be in the College a steadily increasing interest in spiritual things. A revival movement commenced in our Friday evening prayer-meeting two or three weeks since. Twenty or thirty have arisen for prayers, among them ten or twelve who are just starting in the Christian life.

PRESENTATIONS.

From Eld. F. W. Rose, of Illinois, we have received five dollars for the College Tract and Missionary Society; from S. H. Field, a fine specimen of salt formed from the drippings of the vats at the salt-works at Bay City, Mich.

ATTENDANCE.

The attendance upon the College is larger than at any time before within the last two years. The actual enrollment has reached 378. Those present at this date number about 305. Each week the list is increased more or less.

Following, as we do, the elective system, by which students are permitted, with the advice and consent of the Faculty, to choose those studies which they wish to pursue, none need remain at home because they were not able to enter at the commencement of the term; since we seldom have difficulty in finding classes which new students can enter to advantage.

LECTURES AND MISSIONARY WORK.

The theological lectures by Eld. U. Smith, and the missionary class taught by Mrs. W. C. Sisley, are attended more largely than ever before. As these classes have before them about two months and a half before the close of this term, when they will cease for this year, those desiring to prepare for the ministry or the missionary field, will find it greatly to their profit to enter these classes even now.

W. H. LITTLEJOHN.

A RUSH OF WATERS.

THE TIDES OF FUNDY—CAUSES OF THE GREAT WAVE.

THE tides of Fundy are, perhaps, familiar to almost every one; and, though they are remarkable, like the maelstrom and other marvels they are greatly exaggerated. To thoroughly understand the phenomenon, the shape of Fundy Bay must be considered, and it will be seen that the great daily tidal waves that sweep over the Atlantic, caused by the

attraction of the sun and moon, strike the New England coast, and tend northward until the great body of water is squeezed into the narrow limits of the Bay of Fundy, just as we see a great wave from a steamer entering a brook from a lake. The effect is to immediately raise the water level, and so in Fundy the tidal waves rush in, and, suddenly compressed with the narrow bounds, immediately rises, and the water forms a wave and rushes rapidly onward, filling up the rivers and bay along its passage.

A famous place to observe the phenomenon is what is called the Minas Basin, a branch of the Bay of Fundy, that extends into the country of Evangeline, and cuts it up in a curious manner.

Can this be the river? you ask. It must be, as here are bridges, two of them, but so woefully long and shaky on their pins, and so high above the stream, that they appear like the very ghosts of bridges on stilts. From above, the chasm appears shelved and cavernous in its aspect. The sides seem to grade off into terraces of red and gray mud, until finally the pan of bottom rock is reached, along which the pseudo river flows. Something is expected, as here are expensive dykes, that are reared to keep the water from the farms in the back country; then again vessels lie at the docks of this inland town, high and dry, miles and miles from water deep enough to float them. Do we wait an hour or so, all this will be changed. We first notice the silver thread of water stop in its course, then the water is seen to flow up stream, and if you turn your head for a few minutes you find upon looking again that the silvery thread has grown to a stream fifty feet wide. Twenty minutes later it is a raging flood, foaming, rushing, and boiling, rising in waves that break against each other, ever pushing on, and if propelled by some mysterious force.

In this sudden rush of water animals are often caught; pigs that have wandered out into the mud are overcome by the oncoming rollers, and fowls have been seen surrounded and floated away on the waves, to be rescued perhaps, far up the stream, thirty feet higher than the spot where they were taken up. Flocks of birds frequently follow the tidal wave, or "bore," as it is called, feeding upon the fish that are cast ashore, and catching them as the tide goes out.

Why the wave should be so high in coming in is explained in different ways. One theory is that it is formed by a tidal current rushing against the current of the river, and passing over obstructions of more than ordinary height that tend to push the water up. In the Hoogly River the wave rises to a height of twenty feet, in the Amazon thirty, and in the Tsientage, China, about the same. The wave in Fundy, however, is not to be compared to these in any respect. As to rapidity the tide comes in about as fast as an ordinary horse can trot, and a man would have to exert all his speed to escape.

The height to which the water actually rises differs in different places, and depends upon circumstances. Thus, if the sun and moon could pull together, so to speak, and a strong wind set in at the same time, an exceedingly high tide would be the result. It is claimed that it has risen sixty feet at Moncton; at Sackville a fifty-foot fall and rise is common. These are remarkable figures, and the sight of vessels that, say in the morning, have been alongside the dock now forty feet below and no water in sight, is still more remarkable.—*Boston Herald*.

—Always say a kind word if you can, if only that it may come in, perhaps, with opportunity, entering some mournful man's darkened room like a beautiful fire-fly, whose happy convolutions he can but watch, forgetting his many troubles.—*Arthur Helps*.

Special Attention.

THE MOON ONLY THIRTY MILES DISTANT.

THE strides of science and invention in these days is unparalleled. In a most literal sense "knowledge is being increased" as the prophet Daniel foretold. In our school-boy days we learned that the moon was about 240 thousand miles distant. But the optical science of the present time brings it much nearer. According to the *San Francisco Call*, two disks for the 36 inch lens of the great telescope at the Lick Observatory have been successfully cast, and the mighty refractors will be in operation ere the expiration of another year. Superintendent Fraser gives a good idea of the telescopic power of the glass when he states that it will enable the beholder to observe the moon AS SHE WOULD APPEAR TO THE NAKED EYE AT A DISTANCE OF THIRTY MILES! A good pedestrian would walk this distance in considerably less than a day. Many of our readers have seen large objects, as mountains and bodies of water, much farther than thirty miles. Up to the present date no telescope has brought the moon nearer than about 150 miles.

G. W. A.

GROWTH OF ATHEISM.

"PARIS has more atheists to-day than ever before existed in any great city. In no Christian country, however, were things so bad as in Germany. In many districts of Berlin there was only one church to every 50,000 of the population. In New York there were 200 places of public worship; in Berlin only fifty. Besides this, out of the whole population of Berlin, namely 1,000,000, only 20,000, or two per cent, attend divine service. Hamburg was even worse; for out of a population of 400,000, public worship on Sundays was attended by only 5,000. In certain provinces of Germany there are suicides at the rate of forty a week. The ordinary religious teaching of the country is quite dead, and Christianity resolved into mere education. Skeptical works are popular with the working classes, and in the middle and upper classes hundreds are led away by the influence of scientific discovery and invention.

"Dr. Christlieb further stated that there were 40,000 out of a population of 250,000 in the city of Edinburgh who did not go to any place of worship; 200,000 in Glasgow out of a population of 700,000; and nearly 1,250,000 in London out of a population of 4,000,000."

The preceding, taken from the *St. Louis Globe-Democrat* of Oct. 16, 1884, is startling in regard to the growth of atheism in Europe. But if atheism is not growing as fast in our country as in Europe, there are other erroneous *isms* which more than compete with it. Dr. Christlieb seems to think that the growth of *atheism* is the cause, or one cause, of so many suicides. Be this as it may, suicides are terribly on the increase as well as murder and crimes of every description. We notice the following in the *Reeseville* (N. Y.) *Republican*, of Oct. 16, 1884: "Crimes are occurring now-a-days which, in depth of depravity, are almost past belief. In Indiana a man shot his wife, and one of the sons cut her head off with an ax, another son also participating in the fiendish deed. A mob lynched one of the murderers, and is after the other two." In the same paper we read that "Mr. Beecher told his people that we ought not to believe all the Old Testament says." Mr. Beecher also says that the law of the Old Testament was made for the barbarous age of the world. Is it any wonder, then, that crime is so much on the increase when this great theologian, and other great would-be lights in the world, teach that the law of God, which pronounces the heaviest penalties against all sin, was not made for this enlightened age.

WM. PENNIMAN.

—Two Battle Creek youngsters, aged respectively four and five years, were one day overheard discussing theological subjects. The elder asked the younger if he loved God, to which he replied, "Yes; and I love Jesus, too." The elder then asked which he loved better, God or Jesus? The little fellow hesitated a moment, and then replied, "Well, I love that whole family."—*Sunday Call*.

GREAT VICTORY OF ROME IN GERMANY.

IN the struggle with Germany, the Vatican has won a great victory, which some time ago seemed to be not only improbable, but altogether impossible. One of the so-called May-laws has been revoked which gave to the Government the power to imprison or expel from the country such priests of the Romish Church as, on account of their persistent opposition to the State and its authority, had forfeited their charges, but would nevertheless perform all the functions of a priest with the exception of preaching in the church. This law was of course very distasteful to the Romanists in Germany, who declared it to be in direct contradiction to the freedom of conscience and of religion warranted to each citizen by the constitution of the German Empire.

Were they not right in this? Surely all our sympathy must go with them, if the struggle of Rome with Germany was a struggle for freedom of religion, a struggle for the independence of the Church from the State. For that the State should assume to dictate to the Church what to do and what not to do, we regard as absurd and preposterous, and we are right. But every one who knows the history of the great struggle between the German Empire and Popery throughout the middle ages, knows full well that the Popes *never fought for independence, but always for supremacy*. The word of Gregory VII., "The Pope is the sun, and the Emperor is the moon; the moon receives its light from the sun, and the Emperor receives his power and authority from the representative of God on earth, from the Pope!" has never been revoked by any Pope; it is at the bottom of the present controversy. Apparently the Romanists in Germany, led by so skillful a man as Windthorst, are fighting for the independence of the church, but in reality they are working to establish Romish fortresses in the State, by which they can control the State, and do as they please in the State. They are building up a Romish State in a German State, by which the very life of the German State is threatened.

This is the true state of things. This must be borne in mind if we want to understand the character of the struggle of Bismarck against Rome. Bismarck wants to break the fortresses of Rome in Germany, because they have proved to be ruinous to Germany again and again. He wants to break the fetters by which Winfrid in 1755 first chained Germany to Rome. He wants to make the State free from the pernicious supremacy and control of the Pope. Hence the so-called May-laws were enacted. These laws were forts on the frontier by which the State guarded itself against the invasions and devastations of a deadly enemy. Bismarck took a bold stand when, alluding to what King Henry IV. of Germany had done in 1077, he declared, "Nach Cannosa geh'n wir nicht!" [To Cannosa we shall never go; i. e., in order to fall on our knees before a Pope, who may sometimes be infallibly wrong.] This word was a declaration of independence from Rome. It became the "parole of the time" in Germany, the joy and hope of all good patriots who know what Germany has suffered under the power of Rome. The struggle was fairly begun. Rome felt the heavy hand of the iron Chancellor. The Romish bishops gave up their places, and went into exile rather than to yield to the State.

Then Bismarck had a grand opportunity of severing the ties by which the Catholic Church of Germany is bound to St. Peter's see, on which St. Peter never was sitting. The old Catholic movement had been started in 1870. By a strenuous support of this movement, by granting salaries to those priests who would, like Bishop Reinkens, denounce the dogma of infallibility and break loose from Rome, he could have been greatly helpful in establishing a reformed Catholic Church in Germany free from the Pope.

But this opportunity was not improved. The struggle went on. The Romish priests resisted bravely, and at last wore out the patience of the Chancellor. He made one concession to them after another, called back the bishops, and reinstalled them, granted salaries to such priests as would accept them by signing a worthless paper, and at last sent Baron Kurd von Schölyer to the Vatican to negotiate for peace. The Vatican accepted smilingly, as it were, each concession, and saw with delight how the foe was retreating and giving up voluntarily one fort after the other, which in former

years he had erected, while the Vatican itself did not yield the least. One fort, however, Bismarck still held stubbornly. It was the law empowering him to imprison and banish rebellious priests who, in spite of the orders of the Government, would perform the duties of priests. But this fort the Romanists have now taken by force, when Windthorst's resolution to strike out that law was lately adopted in the Reichstag.

"Give to Rome a finger, and it will take the whole hand and body and soul too." How true this proverb is, Bismarck is learning now. The Romanists pay him by their great victory for all the concessions he has made to them. If Bismarck is not blind, he must see in his defeat the hand of Nemesis, punishing him for receding from positions he had formerly occupied so bravely.—*Illustrated Christian Weekly*.

A CONFLICT NEAR AT HAND.

THAT there is to be a struggle, and a hard one, for the control in our Republic between the people constituting the State and the ecclesiastics who represent the Romish Church, no rational man who understands the situation can for a moment doubt. In the light of history and reason it seems equally clear, either that the struggle is now to be decided by maintaining against the opposition the supremacy of the State in its right of educator intellectually and morally, in its administration of justice, in the safety of elections from priestly control, and in every other legitimate exercise of sovereignty,—or that if these be yielded through treachery or indifference, the struggle will sooner or later be transferred to the battle-field, and decided in that most terrible of conflicts, a religious war.—*Hon. John Jay*.

COWPER ON MUSIC.

THE following extract is from a letter of the poet Cowper to his friend John Newton, as cited by Dr. Charles S. Robinson in a paper in the *last Century*. Cowper is writing about a clergyman recently received at Olney: "He seems, together with others of our acquaintance, to have suffered considerably in his spiritual character by his attachment to music. The lawfulness of it when used with moderation and in its proper place is unquestionable; but I believe that wine itself does not more debauch and befool the natural understanding than music, always music. Music in season and out of season weakens and destroys the spiritual discernment. If it is not used with an unfeigned reference to the worship of God—which cannot be the case when it is the only occupation—it degenerates into a sensual delight, and becomes a most powerful advocate for the admission of other pleasures, grosser perhaps in degree, but in their kind the same."

SKATING RINKS DENOUNCED.

As in many other places, the skating rink craze has taken strong hold of Binghamton, N. Y. The matter was on Sunday, Oct. 5, for the first time, noticed from the pulpit of Rev. O. W. Scott, of the Centenary Methodist Episcopal Church, scathingly denouncing all such places of amusement. The sermon was very severe, and created a sensation, as in the course of his remarks, the reverend gentlemen said he knew of fourteen girls who had been ruined by these sinks of iniquity. He knew of many men who could not pay their honest debts because of money expended at the rinks. He knew of contracts for the purchase of homes which had been given up for the same reason. He knew of many families which had been broken up by the scandals started in these places. No true Christian would frequent such places. What makes the arraignment more startling is the fact that the first rink was built here by a prominent church deacon, who now runs it. The outcome of the fight thus started is looked for with much curiosity, as this is the first assault made upon one of the most popular amusements ever yet known in Binghamton or the surrounding country.—*Ex.*

—Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best.

Our Tract Societies.

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

FURTHER ON.

HATH thine heart grown very weary?
Do the tired hands long for rest?
Are the temples hot and throbbing?
And the lips together pressed?
Very heavy seem thy burdens?
Strength to lift them almost gone?
Bear up still a little longer,
There is sweet rest further on.

Have thy brightest hopes been shattered?
Hast thou suffered bitter wrongs?
Hath the wailing sob of anguish
Hushed upon thy lips the song?
Hath thy priceless love been slighted?
Is each fond assurance gone?
Lethes comes for every heartache,
Bright joys wait thee further on.

Is it hard to be submissive?
Doth the proud soul chafe and cry,
And hot tears fall all unheeded,
When no one but God is nigh?
Even yet are broken heart-strings
Quivering with music gone?
Murmur not, they'll catch the cadence
Of the lost strains, further on.

Soon the pulse will cease its beating;
Eyes no longer shed a tear;
Hands, grown weary, rest 'neath daisies;
Nothing but a grave left here.
But when come no nights of anguish;
When no days of sorrow dawn;
Longings all shall find fruition,
In that bright home further on.

—J. Alice Danner.

