

Advent Review

AND SABBATH HERALD.

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

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A SONG FOR ZION.

BY EMMA L. WENTWORTH.

Oh, this earth is a world of grief and strife,
And its sorrows darken the brightest life;
How our hearts oft sway 'neath the pangs of woe,
Like the surging waters that come and go.

CHORUS.

We are marching on to a land of love,
To a realm of rest, in a world above;
In that home all joy will our portion be,
When redeemed we stand on the crystal sea.

Like a pall of death hangs the curse of sin,
O'er the earth without, o'er our hearts within;
Even nature breathes with a longing sigh
For a time of rest,—and it draweth nigh.
CHO.

Oh what courage true all our hearts should take
As we labor here for the Master's sake!
Soon, the darksome night with its gloom all past,
We shall enter joys that for aye shall last.
CHO.

South Windham, Me.

Our Contributors.

"Then they that feared the Lord spake oft 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.

SEPARATION FROM THE WORLD.

BY MRS. E. G. WHITE.

"THE hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." Such were the words spoken by Ezra, the Hebrew priest and scribe, to the king of Persia. Ezra was about to return to Jerusalem with authority for the rebuilding of the city, and the enforcement of the law of God. He was accompanied thither by a body of his countrymen to assist in the work. Before them was a journey which would occupy several months. They were to take with them their wives and children, and their substance, besides large treasures for the temple and its service. Ezra was aware that enemies lay in wait by the way to attack, plunder, and destroy him and his company; yet he asked from the king no armed force for their protection.

Before setting out on the journey, he assembled his companions,—men, women, and little children,—“at the river of Ahava,” where a solemn fast was proclaimed, prayer offered to God for his blessing upon the undertaking. Says Ezra: “I was, ashamed to require of the king a band of soldiers and horsemen to help

us against the enemy in the way, because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him.” And in recording the events that followed he adds: “So we fasted, and besought our God for this, and he was entreated of us.” “Then we departed from the river of Ahava, on the twelfth day of the first month to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem.”

Ezra and his companions had determined to fear and obey God, and to put their trust wholly in him. They would not form a connection with the world in order to secure the help or friendship of the enemies of God. Whether they were with the many or the few, they knew that success could come from God only. And they had no desire that their success should be attributed to the wealth or influence of wicked men. Ezra would run the risk of trusting his cause with God. He well knew that if they failed in their important work, it would be because they had not complied with the requirements of God and therefore he could not help them.

The Scriptures furnish abundant evidence that it is safer to be joined to the Lord, and lose the favor and friendship of the world, than to look to the world for favor and support, and forget our dependence upon God. It was because they were convinced of this truth that the Jews had refused to allow their adversaries to unite with them in the work of building the temple. They saw in the propositions of those idolaters a device of Satan to beguile God's people into union and fellowship with his enemies.

The Lord himself has established a separating wall between the things of the world and the things which he has chosen out of the world and sanctified to himself. The world will not acknowledge this distinction; they claim that it is needless. The servants of mammon make every effort to break down the barriers, and destroy the line of demarcation between the holy and the profane. Many of the professed followers of Christ are determined to break it down, and to maintain concord between Christ and Belial. But God has made this separation, and he will have it exist. In both the Old and the New Testaments the Lord has positively enjoined upon his people to be distinct from the world, in spirit, in pursuits, in practice, to be a holy nation, a peculiar people, that they may show forth the praises of him who hath called them out of darkness into his marvelous light. The east is not farther from the west than are the children of light, in customs, practices, and spirit, from the children of darkness.

This distinction will be more marked, more decided, as we near the close of time. It is not a profession of faith, or a name registered in the church-book, that constitutes us children of God. We must have a vital connection with Christ; we must be one with him, imbued with his Spirit, partakers of the divine nature,

crucified to the world with its affections and lusts, renewed in knowledge and true holiness. Paul wrote to the Colossians, “Ye are dead, and your life is hid with Christ in God.” This is true of all real followers of Christ. They walk in humble obedience to the requirements of God. While in the world, they are the light of the world.

“As many as are led by the Spirit of God, they are the sons of God.” They are living examples of Christianity. They are called Christians because they represent Christ in life and character. They cannot follow the customs or practices of the world; for these are from beneath, and are of the wicked one. Those who follow Christ will have the principles of holy love in their hearts. They will cherish the faith that works by love and purifies the soul.

There is an element called love which would teach us to praise and flatter our associates, and not to faithfully tell them of their dangers and warn and counsel them for their good. This love is not Heaven-born. Our words and actions should be serious and earnest, especially before those who are neglecting their soul's salvation. If we profess to be sons and daughters of God, we should pursue such a course toward the unbelieving that our souls will be clear of their blood when we meet them in the great day of final reckoning. If we unite with them in lightness, trifling, pleasure-seeking, or in any pursuit which will banish seriousness from the mind, we are constantly saying to them by our example, “Peace, peace; be not disturbed. You have no cause for alarm.” This is saying to the sinner, “It shall be well with thee.”

Oh, how many ease-loving souls there are among us, who virtually unite with sinners, and while in their society say and do nothing to awaken conviction, nothing to disturb their carnal security! Many who profess to be sons and daughters of God, and call themselves the light of the world, reflect no light upon its darkness. If these half-hearted, slothful, pleasure-loving professors of Christ were what they profess to be, how much good they might do! It is their privilege to walk in the light of Christ's countenance, to learn his commandments and do them, and by precept and example reflect light upon those who are in the darkness of error. But not partaking of the the Spirit of Christ, they do not apprehend and enjoy the privileges of children of God; they are so far separated from Jesus that with their limited conceptions and darkened understanding they cannot comprehend heavenly things, and do not love to meditate upon them. They do not enjoy the presence of God; they know not the power of his grace.

Those who persist in neglecting the only salvation that can deliver from the ruin of this fallen state, have no prospect before them better than that of the beasts that perish. This consideration should lead every one who loves and fears God to be faithful to his trust, to walk in the light, gathering strength and wisdom day by day, that his light may shine forth clear and bright to direct sinners to the Lamb of God. By neglect of the salvation pre-

sented in the gospel, the world is becoming more and more hardened. Satan's power increases; his deceptions become more captivating, his delusions stronger. Christians must now come to the front; the help of every soul is needed. All should let their light shine forth, not merely in profession, but in good works. They should be heavenly guides, setting an example of faithfulness, of self-denial, of prompt, decided, vigorous action to push the triumphs of the cross.

A genuine Christian experience unfolds day by day, bringing to its possessor new strength and earnestness, and leading to constant growth in spiritual life. But the Christian world abounds with professors of religion who are merely religious dwarfs. Many seem to have