NEW ENGLAND TRACT SOCIETY.

A BUSINESS session of the New England Tract Society was held in connection with the quarterly meeting at South Lancaster, Mass., Jan. 11, at 9:30 A. M. Prayer by Eld. Canright. The report of the last annual meeting was read and approved.

As this meeting was held one week before the regular time of the State quarterly meetings, the report of labor was less full than usual. The following is the summary which was presented:—

No. of members,	400
" " reports returned,	146
" " visits made,	580
" " letters written,	865
" " Signs taken in clubs,	1,955
" " new subscriptions obtained,	259
" " pages of reading matter distributed,	157,748
" " periodicals distributed,	12,674

The Treasurer's report showed—

Cash on hand Oct. 1,	\$584.91
Receipts for the quarter,	1,583.54
Total,	\$2,168.45

Paid Pacific Press,	\$700.00
" Inter. Soc. for "Sunshine,"	1,000.00
" for supplies,	216.54
" " freight, postage, etc.,	251.91
Total,	\$2,168.45

FINANCIAL STANDING.

Assets,	
Value of depository, etc.,	\$865.00
" " stock,	5,590.17
Due on accounts,	2,347.29
Total,	\$8,802.46

Liabilities,	
Due Pacific Press,	\$1,925.15
" REVIEW AND HERALD,	1,283.65
" S. N. Haskell,	2,340.00
" on Vermont reserve fund,	420.25
Total,	\$5,969.05

Balance in favor of Society,	\$2,833.41
------------------------------------	------------

A goodly number of brethren from New England, Maine, and Vermont, were present at this meeting. The missions in New York, Boston, Worcester, Portland, and Providence were all represented, the most of them by individuals who have embraced the truth within a few months past. The workers gave a very interesting and encouraging report of the work in their respective cities. In the city of Worcester about twenty have decided to obey all God's commandments since the camp-meeting held Sept. 1.

The President spoke of the peculiar faith of Seventh-day Adventists and the difference between their work and that of other denominations. They

have a special message for the present age, which is to prepare a people for the second coming of Christ. Their faith in this message leads them to make use of every lawful means within their reach to carry it forward. To this end they build churches and establish schools, not because they put far off the coming Judgment, but because they see so much to be accomplished in so short a time. In spreading the last warning message, God will combine all the agencies and instrumentalities which he has used since the creation of the world, and this work will close with the greatest triumph the world has ever witnessed.

Our tract society organizations are for the purpose of giving all an opportunity to do something toward carrying the light to those who are in darkness. It is not men of means or education alone whom God can make useful in his work; he wants a humble and tried people, whom he can trust; and however small or humble they may be, he prizes their efforts and sacrifices because of the spirit that prompts them. There is room for a thousand workers where there is one to-day, and all are invited and urged to share in the toils and labors here, and prepare to enter into the joy of their Lord.

By the use of the map of the world, Eld. Haskell pointed out the different countries where the truth has gone, while Australia, with surrounding islands and adjacent countries in Asia, was mentioned as the only portion of the earth where the influence of our missions is not felt. When the contemplated mission in Australia is established, and publications are issued from this point, then the influence of our missions will have encircled the globe; and wherever there is a civilized people on the earth, with that people we shall have direct communication. The Seventh-day Adventist publishing work, which commenced over thirty years ago, has gradually increased, until in 1884 alone the gain equaled that of all the previous years. Also, during the past year the truth has been carried into cities which represent one-fifth of all the population of our country.

Eld. Canright referred briefly to the excellent meetings he had been attending in the West, where the brethren are turning their attention largely to the missionary work, canvassing, opening missions, etc.

Eld. Burrill spoke of his labors in Vermont. There seems to be an increasing interest in the missionary work in this State. He feels encouraged to see the work assuming a character by which the workers can earn a support. Their agents who are engaged in canvassing make it a practice to hold evening Bible-readings with the people, and he thinks those persons who are led to investigate and embrace the truth through the influence of Bible-readings are often more firm than those who come out as the result of preaching.

The mention of Bible-readings called forth a few remarks from the President upon the importance of Bible study. We shall never fully realize the value of a thorough knowledge of the word of God until the time comes when it will be taken from us. Of all people S. D. Adventists should become familiar with the Scriptures.

The friends of the South Lancaster Academy from all the N. E. States being present at this meeting, the interests of the school were considered. The object of the school, its discipline, and nature of the school work, were quite freely discussed. The Chair appointed as a Committee on Resolutions, A. S. Hutchins and A. O. Burrill of Vermont, J. B. Goodrich of Maine, and D. A. Robinson of the N. E. Conference. They presented the following resolutions, which were adopted:—

Whereas, We believe the only correct method of education is to connect physical labor with the mental and moral discipline of our schools; and—

Whereas, We have now had three years' experience with this method in the South Lancaster Academy; therefore—

Resolved, That we express anew our confidence in the plan, and that we will give it our hearty sympathy and support.

Whereas, In order to become qualified to successfully bear responsibilities in the third angel's message, it is necessary for those who contemplate entering the work to be placed under the right discipline; therefore—

Resolved, That such a standard be maintained in this school that all who attend it may become better fitted to fill places of trust.

Whereas, We have confidence in the management of the South Lancaster Academy; and—

Whereas, There are circumstances constantly arising which the Board alone can properly consider; therefore—

Resolved, That we extend to them our sympathy and co-operation.

Resolved, That we consider the amount of labor required of the students and the recreation granted them well adapted to their physical, mental, and spiritual prosperity.

Resolved, That we recommend that those who seek students to the school use their influence to have those who come cheerfully comply with the rules, and submit to the discipline of the school.

The religious interest in the school is good. Twenty-two of the students were baptized, while only four of those who came last term, were unconverted. The meeting was an encouraging one to all.

Adjourned *sine die*.

E. T. PALMER, Sec.

S. N. HASKELL, Pres.

BUFFALO MISSION.

SINCE my last report of the work in this city some progress has been made, and several very encouraging cases have come to our knowledge. One is that of a gentleman, a native of Scotland, who for the past twenty-seven years has been acting as missionary and evangelist, part of the time in the South, and several years in the West India Islands. Much of his labor has been done independently of regular means of support; but he has been employed some by different denominations to assist in their work in various ways and places. A few weeks ago he came to Buffalo, and has been laboring in one of the city churches, visiting and holding meetings. He first learned of us by an item furnished for the city papers, and soon after came in to learn more. I found that he was already a believer in Christ's soon coming, and that he had much truth on the nature of man, but that he had not said much about these truths in his labor with the churches. He was invited to come again in the evening, and then I hung up the prophetic chart, and gave a synopsis of the prophecies, especially those relating to the third angel's message. He was deeply interested in the Sabbath question, and for several days was a frequent visitor. Other points were explained, and when the first Sabbath came he bowed with us in prayer, and thanked the Lord for the holy day of rest which he had been led to accept. He is now reading our books, and desires to let his light shine before others as soon as he gains more knowledge.

Another gentleman and his wife had been working in the city to secure the better observance of Sunday, and came in to see if we had cards with the ten commandments printed thereon. We called their attention to the chart hanging in the lecture room, and, pointing to the fourth commandment, asked them why they were trying to enforce the observance of Sunday by that commandment. A long talk followed, and after getting a few tracts on the subject they went away almost persuaded to believe the truth. I shall soon visit them. Others are interested where Bible-readings are being held. We look to the Lord to guide. I believe the time has come to take the simple "rod" in our hand, and go down into Egypt to deliver, with God's help, the remnant of Israel.

H. E. ROBINSON.

—A Christian minister said, "I was never of any use until I found out that God did not make me for a great man."

—Help others and relieve yourself. Go on and drive that cloud away from that distressed friend's brow, and you will return with a lighter heart.

—If I can put some touches of a rosy sunset into the life of any man or woman, then I shall feel that I have walked with God.—George MacDonald.

—Poverty is the load of some, and wealth the load of others—perhaps the greater load of the two. It may weigh them to perdition. Bear the load of thy neighbor's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his.—Augustine.

The Sabbath-School.

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

LESSON FOR THE FIRST SABBATH IN FEBRUARY.

(See Instructor of Jan. 28, 1885.)

PUNISHMENT OF THE WICKED—CONTINUED.

CRITICAL NOTES.

ROMANS 6:23: The ends of the two courses, sin and righteousness, are here placed in contrast. The end of the one is death (Dr. Clarke says, "the second death, everlasting perdition"); of the other, everlasting life. The word "wages" means the pay, or ration, of soldiers; death is the wages the sinner earns as a soldier for the Devil. Eternal life is no such wages; it is not earned, but is the free gift of God to his soldiers and servants.

HEBREWS 9:27: The plain, simple teaching of this text is that it has been unalterably decreed that all men, irrespective of character, should suffer death once, and that sometime afterward they should be judged. It is not appointed unto all men to die the second death; but the first they must suffer, good and bad alike. "The apostle does not say *how long* after death this will be, nor is it possible for us to know."—Barnes.

1 CORINTHIANS 15:22: "The expressions [in Adam and in Christ] signify respectively two states in which we are unconditionally involved—first, all dying through the first Adam, without any reference to our own course of action; secondly, all receiving life from the second Adam, that all may appear before his Judgment seat (2 Cor. 5:10), that each man may have the privilege of giving account of himself to God (Rom. 14:12), and may receive, on his own account, according to his deeds. Rom. 2:6."—Eld. U. Smith.

JOB 21:29, 30: "Them that go by the way.—Travelers, who have passed into other countries, and who have had an opportunity of making observations, and of learning the opinions of those residing there. . . . The idea is, that they would confirm the truth of what Job had said, that the wicked were often prosperous and happy. *Their tokens.*—The signs, or intimations which they have given of the actual state of things in other countries, perhaps by the inscriptions, records, and proverbs by which they had signified the result of their inquiries. *The wicked is reserved, etc.*—He is not punished, as you may maintain, at once. He is kept with a view to future punishment; and though calamity will certainly overtake him at some time, yet it is not immediate. *Brought forth.*—They shall be led or conducted—as one is to execution."—Barnes. This language seems fittingly to apply to the coming forth of the wicked from their graves at the end of the one thousand years to be punished with everlasting destruction. *Day of wrath.*—Margin, *wraths*, as in the Hebrew. The plural is used by way of emphasis, and means the same as the day of *fierce wrath*,—the day when God shall destroy the wicked.

EZEKIEL 18:26: In this and the two following verses is positive proof that the death which is common to man is not the punishment of his sins; for, observe: It is declared that if a righteous man shall backslide, commit iniquity, and die in that condition, he shall die for his iniquity. Here are certainly two deaths, the second of which is visited upon him as a punishment if he is found in an unrepentant condition by the first. This is confirmed by the case of the wicked man, of whom it is declared that, if he shall turn away from his wickedness, "he shall surely live, he shall not die." Now it need not be said that no amount of repentance and turning from sin ever saved any man from natural death. Clearly a second death is referred to, from which by turning from his wickedness, the sinner may be saved.

The remaining passages of the lesson seem so plain as not to need any critical explanation.

—As to trouble, who expects to find cherries without stones, or roses without thorns?

PRACTICAL SUGGESTIONS.

1. Rom. 6:23.—How blind is that man who gives his life to the service of Satan, when the only wages he has any assurance of receiving is—*death!* And how foolish not to accept the gift of eternal life, which, though none of us may ever merit it, is freely offered in Jesus Christ our Lord!

2. Mal. 4:1.—Let the sinners—yea, let also the righteous—contemplate the wrath of the Almighty as visited upon the ungodly in that day "that shall burn as an oven." Let the proud humble themselves under the mighty hand of God; and let the wicked turn from their evil ways.

3. Heb. 9:27.—We may not escape going down into the valley of the shadow of death; for it is appointed unto all men to tread that dreadful path. But there is another valley of death, deeper, darker, and infinitely more dreadful, because those who enter therein shall never come forth. Thank God it is not appointed unto all to enter this valley. Before it is the house of Judgment, where all must undergo a strict examination. This examination determines—not who *may* go forward, for none desire it, but who *must* go on; and alas! they are many. With what anguish do they pass out into the darkness! Mark their manner—haltingly, tremblingly, mournfully, slow! Who will make up this company?—Is it I? Is it I?

4. Matt. 16:27.—To be a Christian, such as God approves and will reward, means positive work. If every man in the Judgment is rewarded according to his *works*, what will be the reward of those who have drifted along without doing anything in particular for the Master? "Work out your own salvation."

5. Job 21:29, 30.—Let not the righteous man stumble over his own adversities and misfortunes, while his ungodly neighbor seems to "flourish like a green bay tree." Let him call to mind the experience of David (recorded in Ps. 73), whose steps had well nigh slipped when he saw the prosperity of the wicked, but whose confidence in the justice of God's dealings with the children of men was restored when he went into the sanctuary of God, and understood the end of the wicked. Nor let the wicked man, because of his prosperity, flatter himself that his ways are unnoticed by Jehovah, and that his deeds will escape their just deserts. Justice may tarry long, but it is sure. The day of destruction will surely come, O wicked man, and God knows how to reserve you until that day (2 Pet. 2:9); unless you forsake your sins, you will then be brought forth to receive your just doom.

6. Eze. 18:26-27.—To the righteous man it ought to be a strong incentive to a faithful continuance in well doing to know that he may serve God the greater part of his life, and at last turn away from his righteousness and suffer the second death in consequence. We do well, also, to bear in mind that no amount of past righteousness can cover up present iniquity in the sight of God. On the other hand, God's mercy is as great as his justice, and both are infinite. The wicked man, however deeply his hands may be dyed in sin, has only to turn from his iniquity, seek the Lord with all his heart, and eternal life is held out to him.

TEACHING HINTS.

BEFORE beginning to teach the present lesson, it would be well briefly to review the three preceding lessons. If you have been faithful in spending a few minutes in review at each recitation, this will not be difficult. But perhaps some one may say, "I knew a teacher who made it a practice to review at each recitation, and he never got half way through the lesson for the day." All of which I can readily believe is true, and has been the experience of many teachers. And this suggests the thought that to review is not to go over the ground as minutely as at the first, but to take a general view of the entire subject, dwelling for a short time upon its more prominent features, and passing over points of minor consequence. Of course this is not designed to be an accurate definition of the word; for a review may be conducted even more critically and carefully than the original examination; but it is designed to point out the only practicable way of conducting a weekly review in the class recitations of the Sabbath-school.

It is as though one had been roaming among the

fields and forests, over hills and dales, and alongside glad streams of water; until near the close of day, perhaps, he ascends some eminence from which he beholds the scene of his travels spread out beneath him in one grand panoramic view. He takes it all in at a look,—the meadows, the forests, and the brook, the hills, the valleys, and the farm-house. He does not, to be sure, see the lovely nook where he plucked the rare flower which he holds in his hand, nor the mossy rock 'neath the shading trees from which he watched the minnows in the stream, nor countless other attractions which gladdened his heart, and drew from his lips thanksgiving to the God of nature. Nevertheless the climax of his enjoyment is not reached until from the high he views at a glance, in all its harmonious relations, the completed landscape whose isolated parts delighted him in their first examination.

So the passages of scripture which comprise the foundation of the lessons, taken singly, may be useful in warning or encouragement, or beautiful and tender in expression; but the truth never looks so grand and glorious, never stirs the soul to such profound depths as when viewed as a harmonious whole. The teacher who is unable to conduct a class review without taking up nearly half the time of the regular lesson may, as a general thing, trace his failure to one of the following causes:—

1. He mistakes the nature of a review, and dwells too long upon points of minor importance.

2. He has neglected to make thorough preparation for the review, and has not decided what points he will dwell upon, and what questions he will employ.

3. Having clear ideas of what a review ought to be, and having made reasonably good preparation for his work, he suffers himself to be led away from the plan he had marked out, and the time of recitation is wasted.

The three lessons which we have had upon the punishment of the wicked may be briefly and satisfactorily reviewed by questions like the following: What was the subject of the first lesson? What text teaches the everlasting punishment of the wicked? Repeat it. What two texts explain what everlasting punishment is? Repeat them. Show how they explain it. What was the subject of the second lesson? Quote the text which speaks of everlasting fire. Do you know of any example of everlasting fire? Where and what is the text which presents such an example? What bearing has 2 Pet. 2:6 in this connection? In the third lesson, what text states positively what the punishment of the wicked is? Does this destruction take place when Christ comes, or at the end of the thousand years? What agency is employed in the destruction of the wicked? etc.

If at first you do not succeed very well in conducting a review, stick to it until you do.

C. C. L.

THE QUESTION CORNER.

WOULD it be wise to proceed with the regular exercises of the school when, on account of bad weather or other causes, only three or four persons are present? J. M. C.

Certainly. Such occasions afford the best tests of faithfulness on the part of officers and teachers. Carry out the regular program as nearly as possible, including singing, prayer, secretary's report, etc. Most effective sermons have been preached to audiences of one or two persons. Those who come deserve a good school for coming. Eld. G. C. Tenney sends the following item as an illustration of variety in Sabbath-school minutes; but it is also an excellent example of faithfulness in the Secretary:—

"Variety is an interesting feature of life, and in the minutes of Sabbath-schools as well as elsewhere. These are often made up with a dreary monotony which becomes oppressive. But the following, which are copied verbatim, are not liable to that charge:—

"Minutes of Sabbath-school held Dec. 27. Membership, 25. Attendance, 0. Visitors, 0. Donations, 0. Bad weather to-day. Superintendent and Secretary were brave enough to start for the place of meeting; but the snow being deep we were unable to progress on our way, especially after we were tipped over into a deep snowdrift. So we turned back, hoping to be able to attend next Sabbath."

C. C. L.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 27, 1885.

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

PEACE AND SAFETY.

WHEN the final catastrophe is just about to burst upon the world, as the snare is sprung upon the unsuspecting bird, the apostle says that a widespread feeling of security will be uppermost in the hearts of men, and they will be saying, "Peace and safety." "For when they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:3. The expression, "they shall say" Peace and safety, seems to imply something more than mere casual expressions, passed in common conversation from lip to lip. Does it not mean that it would be proclaimed officially and religiously taught, and so the people be made to believe by those in whom they had confidence, that such was the condition of things.

Even if this latter view is the true meaning, it seems to be in a fair way of fulfillment. T. DeWitt Talmage in his Christmas sermon, after his return from the South, as reported in *The Voice* of Jan. 15, 1885, said:—

"Come now, I will prophesy. The land is full of prophets, and I have as much right to prophesy as any one. I prophesy that we are coming on toward the grandest temporal prosperity we have ever witnessed in this country. Mechanics are going to have larger wages. Capitalists are going to have larger dividends. The factories that are now closed are going to run day and night to meet demands. Stores are going to be crowded with customers, jostling each other and impatient to get waited on. Amid the rapid strides of business, attorneys will be called in to interpret legalities, and merchants overworked will want medical attendance, and the churches are going to be abundant with men and women anxious to consecrate their gains to the Lord.

"You prophesy midnight. I prophesy midnight. You pitch your tent toward universal bankruptcy. I pitch my tent toward national opulence. 'What are your reasons?' you say. I give you one dominant reason, God's evident determination to shower prosperity on this nation. Five years of unexampled harvests. Five years of unprecedented health. Five years of unheard of amity. Northern Pacific Railroad apocalypse in one direction. New Orleans Exposition apocalypse in another direction.

"When at New Orleans week before last, I saw a dark-skinned Mexican flutist thrill fifteen thousand people into transport and ecstasy. I said to myself: 'You are just in front of a great host of the southern republics and of the southern empires that are going to join us in a march of commercial prosperity which shall surpass anything that the most optimistic capitalist ever saw in his most enchanted midsummer night's dream. While I am fully sympathetic with the depression abroad (and no man in this audience has a heart that more thoroughly bleeds for the people of this country who are out of work and out of bread), I prophesy national rescue; and just as it is healthful to a man when he is depressed about himself to walk about amid the destitution and the suffering, and he will come back thankful to God for all the mercies he has, just so it would do this nation good if it would look across the water and see how other nations have it. So many men in this country out of employ, and yet, there is not a land on earth where so many people have productive work as in this country.

Thus much on the matter of "safety" and prosperity. On the subject of "peace," Mr. Talmage continues:—

"Then look at the complete peace of this country. No war with foreign land. No war with ourselves. Fifteen million men belonging to the standing armies of Europe to-day. Since our war ended, over there the Zulu War, the Afghan War, the Egyptian War, the Russo-Turkish War, the Franco-German War. Peace not a certainty for

another year. Nation watching nation suspiciously, lest it get the balance of power. Four nations month after month watching the Suez Canal as four cats might watch one rat. Royal marriages to keep the balance of Europe. Bright princess compelled to marry some disagreeable foreign dignitary, the ill-matched pair fighting out on a small scale what would have been international contest. In this land all at peace. I cannot think of anything now that could possibly bring on war."

And all this, while the calmest and most discerning minds see a state of things existing which is worse than that which culminated not a century ago in the great French revolution, and look with trembling upon the myriads of communists which are swarming to our shores, organizing and drilling in open day, and uttering threats more fierce and venomous than can be heard under any old-world tyranny, and that cautious journal, the *N. Y. Observer*, frantically appeals to the rich to ameliorate the condition of the poor, or the suffering masses will rise in their extremity and spread desolation over the land; for as events are now progressing, a conflict between the laborers and the monopolists is inevitable. While the picture presented by Mr. Talmage, of which we shall probably hear more, is the more pleasing one, it is nevertheless incumbent upon us to keep our eyes open to the signs of the time. "Ye, brethren, are not in darkness that that day should overtake you as a thief."

THE LIQUOR-TRAFFIC QUESTION.

WE have received a circular announcing the formation, in Boston, Mass., Jan. 1, 1885, of "A National League for the Suppression of the Liquor Traffic." Daniel Dorchester, Boston, is president, and Mrs. J. Ellen Foster, Clinton, Iowa, general secretary. In their address they say, "A great contest is upon us. The times call for combination on a broad basis of unity." They propose to enter upon a crusade against the organized liquor-traffic evil, invoking and expecting to maintain the sanction of law. The circular sets forth that a deep conviction that an urgent exigency has arisen in the history of the Temperance Cause, has led a large number of persons to express the opinion that a new organization of the temperance forces should be effected on a broad basis to conserve and give direction to this important reform. The result is this organization, in which they will try to enlist all the people independent of any political affiliations. Evidently this movement is destined to make a stir in the land. But how long it will keep clear of complications with political and religious questions remains to be seen.

PORTENTS OF THE END.

WE sometimes find coming from unexpected quarters confessions that passing portents are indications that the end of the world is near at hand. The *Michigan Christian Herald* of last week has this among its editorial notes:—

"Among the portents of the approaching end of the world as given by Jesus is that there shall be earthquakes in divers places. If this is to be taken literally, as the wars, pestilences, and famines which are alluded to in the same connection usually are, it looks as if this class of signs is rapidly augmenting. Earthquakes in Spain, in Italy, and Chili were reported in last week's news, in addition to the variously severe thrills felt in New Hampshire, Maryland, and Virginia on this continent. If the earthquakes serve to keep us in mind of the words above-quoted, they will doubtless answer one of their providential purposes."

AN APPROPRIATE EPITAPH.

On the memorial slab which covers the humble grave of William Miller in Low Hampton, N. Y., there is inscribed this motto: "And he said unto

me, Unto two thousand and three hundred days then shall the sanctuary be cleansed."

This was one of the themes upon which Eld. Miller most delighted to dwell. With pleasure he calculated the prophetic periods, and looked forward with interest to the end of the days. He lived to see the time when that long period expired; and though he misunderstood the subject of the sanctuary, the fulfillment of the prophecy went on all the same, and the cleansing of the sanctuary commenced. And while he is now quietly resting from his labors, the cleansing of the sanctuary is going forward, and his tombstone is silently reminding all passers by of the great event which of all others ought now to interest the children of men. Soon he will awake in glory and immortality, to find with joy that his hope was not a vain one, and his work not all a mistake.

SHALL THE AUSTRALIAN MISSION BE ESTABLISHED OR ABANDONED?

It is nearly two months since the General Conference closed, and the news went out to our people that it was proposed to establish a mission in Australia. This scheme was no new thing which had just dawned upon the mind,—no sudden spurt of missionary zeal which at that moment happened to strike the fancy of the Conference; but it was a matter which had been before our leading brethren for years, and would have been undertaken long before had it seemed possible to enter upon it. But we have had so much to do that it has seemed to be out of the question heretofore. This year, however, after much anxious thought and careful planning, and by taking valuable laborers from fields where they were greatly needed, to supply as far as possible the absence of Eld. Haskell, it seemed possible to accomplish this cherished object. Eld. Haskell has consented to undertake the mission with the co-operation of other laborers. He has been bending every energy to the work of preparation, so that he could leave without great loss to the fields committed to his charge. He has expected to leave the East for California about the last of March, and after staying there to help for a short time on the Pacific Coast, to sail in the early part of May for Australia to establish with others this important mission. The men whom our brethren have intrusted with responsibilities to carry out these important plans are straining every nerve to accomplish the objects in view. They are determined that there shall be no failure on their part.

But how is it with our people? All must understand that it will require means to establish such a mission. Thousands of dollars will be required to do it. Some two months have passed away, and where is the means with which to do this work? About half of the time has elapsed before Eld. Haskell wants to start, and as yet nothing to speak of has been subscribed. This cannot be attributed to a lack of knowledge concerning the wants of the cause in this direction. Several articles have been written in the *REVIEW* relative to this very matter. We have called upon our wealthier brethren and sisters to respond with pledges and offerings. We want some to pledge who are able to pay \$1,000, or upwards each, and others lesser sums, to initiate this most important enterprise. Such a work must require quite a large sum of money. Are our people going to take hold of this? Or will they let the work stop?

It has been said in the past that no important enterprise started among Seventh-day Adventists and called into being by their General Conference, ever fell through. It has also been said that our people would surely sacrifice and give of their means whenever Providence opened the way for the message to go, and means were required, even if they had to sell off their farms. We ourselves

we believed these statements to be true, and we yet. Is the Australian mission to be an exception? Have the days of sacrifice in this cause come to an end? We cannot believe it. Shall the Australian mission be pushed forward, or shall it come to a stop? We ask our strong brethren to look this matter square in the face. We believe there are men who will mortgage their farms and the proceeds in the cause, rather than to see this mission come to naught. We shall see.

Meanwhile there is no time to delay. Means are wanted. Shall we not have at once the evidence that our people will stand by the decisions of the General Conference in the establishment of this important mission.

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

IMPORTANT GENERAL MEETINGS IN MICHIGAN.

At the late quarterly meeting plans were arranged for holding important general meetings in the various districts of the State. It is hoped by these means, if special efforts are made to circulate the appointments, and urge our brethren and sisters generally to attend the meetings, that a large number of our people throughout Michigan may be brought to hear the stirring and important truths applicable at this time, and more fully realize the necessity of coming up in the various branches of the work where they are deficient. It is expected that these meetings will continue three or four days each, and that there will be not only teaching from those qualified to instruct the people, but that there will be most important matters of interest in the missionary and Sabbath-school work, and also other meetings, which should interest every one of our people. The writer would be exceedingly glad to attend all these meetings. We never felt more anxious to labor to stir up an interest to push forward the work than at the present time. Instead of feeling like slackening our efforts as compared with last year, we feel that they should be redoubled in every direction. We know the depressing influence of hard times and the power of temptations in hindering the cause, which meet us at every turn. Shall we sink down under these influences, or shall we arouse in the strength of God and overcome them? This is a question which every individual should decide for himself. For our part, we have made the decision some time ago.

The words of the Lord to Moses as the children of Israel stood at the brink of the Red Sea, "Wherefore criest thou unto me? speak unto the children of Israel, that they go forward," expresses a sentiment now applicable to every Seventh-day Adventist. The time has come for action. Prayer is necessary; activity is necessary; the study of God's word is necessary. God has given us aggressive work, and we must do it, or lose the light which he has communicated to our souls. It would be as sensible to suppose that Moses could have settled down to make money in Egypt, and at the same time have enjoyed God's blessing, as to suppose that we can have that blessing and pursue a similar course now. We want to see our people stirred up anew to the work of God. How gladly would we spend our time in laboring throughout the harvest field if other important things were not intrusted to our care at Battle Creek; but we hope to attend at least two or three of these general meetings. We hope our people throughout the State will consider carefully this of appointments, and begin to plan to attend one most convenient for them. Let not this important means of grace be neglected.

G. I. B.

—Do you think of one falsity as harmless, and another as slight, and another as unintended? Put them all aside; they may be slight and accidental, but they are ugly soot from the smoke of sin for all that.—*Ruskin.*

MUSIC FOR THE SABBATH-SCHOOLS.

We trust all our people feel the deepest interest in the prosperity of the Sabbath-school. Its great importance cannot be overestimated. We should all exert ourselves in its behalf, and do our utmost to add to its prosperity. The old should attend it as well for their own good as to encourage the young. We should labor to so conduct it that the young will receive its important benefits.

The music is an important element in the Sabbath-school work, as it is also in the worship of God. We should ever try to make it so good in quality that it will attract and interest all. A talent for music should be cultivated in every church. All that relates to God's worship is worth doing well, and there can be no excuse for discordant singing and poor music when better can be obtained. We all know how much good music increases the interest of all in the Sabbath-school, especially that of the young, whose minds have not as yet been developed for study and hard thinking, but who drink in the sweet strains of music as naturally as the milk which sustains their physical nature. It is important that their taste should be properly educated in their childhood, that they may know the difference between discord and harmony, between sweet and pure music, and that of a bad quality. Therefore, in all our Sabbath-schools special effort should be made to secure the best music attainable. To this end there should be a good variety of tunes; and it is not best that we should confine ourselves too long to any one book we may have used. We would not imply by any means that we should cast aside the old favorites; but new pieces sung from time to time must certainly add to the interest. We have been favored in the past with many excellent pieces from the "Song Anchor," which has been long in use among us; and we would not now recommend our Sabbath-schools to wholly cast this good book aside. But we would raise the question whether it would not be well to have some other tunes also. The "Song Anchor" we believe was introduced in about 1878. After six or seven years of constant use would it not be reasonable to suppose that some new tunes would add largely to the interest in the music of our Sabbath-schools?

We would call the attention to the book "Pearly Portals," which has been previously noticed in the REVIEW, and which has been in use in various places for some time. It contains 160 pages and a large number of new pieces. Eld. Waggoner and Sr. Milne have pieces of poetry in it, and F. E. Belden very many. D. S. Hakes, the author of many beautiful pieces of Sabbath-school music, and one of the most prominent composers in the "Song Anchor," is author of a great deal of the music in this book. We know of several Sabbath-schools which have used this book, and like it very much. It comes highly recommended by Elds. J. H. Waggoner and W. C. White, whom we all know to be men of excellent judgment and good musical taste. In fact, we learn from them that this book is most generally used on the Pacific Coast, and is well liked.

We would call the attention of our Sabbath-schools to this book. Would it not be well after using your old favorite for six or seven years to try a new work for awhile, and thus be able to secure a greater variety of pieces. We have a good supply of these at the REVIEW OFFICE, and shall be glad to receive orders for the same. Price, 35 cents, with usual discount by the quantity.

G. I. B.

—He who is the most slow in making a promise is the most faithful in the performance of it.—*Rousseau.*

—A man who feels that his religion is a slavery, has not begun to comprehend the real nature of religion.

RECOLLECTIONS OF THE PAST—NO. 10.

IN my last I made reference to the trip by Eld. Cornell and myself through the Western States during the summer of 1853. About the first of September of that year I returned to the State of New York, where my wife was visiting some old acquaintances at Olcott, Niagara Co. They were very desirous that I should stop and hold some meetings there, which I did. The Lord gave great freedom in speaking the truth; and though our congregations were not large, they were attentive to the word spoken. As the result of these meetings Bro. and Sr. Lindsay and a few others embraced the truth, and thus commenced the work in that part of the State.

During the three weeks following, meetings were held at Clarkson, near the residence of Bro. Jonathan Lamson. Bro. D. H. Lamson and a number of others then took their stand to obey the truth. After these meetings I spent a short time in Rochester, disposing of my home, and settling up my business, preparatory to going West. Nov. 17 my companion and myself left York State for Ohio. On our way we spent a few days at Fredonia and Laona, N. Y. At the former place some joined us in keeping the Sabbath.

Nov. 23 we arrived at Norwalk, Ohio, and immediately established our headquarters for the winter in Milan, with the family of Bro. Day. At that time there were but a very few Sabbath-keepers in the State, and these were scattered in different parts of Sandusky and Huron Counties. I spent the winter, and until May 8, 1854, holding meetings in various school-houses near Milan, at Green Spring, Seneca Co., at Clarksfield, etc. As the result, the number of Sabbath-keepers in that State was more than doubled.

May 5-7, Bro. and Sr. White met with us at Milan, Ohio, where we had our first Conference of Sabbath-keepers in that State. Between thirty and forty of our people were assembled. Although we did not then have any formal organization of Conference, as at present, yet there was in that meeting much counsel as to the future of the work in that field; and the meeting itself was a great source of encouragement to the believers in present truth in Ohio.

On the 8th of May we accompanied Bro. and Sr. White on their journey to Michigan. Taking the boat at Sandusky on the evening of May 8, we arrived in Detroit on the evening of the 9th, and in a few hours came by train to Jackson, Mich., where we spent three days visiting with our people there. Then we all went to Sylvan, Washtenaw Co., where we met Elds. Cornell, Frisbie, and Cranson in a three days' meeting, which was held May 12-14. On the evening of the 13th, Sr. White had a vision at the house of Bro. Glover. In this vision she was shown many things relative to the work in the West, and among others that it was important that she and Bro. White visit Wisconsin.

The 16th and 17th we all spent in Jackson, and on the 18th and 19th we went by wagons to Locke, Ingham Co. May 20, 21 we held meetings in a school house. Such a crowd of people came together that two such school-houses would not have held them. So the speaker stood in an open window, and spoke to those in the house and to a large audience seated in their carriages and on the grass. This large audience led us into a conversation the next day, while traveling from Locke to Sylvan, as to the propriety of holding tent-meetings. Bro. White suggested that by another year we might venture to use a tent in holding meetings. Eld. Cornell inquired, "Why not have a tent at once?" The more we talked, the more our minds were impressed with the importance of immediate action in the matter. We decided that we would let the manner in which our brethren at Sylvan and Jackson treated the subject have weight in our decision.

of the point. We arrived at Bro. C. S. Glover's about noon on the 22d. Bro. White stated to Bro. Glover what we had thought of doing. Bro. G. wished to know what the tent would cost. He was informed that about \$200 would probably deliver a tent in Jackson, all ready for meetings. He took out \$35, and handing it to us said, "There is what I think of it. I will venture that much on it." Before night we were at Jackson, and saw Brn. Smith, Palmer, and J. P. Kellogg. Each of them expressed his opinion respecting the tent in the same manner as had Bro. Glover, except Bro. Kellogg, who proposed to lend us all that was lacking to purchase the tent, and wait on us until the brethren and sisters in the State were disposed to make it up. Near sunset of that day, having met with such favorable responses from our brethren, Elds. White, Cornell, and myself retired to a grove near Bro. Cyrenius Smith's, in West Jackson, and laid the matter before the Lord in prayer. We arose from our knees all fully satisfied that it was right to procure a tent for meetings. At noon of May 23, 1854, Eld. Cornell started for Rochester, N. Y., to purchase of E. C. Williams the first meeting tent ever used by Seventh-day Adventists.

The same evening was the time fixed upon for Bro. and Sr. White to start on their trip to Wisconsin. After seeing Bro. Cornell on the train, we spent the afternoon at the house of Bro. D. R. Palmer, only a short distance from the station. Several times during the afternoon Bro. White spoke and said, "I feel strangely in regard to starting on this trip; but, Ellen, we have an appointment out, and we *must* go." Once he said, "With my feelings, if I had not an appointment, I should not go to-night." As night came on, near the time of the arrival of the train, we had a season of prayer. All seemed led out to pray for the safety of Bro. and Sr. White on this journey. As we rose Bro. White expressed his faith that the Lord would have a care for them, and keep them. At 8 o'clock I went aboard the train with them, to assist in getting on their parcels. We went into one car with high back seats, called in those days, a "sleeping car." Sr. White said, "James, I can't stay in this car, I must get out of here." I helped them in getting a seat in the middle of the next car. Sr. White sat down with her parcel in her lap, but said, "I don't feel at home on this train." The bell then rang, and I bade them "good bye." On leaving the train, I went to Bro. Smith's, in West Jackson, to tarry for the night. What was the surprise of Bro. Smith's family, about ten o'clock, to hear Bro. White, whom we supposed was well on toward Chicago, knocking for admittance! He said the train had run off the track three miles west of Jackson; that most of the train, with the engine, was a total wreck; but while a number had been killed, he and Sr. White had escaped uninjured. Bro. Dodge went with Bro. W. and brought Sr. W. in the carriage to Bro. Smith's.

Early in the morning I went with Bro. Dodge to view the wreck. At a point where the road crosses the track obliquely, some three miles west of Jackson, an ox had lain down to rest directly on the track. The engine had no "cow-catcher," it would so on striking the animal the engine was nation thrown from the track to the left. At this first of shock of the engine striking the ground, the baggage car, containing Bro. White's trunk of books, this jumped entirely clear from the track and was uninjured; at the same time the passenger car in the rear of the train, was uncoupled from the rest of the train without human aid, and quietly stopped upon the track. The engine and tender ran on the ground off the track some six or eight rods, when the engine struck an oak stump some three feet in diameter. The force of the engine was such that it turned over bottom side up, and the back end with the tender swung around cross-

wise of the track. The main body of the train, going with its full force, struck this wreck of the engine, thus producing a second shock. The first car that struck was an express car, which was crushed into kindling wood. It, with its contents, was a mass of rubbish piled upon and around the tender. The next car was a second-class car, containing eighteen passengers. The car was split in two by the sleeping car running through it. Of the eighteen passengers one was killed, and every one was injured more or less. The fore part of the sleeper was broken to pieces, and the seat in which Sr. White did not feel free to stay was completely crushed.

As we viewed the wreck, and then the car in which Bro. and Sr. White were riding at the time of the accident, standing quietly by itself, some fifteen rods away from the wreck, we felt to say in our hearts, God heard prayer, and sent his angel to uncouple that car, that his servants might escape unharmed. More especially did we so decide when the brakeman said he did not uncouple the car, and that no one was on the platform when it was done, and that it was just as much of a mystery to the train-men how it was done as to us. There was no link nor bolt broken, but the bolt, with its chain, laid quietly on the platform of the unwrecked car.

J. N. LOUGHBOROUGH.

AN INTERESTING REMINISCENCE.

THERE are many precious passages in the word of God which show the kind care of the Lord over his people, that the very "hairs of our head are all numbered," that the children of God are "engraved upon the palms of his hands," and that "the Lord bears them up as the eagle bears its young" when teaching them to fly. A remarkable incident, which wonderfully illustrates the preserving power of Providence, was related to the writer by an aged Christian brother, not many weeks since.

It was in the year 1858, in November, that two of our ministering brethren held quite a number of meetings in Carroll County, Ohio. The interest was unusually good for that day, the meeting-house which belonged to the Christian denomination being used for the lectures. The opposition ran quite high, and there was a disturbing element as well as opposition.

Toward the close of the lecture course, one evening, there was unusual opposition to the truth, and some talk which betokened a discussion. But the meeting closed, and the brother referred to unhitched his team and started for home about ten o'clock at night. He had an ordinary farm wagon, and in it were the two preaching brethren, himself, and wife and children, some nine persons in all. The road over which their route lay was very rough, it being hilly and stony and sidling, with many deep ruts. Some of the hills were so precipitous as to be almost frightful to persons not accustomed to such uneven country. The distance our brother had to drive was fully two and a half miles.

The company in the wagon, after starting, observed that they were being followed by quite a party of young men and boys of the hoodlum sort, who screamed and yelled as they followed, and which they continued to do until the vehicle reached a steep, sidling hill, when the young roughs indulged in a hideous parting salute, and went back, leaving the company in the wagon to finish their journey unmolested. The road was quite muddy, but in due time the company arrived safely at the farm-house where the brother resided, with whom the ministers were for the time stopping.

Next morning the brother referred to went to grease his wagon preparatory to hauling corn. But what was his astonishment and surprise on examining one of the wheels to discover that the

linchpin which held the wheel on the axle-tree gone! But far greater still was his astonishment on going to another wheel, to find that the linchpin was *out of that also!* He then at once examined the third and fourth wheels, and behold the linchpins there were *also gone!* The hole in the axle in which the linchpins should be placed were filled with mud, which was frozen quite solid, showing that the pins had evidently been taken out at the meeting-house before he started home. And he, with a company of nine persons, in a lumber farm wagon, with horses might run, had ridden the night before two and a half miles over a hilly, sidling, and rough road with deep ruts, *without any linchpins to keep the wheels on!*

Such remarkable instances of the care of the Lord, and the presence of the Guiding Hand in the affairs of this mortal life, are like "angel visits few and far between." But who will say that a good angel did not keep those wheels on, and secure safety to the passengers?

There are doubtless many wonderful preservations of the same kind that never come to light in this world, which the children of God will understand when we reach that perfect state where we shall see as we are seen, and know as we are known." Who can understand the loving kindnesses and tender mercies of "our Father who is in heaven"!

G. W.

"WHY DID N'T HE TELL ME?"

THE other day, while coming home from West, a lady entered the cars at Marshalltown. The conductor punched her ticket, and she rode for several hours till another conductor took the train. When she showed him her ticket, he said:

"Why, madam, you are on the wrong train for the wrong road, going the wrong way."

"But I showed the other conductor my ticket, and he didn't say anything about it," said the woman.

"Can't help that, madam. You will have to get off at the next station, and take another road."

"Why did n't he tell me, then, if I was wrong?" urged the woman.

"Don't know; can't help that. You are wrong, and the best you can do is to get off and take another road."

"Oh, dear; I am farther from home than I was when I started; have lost my ticket, and can't get through to-day," and the poor woman almost broke down. We all pitied her, but that did not mend her case. She did not mean to make such a mistake, yet that did not save her from the sad consequences of it.

I could but think forward to the Judgment, what sad awakenings there will be then! How many poor souls will then find they have been on the wrong road. They have passed along thoughtlessly, trusting to the leading of some one, without thoroughly examining for themselves. Then they will cry out, "Why did n't he tell me? didn't the preacher, or father, or mother, or some one who saw where we were going—why didn't they tell us?"

How sad then to have been a false teacher, a false leader, or a careless minister? Better be faithful with these poor souls now, even if it is painful to do.

In all these cases, we see that honesty of purpose alone is not enough. There must also be a careful examination of what we are doing. The poor woman was honest enough, but that did not save her from the sad consequences of her mistake. Let us look well where we are going.

D. M. CANRIGHT.

—In the blackest soils grow the richest flowers, and the loftiest and strongest trees spring upward among the rocks.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

300.—ZECHARIAH 14.

W. C.: The Commentary Department is too limited to admit of the presentation therein of an exposition of the 14th chapter of Zechariah. It is proposed to reprint in the REVIEW at no distant date the articles on the book of Zechariah published in the *Signs of the Times* not long ago. These articles were written by Bro. J. N. Andrews, and were very able productions.

301.—PREACHING ELDERS.

K. E. M.: If you are afflicted with a local elder who has the preaching mania so badly that he insists upon occupying over an hour each Sabbath, greatly to the discomfort of the church members, and if he cannot be made to take the hint that his ministrations are not appreciated, you are greatly to be pitied. Perhaps the best thing that you could do would be to secure for the elder in question a license to preach and send him out into new fields to settle the question, once and forever, whether he really has a call to the ministry, with the understanding that if his new congregations are less patient than your church members, and refuse to stay and hear him out, he shall conclude that he has no duty in the line of preaching, and thereafter desist from trying to inflict on his church a talk of over an hour in length each Sabbath on top of a Sabbath-school and a social meeting.

The most successful local elders usually read a short portion of Scripture and then lead out with remarks for not longer than ten or fifteen minutes, of a character to open the way for testimonies from all the brethren and sisters present. As a rule, a prayer and social meeting should not be continued much longer than one hour.

302.—GOD ONLY HATH IMMORTALITY.

H. E. P.: (1) For a passage that teaches that God only hath immortality see 1 Tim. 6:15, 16.

(2) It is in Matt. 23:9 that we are instructed to call no man our father.

(3) In Matt. 12:25-27, the word "house" should be taken in the sense of "household," or members of any given family. The idea is this: If the members of any family work against each other, the tendency is to break up and destroy that family; if, therefore, Satan should use me (Christ) in casting out those evil spirits who have entered into men to make them do his will, he would be working at cross purposes, and thus defeat through me, that which he seeks to accomplish through another class of agents. As such a course would be unreasonable, your logic that I (Christ) cast out devils through the prince of the devils is unsound.

(4) The recent election could only be said to be a fulfillment of prophecy in the sense that it paved the way for such a fulfillment.

303.—GROW UP AS CALVES OF THE STALL.

S. B. D.: It is hard to determine from the connection positively whether the "growing up" spoken of in Malachi 4:2, 3 is to take place at the beginning or the end of the thousand years mentioned in Rev. 20:4, 6. The context would seem to favor the latter date, and I think that the testimonies speak positively to the effect that it is at the end of the thousand years that the event in question will occur, though I cannot give you the precise page on which you will find an allusion to this subject.

304.—THE JUDICIAL OATH.

W. J. K.: Matt. 5:33-37 should not be so construed as to prohibit the taking of a judicial oath under proper circumstances. It was no doubt designed to correct a pernicious practice that existed in the days of the Saviour; i. e., the too free use of the name of God in connection with individual vows and in ordinary conversation for the purpose of emphasizing particular points. Such practices inevitably lead to irreverence or blasphemy. The ordinary legal oath, to the contrary, when taken in connection with the usual

statutory penalties, cultivates reverence for God, and is of incalculable value in the administration of justice. For an instance in which the Lord himself would seem to have favored the practice of taking an oath on fitting occasions, read the following: "But Jesus held his peace. And the high priest answered, and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, 'Thou hast said.'" Matt. 26:63, 64. By the words "I adjure thee by the living God that thou tell us whether thou be the Christ the Son of God," the high priest, according to the custom of that time, put the Saviour upon his oath as to whether he was the Son of God. According to the same custom our Lord by uttering the words, "Thou hast said," accepted the situation and answered in the affirmative, thus taking upon himself the solemnities of an oath. This he would not have done had it been wrong under all circumstances to swear in the use of the name of God.

Should you still have scruples in the matter of taking an oath in court, you had better insist upon your right to affirm, a right which I think is guaranteed to the citizen in nearly all if not in every one of the States in the Union.

305.—SUPPOSED THAT THEY HAD SEEN A SPIRIT.

J. W. N.: The account in Luke 24:36-39 does not necessarily imply that the disciples thought that they had seen a "ghost." The original word translated "spirit" is *pneuma*, and properly signifies an angel, good or bad. A ghost, on the contrary—according to the usual acceptance of that word—is the disembodied spirit of a dead man. The terror manifested by the disciples at the sight of the risen Saviour when he appeared to them in the upper room spoken of in Luke 24:36-39, is accounted for in a satisfactory manner on the hypothesis that they thought an angel had manifested himself to them.

There is a passage, however (Mark 6:48-50), which the believers in the immortality of the soul frequently quote with some show of plausibility, to prove the existence of the spirit in a conscious condition after death. I shall therefore give a little space to the examination of that passage right here, since it has been a source of perplexity to very many who believe that the Bible teaches elsewhere that men are unconscious in death. That the account in Mark 6:48-50 indicates that the disciples on the occasion in question thought that they had seen a "ghost," there can be but little doubt, since the original word, *phantasma*, translated "spirit" in the King James's version, signifies something of that nature. In the days of Christ the Jews were very superstitious generally, and believed that the disembodied spirits of dead men did come back to this earth. It is not impossible, therefore, that the disciples had formerly imbibed more or less fully this erroneous notion, as well as other false doctrines. Christ might have tried to disabuse their minds of such misconceptions, but that was a work that could not be accomplished in a day. When they saw the Lord walking upon the water, their old superstition revived for the moment, and they verily thought that he was a "ghost." They did not know how they could otherwise explain the mysterious appearance to them of one whom they had left some hours before on the distant land. Indeed, when they saw Christ walking on the sea, even though they had never before believed the current stories about hobgoblins, or ghosts, it would not have been surprising if they had shown a disposition to become converts to the popular superstition out of which these stories had grown.

The question for us to decide is this: *Did they really see a "ghost?"* If they did, then there are such things as "ghosts." If they did not, then the passage before us proves nothing one way or the other on the question of the existence of departed spirits. I said that the case in hand proved nothing in regard to the existence of departed spirits; but perhaps I should have said that it made against such a theory; since the instance before us—though apparently furnishing positive testimony to the existence of such spirits, really did nothing of the kind, as the whole phenomenon was ultimately explained in such a way as to show that the supposed spirit was a substantial being, thus rendering it probable that other appearances of like character and equally incomprehensible, could all be explained were the facts fully understood.

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.

LUKE 15:10.

BY MARY E. INMAN.

THERE is great joy in heaven to-night;
For a sinner has turned from his evil way,
With repentant heart has commenced to pray,
And the angels rejoice to-night.

Oh, let us rejoice and be glad,
O'er the straying one we have sought to win,
O'er the erring one turned from the paths of sin,—
Let us rejoice and be glad.

There are other wandering ones
Lost in the darkness, far from the day,
Then let us seek and save if we may
The precious straying ones.

By and by it will be too late;
The work of redemption will end at last,
The offer of mercy will then be past:
Let us work ere it be too late.

SWITZERLAND AND ITALY.

I HAVE of late had precious seasons with the churches at Bâle, Bienne, and Tramelan, of which others have spoken; have also enjoyed sweet counsel with my brother and Bro. Whitney, and have aided in preparing matter for Bible-readings, besides keeping up an important and extensive correspondence with young converts and young churches and with persons investigating the truth.

Good news comes from Bro. Adèmar Vuilleumier, who is doing missionary work in the Valley of Piedmont, Italy; also from Bro. Biglia, who is having success in the field in which I left him, in Southern Italy. He reports that several have decided to obey the truth in Bari, that one person has commenced keeping the Sabbath at Frani, where he has given lectures, and that he is now having a good time at Barletta.

Dec. 26.

D. T. BOURDEAU.

NORTH PACIFIC CONFERENCE.

BEAVERTON AND EAST PORTLAND.—Since returning from the General Conference, I have spent some time in giving instruction in the colporteur and canvassing work, in which Bro. W. C. Ward rendered valuable aid. A good interest is manifest, and several are now actively engaged in the blessed work.

A good interest was manifested in the meeting held at Beaverton, and the church are generally of good courage. Some have recently been converted to the faith at East Portland. The quarterly meeting was an interesting occasion. Bro. Wm. Potter was here, and assisted in the meetings. Besides our English divisions, we have a German class in our Sabbath-school. Our new church, built a year ago last fall, is already too small, and the workmen are now engaged in enlarging it. The work is moving forward in this Conference. We feel like thanking God and taking courage.

CHAS. L. BOYD.

MICHIGAN.

HILLSDALE.—The quarterly meeting for Dist. No. 1, was held here according to appointment Jan. 10, 11. Friday evening we listened to a discourse from Bro. L. G. Moore on the evidences of our faith. Sabbath morning Sr. J. A. Owen spoke, after which a social meeting was held. Met again at 5 o'clock and listened to the earnest appeals of Brn. Sisley and Miller on the necessity of trying to do something to save our friends and neighbors from impending doom. Discourse in the evening. Sunday we assembled at 10 A. M., and held meetings all day, with only intermission for dinner. The reporting system was considered at some length, and the importance of it felt.

The Hillsdale Tract Society was disbanded, and a new one organized with prospects of better days. Sr. Owen closed the session with a telling discourse on the practical points of our faith. We feel that the quarterly meeting has been a great blessing to us who were present, and a great loss to those who neglected to attend. May God help us to be faithful in the future in all things.

C. J. LAMSON.

MINNESOTA.

WALNUT LAKE, FARIBAULT Co.—Came to this place Dec. 27, and finding an interest to hear the truth, I began to hold meetings. Have held eight in all. The house has been full every night, and the Lord has given freedom in the presentation of his word. Last evening I asked all who wanted to obey the truth and have a home in the kingdom of God to rise up. Four arose. I thank God that his blessing has rested upon the work here, and that some have a mind to obey the commandments. I am of good courage, and hope to be remembered in the prayers of God's people.

C. M. CHAFFEE.

EAGLE BEND AND CLARISSA.—We stayed over two Sabbaths with the little company at Eagle Bend, where Bro. Collins had been holding meetings. The Lord came very near to us, and the brethren seemed much encouraged. Others took a stand to keep the Sabbath, among whom was the postmaster, who resigned his office, and closed up his store on the Sabbath. Twelve signed the covenant to keep the commandments of God, and others will do so soon.

We are now at Clarissa holding meetings. The interest is good. Some have already asked us if God will condemn them for opposing the truth, seeing that they did it ignorantly. We hope for a good work here.

We are trying to humble ourselves before God, confess our sins, and put them away, that God can use us in his great work.

Later.—We have been holding meetings here for about two weeks. Seven have commenced to keep the Sabbath, and others are interested. Hope for a strong church here. Pray for us.

Jan. 17.

GEO. M. DIMMICK.

H. HEWITT.

GARDEN CITY AND VERNON CENTER.—After our State meeting at Minneapolis I spent a short time with the friends at these places. Found all of good courage in the Lord. At Garden City I held a few Bible-readings, also posted the librarian's books, and endeavored to give some instructions in keeping the same. At Vernon Center I held meetings each evening, spending the day in visiting. Sold \$3.00 worth of books, and obtained one new subscription for the REVIEW. Three new members joined the Garden City Tract Society, making a society now of twelve members. We tried to set before these brethren the necessity of returning to the Lord the tithe, and I believe, if they are faithful in so doing, God will bless them. A leader was appointed, and weekly prayer-meetings will be held. As I now leave this part of the State for another field of labor, I earnestly pray that God will be near these brethren and sisters at Garden City and Vernon Center. I know he will be, if they walk in the light that he has permitted to shine upon their pathway. I feel of good courage in the work, and desire to be remembered at a throne of grace.

W. B. WHITE.

INDIANA.

AMONG THE CHURCHES.—Although I have not reported since General Conference, I have been busy in the cause nearly all the time. I have labored at Ligonier, Wolf Lake, New London, Noblesville, Mechanicsburg, and Forest Chapel. At the last place I found quite a number interested in the truth who have not yet obeyed. Our friends there are circulating reading matter, which is having its effect on the minds of those receiving it.

WM. COVERT.

THORNTOWN.—Held meetings with this church Sabbath and first-day, Dec. 27, 28. It was truly a privilege to meet with this church, as I had not visited the friends here for several months. Found all living out the truth, and seeming to be growing in grace. Although it rained almost constantly during the time I was there, yet nearly all turned out, and we enjoyed some good meetings. The ordinances were celebrated, and we enjoyed a most excellent social meeting. Truly the Lord blessed.

Those not of our faith attended well, considering the inclement weather. One united with the church. Several who had become interested through reading, listened with marked attention.

This church has suffered by several families moving to different parts of the Conference. This, however, does not discourage them; for they propose to maintain Sabbath meetings and Sabbath-school. We hope and believe that those who have removed to new fields where the truth is unknown, may, by living out the same, and by missionary work, create such an interest in the truth that some dear souls may embrace it. May the Lord aid us to do all we can to spread the precious truth, which will result, through the blessing of God, in the salvation of souls.

S. H. LANE.

DAKOTA.

MILLTOWN, JAN. 5.—I arrived in this Territory Dec. 26. Met Bro. Holser, and went with him to Brotherfield, where we held quarterly meeting Sabbath and Sunday. Our English church at Parker met with us there. Left them in full union. Our tithe is already double what it was last year. Five joined the tract society. There is some hope of new ones.

From here four of us started with a sleigh for Milltown, forty miles distant. The weather was so severe, and the roads so blocked with snow, that it took us three days to come here. We had good meetings Friday, Sabbath, and Sunday. Five new members joined the church. Three of these I baptized, cutting the ice to do so. Two of them first accepted the truth in Russia through reading. Seven members joined the tract society, and the tithe and tract work show an increase in the interest. This church has been steadily growing, until it now numbers over forty members, and not a single one has turned back since its organization. We learn from Russia that there are now five families in one place in full harmony with our views, besides others in other places. The truth seems to be spreading all through Southern Russia as tracts and papers are sent. We have received quite a number of interesting letters from Russia, and calls for labor. I feel grateful to God for the prosperity of the German cause, and hope to be remembered in the prayers of God's people.

R. CONRAD.

OHIO.

LA GRANGE, LORAIN Co., JAN. 13.—Since my last report I visited the most of the churches in my district (No. 3) in the interest of the missionary work. Had some very interesting meetings. The members generally were encouraged, and promised to work with greater earnestness than they have in the past. As soon as possible three will commence canvassing for "Thoughts" and "Sunshine." I hope in the near future to see every member in this district become a true missionary worker in the Master's vineyard. I also helped Bro. Stone in closing up a series of meetings at Belden, five miles from here, after which we came to this place, and commenced meetings Jan. 2. The interest here is good, and we hope that a good work may be accomplished. Brethren, pray for us.

O. J. MASON.

SPRINGFIELD, YELLOW SPRINGS, AND NEW ANTIOCH.—I held one meeting with the church at Springfield, which I find alive to the missionary work. Bro. Anglebarger has done a good work here. The interest has been such that he has not felt clear in leaving it up to the present. He now expects to go to Cleveland by the first of February to begin the work in that city.

I labored with the church at Yellow Springs about ten days, with good results. Some had been in doubt for years concerning the testimonies and other points of faith, which had been a source of weakness and a hindrance to the prosperity of the cause. As the straight testimony was given new light dawned upon the minds of some, and confessions were made. On one occasion all present confessed their sins one to another in brokenness of heart and contrition of soul. The sweet Spirit of God witnessed to the act, while light beamed from every countenance, and sweet joy filled our hearts. If the vows made and recorded there are faithfully kept, God will work for this church. Jan. 6-12 I spent with the church at New Antioch, laboring hard both day and night. The outside interest was good, the church being filled each evening with attentive listeners; but

our principal labor was for our own brethren. Light came into the minds of some who had not seen the importance the Bible attaches to the health reform, spiritual gifts, and other important points of faith and practice. We enjoyed our visit with this dear people very much, and left them much strengthened and encouraged.

R. A. UNDERWOOD.

MISSOURI AND ARKANSAS.

AMONG THE CHURCHES.—Dec. 26-28, I was with the church at Nevada, Mo. This company has been very much reduced by removals. The weather was unfavorable, and our audiences small, but our trust good was accomplished. Those who attended were much encouraged, and two, a Disciple preacher and his wife, were added to the church.

Dec. 29, I filled my appointment at Springfield. This is the largest city in Southern Missouri, and a good field for missionary labor. Some eight or ten Sabbath-keepers have moved to this place, and would like to see the work go forward. I spent three days in Christian Co., where I preached three sermons, which were received with much interest. One signed the covenant, and was baptized.

Jan. 2, I arrived at Springdale, Ark. Found a goodly number keeping the Sabbath, most of whom with the exception of those that have moved here from other places, came out last summer under the labors of Bro. D. A. Wellman and J. W. Scofield. My labor thus far has been for the upbuilding of the cause by teaching practical duties and presenting the particular points of our faith, such as the testimonies of the Spirit, health reform, tithing, etc. I have held two business meetings, and completed a church organization with a membership of thirty-nine, five having been received since I came. We expect others to unite with us soon. An elder and two deacons were elected and ordained, and church clerk was appointed. All seem anxious to learn and do their duty. The brethren had the foundation laid and most of the lumber on the ground for a church 26x40. We now have the frame up, and with a few days of favorable weather will soon get it inclosed. With the faithful living and co-operation of the scattered Sabbath-keepers in Arkansas, and the blessing of God to attend to I shall expect to see the light of present truth shining upon the hearts of the children of men in this southern field.

J. G. WOOD.

Jan. 14.

KENTUCKY.

LEXINGTON.—I have just spent one week in this place, looking after the interests of the cause, and trying to make arrangements to circulate reading matter here until a series of meetings can be held. The results of my efforts are as follows: Two librarians of public reading-rooms have been visited. After explaining our work and faith, they were willing and anxious to have our reading matter sent them both. The lady attending one of them said her uncle was very much interested in prophecy. I visited him at his store, explaining our faith and work. He subscribed for the *Signs* for one year and invited me home to dine. I was there informed of a professor in the school who was also interested in prophecy. I visited him, and after similar conversation sold him "Thoughts." The gentleman is a teacher of the languages, and I should take him to be a Christian and seek after truth. After furnishing the libraries, and visiting some, I spent some time in looking for place to pitch the tent. I was directed to a park in the center of the city, surrounded by the popular churches; but I did not think it could be obtained. The owner is the editor of the *Gazette*. I called upon him, making known my errand, and explaining our work, etc. He said he thought more sensible to take the decalogue as it read than to try to apply Sunday to it, as did other denominations. He then kindly gave us permission to use the park free of charge.

These are some of the points of interest. Before Lexington can be entered with a tent, missionary work must be done, and means must be raised to meet expenses. I do firmly believe that men of intellect and means can be reached with the truth when proper effort is put forth. What we need is that more shall fit themselves to act as colporters, such as we have in Hopkinsville. I think we have a plan by which to introduce

truth into Lexington. Brethren, prepare to support these laborers with means, provisions, and such things as they will need. The way is opened before us. Shall we embrace the opportunity?

G. G. RUPERT.

NEW YORK.

AFTER our general meeting at Rome, I attended the Sabbath meeting at Syracuse, Dec. 13. The enemy is working hard to hinder the progress of the work in that city. During, and immediately preceding, the holiday season, the minds of the people were diverted to a large degree from the truth to amusements, pleasure-seeking, and many other things, thus making it somewhat difficult to accomplish anything till after the first of January. The church and the workers have an important work committed to them in that city to follow up the interest awakened by our excellent camp-meeting, and to sow the seeds of truth where none have yet reached.

Dec. 20, 21, I visited and held meetings with the Sabbath-keepers at Lincklaen Center, Chenango Co. Having been deprived of the use of the house of worship they formerly occupied, they have recently erected a plain but neat and comfortable one for themselves. This was dedicated last Thanksgiving day; and although the weather was very cold, we met with a warm and cordial reception, and had good freedom in presenting the truth and work of God for these last days. The friends seemed encouraged and strengthened. I sold several copies of "Great Controversy," Vol. IV., took orders for our periodicals, and received pledges of means to advance the cause to the amount of over \$100.

Dec. 27, 28, I attended the church quarterly meeting at Brookfield. Bro. Ira Abbey, who for sometime has been under discouragement, and that after many years of faithful labor and sacrifice in the cause of God, has for two or three years been gathering hope, courage, and strength to again take his place among us. He was present with us, and aided much by his counsel and testimony. Last fall he came into connection with the church again, and has for some time borne an encouraging and cheering testimony in our general meetings at New York, as well as in his home church. As seemed to be the unanimous judgment of the brethren, he was elected elder of the church; and we believe that with the blessing of God the church will rise to greater usefulness and more earnest work for the Master.

Jan. 3, 4, I was with the Chester church in their quarterly meeting. The attendance was hindered somewhat by bad roads; but we enjoyed precious, and we believe a very profitable, season with that church. All seemed encouraged, and a spirit of labor was manifested, which really cheered my heart. The present officers of the church were re-elected with entire unanimity of feeling; and if all labor as the Lord requires, the work will prosper in Warren Co. The vigilant missionary work was inaugurated, a poor fund started, and the interests of the cause and truth for our people were placed before them with cheering results.

M. H. BROWN.

THE STATE QUARTERLY MEETING AT GREENVILLE.

THIS meeting was rather slimly attended for several reasons. The weather was very cold and disagreeable; and the notice was too short, because it came the week the REVIEW was not issued; and some who should have been there failed to feel that interest in the meeting which its importance required. Still, quite a goodly number of directors of the State were present; and plans were laid which we trust will result in the advancement of the cause in this Conference. Sabbath and Sunday were spent in religious exercises, the writer speaking three times, Elds. Van Horn, Kenyon, and Miller also taking part in preaching.

The Greenville church have been repairing the meeting-house in the village, which is now quite a comfortable and creditable one. Eld. Van Horn gave a dedication discourse Sunday forenoon. There was not a large attendance from the town, outside of our own people. A Sabbath-school meeting was also held on Sunday, which was a season of interest. Monday was spent in the tract and missionary work.

The special effort of the meeting was to arouse and stir up our own people to greater engagedness in the work of God. This we conceive to be the great demand at the present time. We must have earnest, thorough consecration to the work which God has committed to our hands. The light must be shed in all directions throughout the world. The truth must be proclaimed in thunder tones to warn the sleeping churches and the wicked world of the fearful scenes before them. We have no time to rest down in ease and passing comfort; but we must be zealous laborers for God. We are glad to see a few taking hold here in Michigan, and devoting themselves wholly to the missionary labor. Some of these were present, and their remarks touched a responsive chord in many hearts. God will bless greatly those who give their hearts unreservedly to the work which he has trusted to their hands. For these we have no fear; while those who take an easy course, looking for their own comfort and enjoyment, will surely lose the blessing from their hearts, and eternal life at last.

If God sent out Noah to warn the world of a coming flood, and Jonah to proclaim a solemn message to wicked Nineveh, and John the Baptist to speak in thunder tones to the sleepy Jewish church, will he not expect us, when the great day of God is right upon us, to manifest a corresponding interest? Our work is of vastly greater magnitude than was theirs. But do we show that earnest interest which we should? Here, we feel, is our great danger. How to arouse our people in Michigan generally, is the great and important theme we should consider. We trust this meeting has done something to accomplish this object. The points considered in the missionary meeting Monday were the general canvassing and colporteur work; the great need of laborers to engage in it; the importance of extending our city missions to all the large places in the State,—Detroit, Grand Rapids, Saginaw, and many other cities; the importance of the *Signs* canvass, and extending the circulation of the REVIEW, *Good Health*, etc.; and the holding of general meetings in different parts of the State. These were all considered at length, and efforts will be made to carry out the plans suggested. May God help us to look after all these important objects.

G. I. B.

NEW ENGLAND.

SOUTH LANCASTER, ETC.—The late meeting at South Lancaster was one of deep interest. As it was held at the close of the fall term of the Academy, and continued until the commencement of the present term, not only the old students were present, but many who came to attend the winter term. Brethren were also here from Maine and Vermont, so that a good representation was present from the six New England States. Eld. Canright from the West; Elds. Hutchins, Burrill, Peebles, and Pierce, from Vermont; Elds. Goodrich and Hersum from Maine; and Eld. Robinson and the writer from Massachusetts, were the ministers present.

The religious meetings were good. Much feeling was manifested on the part of those who attended. The attendance was not large from the different Conferences, but a goodly number were present from Boston and Worcester who had become interested in the truth through the colporteur work performed in those cities. The interest increased in the meetings till the close, the last being held Tuesday night. Sixty came forward for prayers, and fifteen arose for baptism. The interest was such that it was thought best to continue the meetings over the next Sabbath.

We have never had a meeting of this Conference in which so much time was devoted to consultation and deliberation respecting future labor as at this. How to distribute our ministerial force to the best advantage at the present time, was a question of much importance and no little perplexity. It was thought advisable for Eld. Burrill to go to Maine, to help the cause in that State, accompanied by some brother to assist in the work. During the last of June or in July, they will hold a camp-meeting in Aroostook County, which Eld. Goodrich will attend. During the intervening time Eld. Burrill will visit as many as possible in Maine, and labor for the encouragement of the brethren. It was also thought best that Eld. Webber should labor in Vermont, and that Eld. Goodrich should labor in connection with Eld. Canright until my

return from New Orleans. It was hoped that Eld. Canright might remain in the East so as to attend the camp-meeting in Maine in the early part of the summer.

All seemed to realize that the end is near, and that some decided action should be taken to bring our brethren to realize it, and to prepare for the great work which the Lord would accomplish in a short time. On Sunday a tract and missionary meeting was held. The reports read showed that a larger amount of work has been accomplished by the New England Society during the past three months than ever before in the same length of time. Personal experiences were related, and important resolutions were passed relating to the work, especially with reference to the school. A strong feeling was manifested in favor of the combined offer on "Sunshine at Home" and the *Signs of the Times*, and of carrying forward the missionary work with greater earnestness.

On Wednesday the winter term of the Academy began, and the remarks made by the ministers present at the opening exercises were very encouraging. These remarks were of a character to show the importance of always being on the right side, and of having a special interest to carry out what we believe to be right, also that our success depends upon our courage and faith in what we do. A sailor while engaged in calking a vessel, slipped and fell into the water. While falling he cried out, "I am drowned, I am drowned" and sure enough he was drowned, although the depth of the water was not sufficient to cover him had he stood upright. So with the student; if he has a hard problem, and says "It's of no use, I can't," he will fail; but if he says "I can and I will," he will be successful. The necessity of an education was illustrated by the fact that it is much easier to work with sharp tools than dull ones. Those who have the advantages afforded by the Academy should make the most of them, learn all they can, and do the best they can, so that when they go out they may be able to accomplish the greatest amount of good possible. Many other apt illustrations were made to show not only the importance of educating the mind, but of bearing one another's burdens, suffering for one another, if necessary, and so in this manner learn to cultivate the spirit of Christ who died for us.

Our brethren and friends left the place much encouraged, believing that the time has come for something more to be accomplished than we have previously seen. A large map of Australia was presented to show the relation of this country to other nations, and that when this field is entered, with the adjoining countries, the influence of one S. D. A. mission will lap over upon that of another the world around. The meeting was an encouraging one, and we hope the future will prove that it was a very profitable one.

Sabbath and Sunday, Jan. 17 and 18, Eld. Canright remained in the place, and the meetings were continued. On Sunday twenty-three were baptized, all students but one. This includes all the students boarding at the Home, with the exception of three, who had not previously made a public profession of religion. Of these three, two had expressed a determination to serve God, but had returned home previous to the baptism. The school opens this term with brighter prospects than ever before. The membership is increased to about seventy-five. With the exception of three or four, all the old students remain the present term. The religious interest throughout is excellent, and the most perfect harmony exists among all connected with the school. Eld. Burrill spent the Sabbath in Boston, and Eld. Goodrich in Worcester. Of these meetings we hear very encouraging reports, both with respect to persons' taking their stand to keep all of God's commandments, and in regard to advance moves being made in the work by our older brethren and sisters.

S. N. HASKELL.

—Plunge in the busy current, stem
The tide of errors ye condemn,
And fill life's active uses;
Begin, reform yourselves, and live
To prove that honesty may thrive
Unaided by abuses.

—The noblest motive will make the noblest act, and build the noblest character, and that act is the one that looks with reverent love up into the face of God.

News of the Week.

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

FOR THE WEEK ENDING JAN. 24, 1885.

DOMESTIC.

—Harvard College is worth \$4,800,000.

—A bill for the extermination of English sparrows is being considered by the Michigan Legislature.

—Exports, exclusive of specie, from the port of New York for the week ended Tuesday were \$7,669,000.

—Heavy snow has fallen in Eastern and Central Texas, and stock are suffering from the unusual cold weather.

—Business failures for the week number 386, against 445 last week, and 310 for the corresponding period of 1884.

—Mother Superior Theresa (a niece of Mr. Blaine), of the Catholic convent at Wilkesbarre, Pa., died Wednesday.

—One thousand cases of measles are reported in New Bedford, Mass., an average of about one case to every twenty-five persons.

—The city limits of St. Paul will be extended westward to the limits of Minneapolis, adding about 8,000 to the population.

—A little girl at Wind Gap, Pa., has ears that are bent forward and grown fast to the face. She is bright and her hearing is very acute.

—All the oatmeal mills in the United States, except four on the Pacific coast, have signed an agreement consenting to enter a pool to raise the price of the article.

—A bill has been introduced in the lower house of the Missouri Legislature requiring that telegraph and telephone wires shall be laid underground in all first-class cities of the State.

—A vein of gold-bearing quartz 1,500 feet broad and nine miles long was found Monday in the Cohutah Mountain, Georgia. The vein is said to be worth \$20,000,000.

—Donation parties are in order in Michigan, to enable the Governor to make both ends meet. His salary is only \$1,000 a year, while his secretary gorges and fattens on \$1,600 a year.

—Monday the rate war between steamer and railway companies reduced the fare from Hamburg to Chicago to \$10. This rate, less the agent's commission, would be \$7 for 4,000 miles of travel.

—The largest mat in the world covers the circus ring of the Covent Garden Theater. It is made of unbleached cocoanut fiber, and has a soft pile four inches thick. Its weight is more than two tons.

—A New York chocolate manufacturer says the use of chocolate in confectionery is becoming very extensive in this country. Last year he manufactured 1,500,000 pounds, and used a ton of sugar a day.

—John Cowdron, a tramp, died in the infirmary at Springfield, Ohio, last Sunday, and a doctor has taken off the skin, which is decorated with a series of remarkable etchings, tattooed in colors, to preserve as a curiosity.

—A natural gas explosion Monday morning at Sharpsburg, Pa., seriously injured one man and partially wrecked some buildings. The explosion started a fire in the Vesuvius Iron Works, resulting in damages of \$15,000.

—The clearing House exchanges last week—\$776,599,269—are \$2,113,063 greater than for the preceding week. When compared with the corresponding period a year ago, however, there is a falling off equaling 27.9 per cent.

—An immense ice-gorge in the Susquehanna caused the flooding of the lower section of Port Deposit, Md., Friday afternoon, the rapid rise of the tide causing great excitement. Citizens removed their effects hastily, and there were some narrow escapes.

—United States Senators were elected Tuesday as follows: William M. Evarts, Republican, New York; Jonathan Chase, Republican, Rhode Island; O. H. Platt, Republican, Connecticut; J. Donald Cameron, Republican, Pennsylvania; Daniel W. Voorhees, Democrat, Indiana.

—Much damage was caused at Wheeling, W. Va., by a severe rain and wind storm. At Buffalo telegraph wires were blown down. The railway depot at Lockport, N. Y., was demolished. Ten miles of telegraph poles in the vicinity of Cincinnati were destroyed. From numerous points in the East severe damage is reported.

—According to the annual report of the Secretary of the American Colonization Society eighty-one persons were sent to Liberia from the United States the past

year, and the total number sent from the United States in the sixty-four years in which the colony has been established is 15,776.

—A California church, one of the largest in the State, is built entirely of timber from one redwood tree, and the surplus was sufficient for 60,000 shingles.

—At 4:25 o'clock Sunday morning a detached ward of the Eastern Illinois Hospital for the Insane at Kankakee was totally destroyed by fire. Seventeen patients are missing, and up to 5 o'clock last evening thirteen bodies had been taken from the ruins, burned beyond recognition. All of the patients were infirm or incurable, and many were rescued only by being dragged from the burning building and held.

—A Russian Jew and a colored fireman died last Sunday at St. Louis, the cause assigned for the first man's death being "native cholera," and of the negro, "choleric-diarrhoea." A sensational story was published Wednesday that the men died of Asiatic cholera, but not much interest attaches, save that the authorities seem anxious to determine how long the Russian had been in this country, and whence he came.

FOREIGN.

—Germany has 200,000 tramps, according to recent reports.

—Severe snow-storms prevail in Malaga, destroying the sugar-cane crop, and severely damaging the orange and olive groves.

—The skin of Campi, the Paris murderer, has been tanned, and will be used in binding the books and documents relating to his crime which were published.

—The canal which Germany intends to construct to unite the North and Baltic Seas is to be large enough to admit the largest war vessels passing through it. It is estimated that the work will be completed in five years.

—A battle recently occurred in Egypt between English troops under Gen. Stewart and the forces of the Mahdi, in which the former lost sixty-five, and the latter about 1,600 killed and wounded. The rebels were driven from the field, leaving the wells of Abu-Kelea in the possession of the English.

—Reports of the fearful avalanches in the Piedmontese Alps continue to be received. The soldiers are compelled to use force to prevent people entering the dangerous valleys in search of relatives. Sixty-three persons were buried beneath the snow at Exilles. Twenty were rescued alive.

—An enormous snow-slide occurred last week in the mountainous province of Corinthia, in Austria, which buried in an instant the portion of Klagenfurt which lies under the Alpine foot-hills. On the upper slope it was found that many habitations had been utterly swept away. Twenty-five corpses were found, many of them stripped of clothing and horribly mangled. Terrible accounts of the loss of life continue to come in.

RELIGIOUS INTELLIGENCE.

—The Mohammedans have ninety-nine names for God, but among them all they have not "Our Father."

—The Presbyterian Board of Foreign missions have decided to purchase a boat for missionary service on the rivers of West Africa, the cost and equipment of which will be about \$5,000.

—The revision of the English version of the Old Testament, after fourteen years of labor, is now completed, and will be published next spring by the University presses of Oxford and Cambridge in several editions.

—The American Bible Society has sent a stock of Bibles, printed in all languages, to the New Orleans Exposition, to be placed on sale. This is in view of affording South American visitors a chance to buy Bibles printed in their respective languages.

—A young man who scoffed at the conversion of a number of people in a revival at Hartford City, Ind., Monday night, was struck down by some unseen force, and lay as dead for four hours.

—In 1800, Romanists constituted one-third of the population of Great Britain and Ireland; in 1884, less than one-seventh. In the English-speaking countries of the world there are 11,000,000 Roman Catholics and 88,000,000 Protestants.

—Missionaries are not yet allowed in Corea; but as physician to the legation, Dr. Allen is not molested in preparing the way for their coming. There are 20,000 Roman Catholic converts in the country.

—At the Central church in Chicago, Dec. 18, Prof. Swing took for his subject, "The End of Controversy," asserting that religious controversy was nearly at an end, because of the tolerance of opinions, and that the real usefulness of the church had begun.

—Angus M. Cannon, brother of George Q. Cannon, was arrested at Salt Lake City, Tuesday, for bigamy. Editor Penrose, of the *Deseret News*, organ of the Mormon church, is also wanted on a similar charge, but cannot be found.

—A secret, important to those who wish to address the pope, and also make sure that their letters actually reach him, has just been divulged. In order to attain their object, they must enclose their communication in three separate envelopes, each one sealed and addressed. It appears that the Court Chamberlain at liberty to open the first two envelopes, but under pain of excommunication, not the third, which must hand to His Holiness in person.—*Michigan Christian Herald*.

Obituary Notices.

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

EGBERT.—Died at Dunlap, Harrison Co., Iowa, Oct. 13, 1883, Ralph, youngest son of George and Ann D. Egbert, aged 3 months and 9 days. The parents feel that they have sustained a great loss, but look forward to the time when the children shall come again from the land of the enemy. The funeral services were conducted by Eld. Nye, Methodist.

THOMAS H. JEYS.

LORD.—Died at Sand Lake, Mich., Dec. 27, 1884, of lingering consumption, Lovica Lord, in the 86th year of her age. Grandmother was born in the State of Vermont. After her husband's death, she came to Michigan with her youngest son, with whom she lived at the time of her death. About three years ago Sabbath was brought to her notice, which she readily accepted. Grandmother had been a great sufferer many years; but she never complained. Conscious to the last, she died rejoicing in the Lord, her last words being, as she clasped her hands, "My heavenly Father, Tenderly and lovingly we laid her away, knowing that if faithful, we shall meet her in the first resurrection." Remarks by Eld. Harrington (Congregationalist) from the text of her own choosing, "Blessed are the dead which die in the Lord."

ELLENA BUSHELL.

ATCHINSON.—Died of congestion, in Jonesboro, Ind. Nov. 6, 1884, Mrs. Elizabeth J. Atchinson, aged 71 years, 1 month, and 13 days. Sr. Atchinson made profession of religion in early life, connecting herself with the Disciple church. Her entire life was that of a devoted Christian. She was meek, quiet, and retiring in her disposition, and her presence indicated connection with Heaven. Her life was filled with much sorrow, yet it only seemed to drive her nearer her Master. Two years ago, while the tent was at Jonesboro, Sr. Atchinson embraced the truths of the third angel's message with all her heart, and adhered to them faithfully until death. She was faithful in church duties, and her death is deeply lamented. Two sons, young men, with many warm friends mourn her loss. "Asleep in Jesus," she was laid away on the morn of the first resurrection. Funeral sermon by the writer, Jan. 4, from 2 Sam. 14:14.

J. P. HENDERSON.

BREMNER.—Died of diphtheria, at Silver Creek, Neb., Dec. 16, 1884, Marion G., youngest daughter of Geo. F. and M. J. Bremner, aged 1 year, 10 months and 25 days. We mourn, but would not murmur for we hope to see her in the resurrection.

Died also of diphtheria, Jan. 1, 1885, their youngest son, W. Earnest, aged 4 years, 1 month, and 10 days. Oh! how cruel is death; but how sweet the promise that if we are faithful we shall see the dear little ones safe in the kingdom of God! Bro. and Sister Bremner first heard present truth nearly three years ago, when they accepted it, and have since been trying to bring up their children in the fear of the Lord. May the Spirit of God comfort their hearts, and keep them faithful till the Life-giver comes and calls the little ones forth; then may they all have a crown of life.

GEO. L. DIEFENBACH.

HOLLEY.—Died of consumption at Curtis Corners, R. I., Oct. 22, 1884, Sr. Mary L., wife of Bro. E. Holly, in the 40th year of her age. Her first profession of religion was at the age of fourteen, when she joined the Baptist church. In 1867 she became interested in the views held by S. D. Adventists, and soon after, with her husband, she united with the body. In the spring of 1881 she was stricken down with pneumonia, from which she partially recovered. In February, 1884, she was again prostrated, and gradually failed till death relieved her from suffering. A few days before she died, she called her husband and children to her bedside and gave them words of admonition and counsel; also her parents, and brothers and sisters. She then requested them to sing "Jesus, Lover of my Soul," in which she joined with the strength of her youth. A husband, two sons, and three daughters, besides a large circle of relatives and friends, mourn their loss.

An instructive and comforting discourse from Rev. 14:13, was given by Eld. D. A. Robinson. Remarks by Eld. Geo. Wheeler, Free-will Baptist, and Eld. E. Piper, Baptist.

J. C. T.

ARKER.—Died of consumption, Dec. 31, 1884, at Como, Ind., Ora, daughter of Thornton and Flavella Arker, aged 14 years, 4 months, and 9 days. Sr. Ora was baptized by the writer about three weeks before death, having kept the Sabbath with her mother more than a year. She was a faithful Sabbath-school worker as long as she was able to attend. She manifested great patience in her affliction, and we confidently believe that she sleeps in Jesus. Her parents and brothers bear their deep sorrow with the Christian's hope of meeting her again when Jesus comes. Words of comfort were spoken from 1 Pet. 5:6, 7.

WM. COVERT.

KIMBALL.—Died at Afton, Wis., Jan. 8, 1885, Ruth Kimball, aged 77 years. She retired as well as usual, was suddenly taken ill during the night, and died a few moments. Sr. Kimball embraced religion in her life, joining the Freewill Baptist church; but after moving to Afton, there being no church of that denomination there, she joined the Methodist church, where she remained until the summer of 1882, when she repented the truth. She was a faithful, earnest Christian, and will be greatly missed by the little company at Afton. Funeral services conducted by the writer.

H. W. DECKER.

BATCHELDER.—Died in the triumphs of faith in Jackson, Jo Daviess Co., Ill., Dec. 31, 1884, Mrs. C. Batchelder, wife of Wm. Batchelder, aged 49 years, 1 month, and 12 days. A husband, and five children mourn her loss, yet not without hope; for she was remarkable for her patience and other Christian graces. Funeral services by Rev. W. Caton, of the Angelical Association, from Phil. 1:23, 24.

W. C.

HENDRICK.—Died at Vergennes, Mich., Jan. 1, 1885, of paralysis, Mary B. Hendrick, aged 82 years, 18 days. Two weeks before her death she was taken with the disease of which she died, and for several days was a great sufferer; but at last she passed peacefully to rest, saying, "All is well." Sixty years ago she gave her heart to God, uniting with the Christian church. She was among the first to espouse the Advent faith, with many others bearing disappointment of 1844. Nearly seven years ago began investigating the Sabbath message, which culminated in her uniting with the Seventh-day Adventist church of Vergennes, of which she remained a member until the church was disbanded in 1882. Five sons and daughters are left to mourn, but not without hope. "Mindful of others, we shall miss her words of counsel in days of adversity, and her smiling face from our family circle. Trusting in God she died as she had lived, a Christian. Words of comfort were spoken by J. Jones (Congregationalist), from 2 Tim. 4:7, 8.

D. M. HENDRICK.

(Western New York papers please copy.)

COMBS.—Died of consumption, in Eureka, Kan., of an illness of 1 year and 7 months, my wife, Mary Combs, in the 30th year of her age. She embraced the truth nine years ago, and lived out all the life she had. She was quite anxious to be healed, she might be with her two children, one nine and six years old, to watch over them during the precious times of the last days; but when she saw she could not recover she was reconciled, trusting the Lord to take care of her children.

ALFRED S. COMBS.

POWERS.—Died of dropsy, at Silver Hill, St. Lawrence Co., N. Y., Jan. 5, 1885, Mary Powers, wife of J. Powers, aged 47 years. Sr. P. was a firm believer in the truths of the third angel's message. She slept in bright hope of a future eternal life. A husband and two children are left to mourn their loss. Course by the writer from 2 Samuel 14:14.

H. H. WILCOX.

WILEY.—Died of typhoid fever, Nov. 11, 1884, near Ma, Monona Co., Ia., Clay Tennyson, eldest son of William H. and Laura A. Wiley, aged 7 years, 11 months, and 11 days. Little Tenny was a good, obedient Christian boy, and during his long sickness he complained nor seemed peevish, but was patient and cheerful, and often requested his parents to read to him from the Bible, which he loved dearly. His favorite hymn, "On Jordan's Stormy Banks I Stand," was often sung at his request. Sermon from Rev. G. W. BIRD.

G. W. BIRD.

ROACH.—Died Dec. 18, 1884, of membranous croup, May, daughter of J. J. and M. R. Roach, aged 18 years, 8 months, and 20 days. Little Lucy was a dear child from her birth. At first we looked upon her as a great burden; but she soon won a place in our hearts which will not be filled until she is restored to us by Him who hath life in himself. She had been standing beyond her years, and, as we verily believe, filled her earthly mission well. She was an example to show us how to suffer the will of God without murmuring or complaining. A kind neighbor read to her of comfort from 1 Cor. 15, and offered prayer, which we laid her away in the hope of being united to the soon-coming kingdom of our blessed Lord.

JOHN J. ROACH.

Appointments.

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

GENERAL meetings will be held in Michigan as follows:—
Hillsdale, Dist. 1, Feb. 6-9
Bancroft, " 10, " 13-16
Colfax, " 11, " 20-23
St. Charles, " 8, Feb. 27 to March 2
Ithaca, " 7, March 6-9
Memphis, " 9, " 13-16

The meetings in each place will commence on Friday evening at 7 P. M. and close Monday evening. These will be important meetings for the cause in Michigan. Subjects of the deepest interest will be considered. No true friend of the cause will let such opportunities as these pass without being present at the meeting in the district where he lives. This is the Lord's cause. It is rapidly rising, and all who would go through must keep pace with the message.

J. FARGO,
E. H. ROOT, } Mich. Conf. Com.
I. D. VAN HORN,

No providence preventing, meetings will be held in Iowa as follows:—

Adell, Feb. 14, 15
Knoxville, " 17, 18
Monroe, " 21, 22

We would request that Bro. H. Nicola attend these meetings, also that some one from Monroe meet us at Knoxville, and take us to that place. The meeting at Knoxville will commence Monday evening, and continue all day Tuesday and Wednesday. We shall be glad to meet at these meetings our brethren and sisters from neighboring churches.

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

TOPEKA, KAN., Feb. 14, 15. This will be a quarterly meeting, to commence on the evening of the 13th. Hope for a good attendance.

Bull City, Feb. 21, 22; meetings to commence Friday evening. Hope for a general attendance from Dist. No. 1, and as many others as can come. The wants of the cause will be considered.

J. H. COOK.

HAVING been instructed by the Conference Committee to labor with the church at Swan Lake, Dak., I will, the Lord willing, be there Jan. 30; the first meeting the same evening. Sabbath and Sunday, Feb. 7, 8, we will have a general meeting. We especially invite the brethren of the church at Sunny Side to attend. Let us seek the Lord for his blessing.

L. JOHNSON.

CHURCH quarterly meeting at Williamstown N. Y., Feb. 6-8.

M. H. BROWN.

No providence preventing, I will hold meetings at Mechanicsburg, Henry Co., Ind., Jan. 28 to Feb. 2. Hope to see a general turnout.

S. H. LANE.

LUCAS, Wis., Feb. 7, 8, at which time the new house of worship will be dedicated. Hope to see a general attendance of all our brethren in reach, as matters of importance will be taken up at that time. Meetings will begin Friday evening.

A. J. BREED.

MARTINSVILLE, Ill., Feb. 7, 8.

G. F. SHONK.

Publishers' Department.

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

THE address of J. E. Titus, is Springfield, Henry Co., Tenn.

Instead of 3 Lisbon Road, my address will now be 112 Shirley Road, Southampton, England. J. H. DURLAND.

WE shall be pleased to have any of the friends of the cause coming to Topeka, Kan., call on us at 53 Western Avenue. Our church is located at 35 Tyler Street, corner of Second. GEO. KNIGHT.

(Signs of the Times please copy.)

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.]

MILLER WANTED.—Any miller who understands running a small roller mill, and can give good recommendation as a miller, also as to character and standing among Seventh-day Adventists, might find it to his interest to correspond with Wm. M. Dail, Osawkee, Kan.

RECEIPTS.

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

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

Books Sent by Express.—Ida Gates, E. S. Miller, J. N. Watrous, E. W. Whitney, John F. Hanson, J. S. Osborn, R. B. Craig.

Books Sent by Freight.—W. A. Young, R. B. Craig, George A. King, Minn. T. and M. Society, Clara Wood Gibbs.

Cash Rec'd on Account.—College V. M. Soc per R. H. C. \$1.75, Ind. T. & M. Soc per W. A. Young \$7.50, Tex. T. & M. Soc per Carrie Mills 2.00, Ohio T. & M. Soc per Julia Jinks 12.75, Ohio T. & M. Soc per

M. E. Kingsbury 5.00, Mich. T. & M. Soc per Hattie House 302.47, Ill. T. & M. Soc per L. S. Campbell 53.80, Wis. T. & M. Soc per G. M. Paton 10.00, Mich. T. & M. Soc per Hattie House 188.96, Minn. T. & M. Soc per Mary Heileson 500.00.

General Conference.—N. Y. Conf \$44.76.

S. D. A. E. Soc.—Olive Russell \$17.00, J. B. Mathewson 10.00, Hannah Nelson 15.00, Horace Chase and wife 10.00, D. B. Dibble 10.00, Jane Coleman 5.00, James Wilson 10.00, Elbert V. Francisco 8.00.

Inter. T. & M. Soc.—John Francisco \$10.00, Isabella Francisco 10.00, Mrs. S. M. Giles 10.00.

Chicago Mission.—T. M. Steward \$20.00.

European Mission.—John Francisco \$15.00, Isabella Francisco 15.00, F. Squire 100.00, Edenville Christmas Tree 8.70, Flora H. Williams 1.00, C. A. Fox 40.00, S. L. Fox 40.00.

British Mission.—Alvah Crow \$85.00, F. Squire 100.00, John Francisco 15.00, Isabella Francisco 15.00, S. L. Fox 10.00.

Scandinavian Mission.—O. A. Gilbert \$2.00, Isabella Francisco 15.00, John Francisco 15.00.

Donations and Legacies.—Christmas Gift from Rockford church \$2.16.

Mich. General Fund.—Mary M. Wolcott \$10.00.

New Orleans Mission.—Clara E. Fairman \$5.00.

Australian Mission.—J. B. Sweet \$1.00, G. M. Paton 25.00.

WHO CHANGED THE SABBATH?

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

Address, REVIEW & HERALD, Battle Creek, Mich.

CHICAGO, BURLINGTON & QUINCY R. R.

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

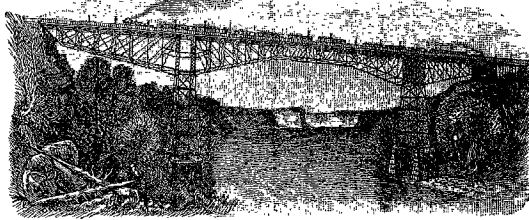
May 18, 1884.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
8.45 a.m.	Galesburg, Ottawa and Streator Express.	7.10 p.m.
10.00 a.m.	Freeport, Dubuque & Sioux City Express.	2.50 p.m.
4.45 p.m.	Amboy, Rock Falls, Sterling Express.	11.20 a.m.
12.01 p.m.	Kansas City & Denver Express.	2.10 p.m.
12.15 p.m.	Council Bluffs Express.	2.10 p.m.
12.01 p.m.	St. Joseph, Atchison & Topeka Express.	2.10 p.m.
12.30 p.m.	Denver Fast Express.	2.15 p.m.
12.30 p.m.	Montana & Pacific Express.	2.15 p.m.
3.20 p.m.	Aurora Passenger.	7.45 p.m.
4.45 p.m.	Mendota & Ottawa Express.	10.30 a.m.
4.45 p.m.	St. Louis Express.	10.30 a.m.
4.45 p.m.	Rockford & Forrester Express.	11.20 a.m.
5.30 p.m.	Aurora Passenger.	8.55 a.m.
8.20 p.m.	Freeport & Dubuque Express.	6.35 a.m.
10.00 p.m.	Des Moines, Omaha, Lincoln & Denver Exp.	6.55 a.m.
10.00 p.m.	Southern Pacific Express.	6.55 a.m.
10.00 p.m.	Texas Express.	6.55 a.m.
10.00 p.m.	Kansas City and St. Joseph Night Express.	6.55 a.m.
1.05 p.m.	Aurora Sunday Passenger.	6.30 a.m.

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

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

PERCEVAL LOWELL, Gen. Pass. Agt.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.
p.m.	p.m.	p.m.	p.m.	a.m.	p.m.	p.m.	p.m.	p.m.	a.m.
6.05	6.25	11.59	6.55	8.30	Ar. Detroit.	9.00	8.00	4.00	9.00
4.32	5.12	10.54	4.55	7.12	Ann Arbor.	10.18	9.20	5.12	10.12
3.05	4.05	10.00	3.25	6.55	Jackson.	11.35	10.35	6.55	11.30
1.50	3.05	9.07	2.09	4.45	Marshall.	1.07	11.48	8.07	12.45
1.05	2.23	8.47	1.42	4.22	Battle Creek.	1.42	12.15	8.47	1.05
12.03	1.45	3.10	1.00	3.35	Kalamazoo.	2.27	1.07	9.40	1.45
10.21	1.13	6.53	11.40	2.7	Niles.	4.05	3.00	.....	3.10
8.58	1.01	6.02	10.42	1.46	Mich. City.	5.18	4.38	.....	4.27
6.45	1.55	4.15	8.40	10.30	Dep.	7.55	7.30	.....	6.50
a.m.	a.m.	p.m.	a.m.	p.m.	Dep.	a.m.	a.m.	p.m.	p.m.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A. M. Battle Creek Express 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.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

GOING WEST.					GOING EAST.				
Chgo. Pass.	Mail.	Day Exp.	Pacific Exp.	Rock Exp.	Mail.	Day Exp.	Atlantic Exp.	Rock Exp.	Pt. H. Pass.
a.m.	a.m.	a.m.	a.m.	a.m.	p.m.	a.m.	a.m.	a.m.	a.m.
11.20	11.40	12.00	12.20	12.40	Dep. Port Huron.	10.20	1.20	7.50	10.40
8.45	9.05	9.25	9.45	10.05	Lapeer.	9.37	12.07	6.20	9.12
6.47	6.57	7.17	7.37	7.57	Flint.	7.50	11.35	6.55	8.25
4.49	4.59	5.19	5.39	5.59	Durand.	6.40	11.08	6.16	7.20
3.51	4.01	4.21	4.41	4.61	Lansing.	5.37	10.12	4.10	6.00
2.53	2.63	2.83	3.03	3.23	Charlotte.	4.02	.....	3.32	5.32
1.55	1.65	1.85	2.05	2.25	Battle Creek.	4.08	8.55	2.35	4.35
12.57	1.07	1.27	1.47	1.67	Niles.	4.03	8.50	2.30	.....
11.59	12.19	12.39	12.59	1.19	Vicksburg.	3.14	8.10	1.46	.....
10.59	11.19	11.39	11.59	12.19	Schoolcraft.	3.02	8.10	1.35	.....
9.59	10.19	10.39	10.59	11.19	Cassopolis.	2.10	7.21	1.51	.....
8.59	9.19	9.39	9.59	10.19	South Bend.	1.26	6.44	1.10	.....
7.59	8.19	8.39	8.59	9.19	Huskel's.	12.07	.....	.....	.....
6.59	7.19	7.39	7.59	8.19	Valparaiso.	11.30	5.27	10.41	8.40
5.59	6.19	6.39	6.59	7.19	Chicago.	9.10	9.20	8.30	1.15
4.59	5.19	5.39	5.59	6.19	Dep.	a.m.	a.m.	p.m.	p.m.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time.

The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday.

Pacific, Limited, and Atlantic Expresses, daily.

Sunday Passenger, Sunday only.

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

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 27, 1885.

CONTENTS OF THIS NUMBER.

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

Poetry.	
The Church of God, <i>Sol.</i>	49
Apparel, ELIZA H. MORTON,.....	51
Further On, J. ALICE DUNN,.....	54
Luke 15: 10, MARY E. INMAN,.....	56
Our Contributor.	
Thoroughness in Christian Work, MRS. E. G. WHITE,.....	49
The Temple in Heaven, ELD. W. H. LITTLEJOHN,.....	50
Improve the Time, ELD. A. WEEKS,.....	51
Separation, KIRKE R. SHRELDEN,.....	51
Grace Sufficient, MRS. M. E. STEWARD,.....	52
Educational.	
College Items, W. H. LITTLEJOHN.....	52
A Rush of Waters, <i>Easton Herald</i> ,.....	52
Special Mention.	
The Moon only Thirty Miles Distant, G. W. A.,.....	53
Growth of Atheism, WM. PENNINGMAN,.....	53
Great Victory of Rome in Germany, <i>Christian Weekly</i> ,.....	53
A Conflict Near at Hand, H. N. JOHN JAY,.....	53
Cow or on Music, CHAS. S. ROBINSON,.....	53
Skating Rinks Denounced, <i>Ex.</i> ,.....	53
Our Tract Societies.	
New England Tract Society, E. T. PALMER, Sec.,.....	54
Buffalo Mission, H. E. ROBINSON,.....	54
The Sabbath-School.	
Lesson for the First Sabbath in February, C. C. L.,.....	55
The Question Corner, C. C. L.,.....	55
Editorial.	
Peace and Safety,.....	56
The Liquor Traffic Question,.....	56
Portents of the End,.....	56
An Appropriate Epitaph,.....	56
Shall the Australian Mission be established or abandoned? G. I. B.,.....	56
Important General Meetings in Michigan, G. I. B.,.....	57
Musio for the Sabbath-Schools, G. I. B.,.....	57
Recollections of the Past, J. N. LOUGHBOROUGH,.....	57
An Interesting Reminiscence, G. W. A.,.....	58
Why Did n't He Tell Me? D. M. CANRIGHT,.....	58
The Commentary.	
Answers to Scripture Questions, ELD. W. H. LITTLEJOHN,.....	59
Progress of the Cause.	
Reports from Switzerland and Italy—North Pacific Conference —Michigan—Minnesota—Indiana—Dakota—Ohio—Missouri and Arkansas—Kentucky—New York,.....	61
The State Quarterly Meeting at Greenville, G. I. B.,.....	61
New England, S. N. HASKELL,.....	61
News.	62
Obituaries.	62
Appointments.	63
Publishers.	63
Editorial Notes.	64

See important communications this week in our Progress Department from Brn. Butler and Haskell.

To canvassers and the friends of the REVIEW generally we would say, Please bear in mind the splendid offer the Association makes this season on Webster's Practical Dictionary, as announced in circulars. We believe these are the easiest terms ever offered on which to obtain subscribers for the REVIEW, and that more can be done in a few weeks or months to come to increase our subscription list than ever before in the same length of time, if all will put forth just a little effort. Don't leave this work for somebody else. If you do, that somebody else will very likely leave it for you, and so nothing be done. Seize the opportunity while it passes; for it will not last.

JUST THE THING.

So the ministers report who have supplied themselves with the "Ministers' Diary" published at this Office. They say it is just the thing they have long wanted. Now is the time for those who have not supplied themselves to do so. Price \$1.00 and \$1.50, according to binding. The chief expense is on the first purchase; for the cover is so constructed that it can be used year after year, new insides being slipped in in a moment of time; and these new insides will be furnished at a trifling expense.

LABORERS WANTED—LABORERS WANTED.

"Go ye also into my vineyard," is the Master's solemn call at the present time. From all directions the calls come in, "Send us help." Openings where workers are wanted exist all around us. Large numbers could be profitably employed if

they were of the right stamp, and had the burden of the work upon their hearts. Never in the history of this cause were workers more wanted than now. And never will their services promise more important results than now. Every revolving year as it passes leaves so much less time in which to sow seed and gather sheaves for God. When the last year of probation arrives, how short will be the time, and how circumscribed our opportunities to reach the perishing! In a few days then, all will be over, and the destiny of each soul will be fixed. How different in this respect the opportunities of those entering the work earlier in the message! Who can estimate the measure of influence exerted by Bro. White, and Bro. Andrews, and the other pioneers at the beginning of the work? Those they reached affected others, and those still others, and the circle of influence was ever widening and increasing, till thousands upon thousands were affected by it.

We have now far less time in which to work and therefore there is the more need of commencing at once. At our recent general meeting in Michigan, as we began to talk over the subject of our city missions and the number of cities not yet entered, all of which we long to enter, and as we looked around for the persons to do this important work, our hearts were pained to see so few who were ready to respond. Scores of persons could be most profitably used for this one purpose. Fields white for the harvest are all around us. Where are the laborers to enter them?—Wanting, wanting!

Conferences numbering from one thousand to four thousand Sabbath-keepers, have but a very few real workers who are willing to give themselves unselfishly to the work of saving their fellow-men. Plenty of men can be found in them to work for worldly objects, and work, too, with unflagging energy. But how faint-hearted many of these are when thinking of working for God and humanity. And yet here is a field promising eternal life and joys unfading, and riches that will endure as long as eternity lasts. We look around and find ministers who seem to be doing very little for God, taking their work easy, with plenty of time on their hands, and very little apparent burden of soul upon their hearts. Let such beware lest the blood of souls be found upon their skirts. The great day of God is near, and hasteth greatly. The servants of the Lord are now to cry aloud and spare not, to lift up their voice like a trumpet, and shew God's people their transgressions, and the house of Jacob their sins. A sleepy church is to be aroused, a perishing world to be warned.

In Vol. IV. of the "Great Controversy" we learn that thousands will yet rise up in all parts of the world to give the last warning message. How is this to occur? Before these persons can be ready to do this they must first have the truth brought to them. Our work is sowing the seed. We ought to be doing it with the greatest industry, and to be all fired up with burning zeal to make the truths of the last message known. Apostolic earnestness is wanted. Why should we not possess it? Were the apostles too zealous? Did they love the Lord too much? On the contrary, that early church was reproved for "losing their first love." Their first love, then, was none too fervent. Ought not ours to be as great when the closing message is fast winding up, and eternity almost bursting into view? Was there ever a people who ought to be more zealous than this people?

Where are the workers who are to enter the fields ready for them? Where are the unselfish, devoted laborers who are willing to risk something in the cause of God? Who will do as the apostles did? They left their homes, fishing tackle, boats, etc., and followed their Master wherever he led. We are in crying need of just such laborers. We long to see them springing up, saying, "Here

I am; Lord, send me. I devote myself unashingly to this cause. Property, friends, earthly associations, all stand aside. I will be faithful to who died for me." May God move upon hearts of the people to give up the world, to the Lord's, and his alone.

SOUTH LANCASTER ACADEMY.

THE present term of this school opened Wednesday, Jan. 14, 1885, with about seventy students. The term will continue till May 8, when the school will close till September. The past term has been a successful one. All the students who attended then, with the exception of three, remain through the winter. We were highly favored at the opening of the school with the presence of Elds. McKell, Canright, Goodrich, Burrill, and Pierson, whose words of counsel, encouragement, and cheer we trust will be remembered by all. There are any who were unable to come at the beginning of the term and can do so in the course of two or three weeks, we advise such to come. The term will continue sixteen weeks. There will be a special drill during the last three weeks for canvassers, missionary workers, and those who are designing to go out as teachers. This will be of great value to all these classes of workers.

D. A. ROBINSON.

TO DIST. NO 1, MICH.

THE meeting appointed at Hillsdale Feb. 10th will be an important one,—an opportunity none should neglect. "Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another, and so much more as we see the day approaching." Can we see the day approaching? Then come that you may share the blessing, that your eyes may be opened and your spirit quickened to see and realize the important truth for this age. Let the meeting be dismissed in every church, and make a general rally for Hillsdale, bringing your unconverted children and friends with you. Let us awake to the importance of attending such meetings. Begin to get ready, and come praying for the help of God. As far as convenient bring bedding and provisions. There will be room for all. Let none stay away.

H. W. MILLER, *Director*.

TO KANSAS CHURCH CLERKS AND MINISTERS.

I REQUEST each church clerk to at once send a report of the number of church-members, and number of Sabbath-keepers not members, in the vicinity. Also that each minister report the number that have commenced keeping the Sabbath in the new fields in which they may have labored since our last Conference meeting.

I want the name and address, if possible, of each member of the churches, and of those who are not members, that no mistakes may occur. It is important that we have a correct report. A careful and attention will secure it. Dear brethren, let it be said that the Kansas Conference is not out fault in this respect. Address me at 330 Eighth St., Topeka, Kansas.

J. W. MORRIS.

BRETHREN, READ THIS.

UNDOUBTEDLY those who made pledges at the Flint camp-meeting in '83 to defray the expenses will remember the amount pledged, and also the amount they have paid on them. As the list of pledges has in some way been lost, will each one please report to me at once the amount of his pledge, what has been paid on it, if anything, and to whom. It is very important that I should know the things; therefore, my brethren and sisters, I want you to let nothing keep you from immediate compliance with this request. Report as soon as this comes to your notice. Address your communications to me at Flint, Mich., Box 324.

GEO. H. RANDALL.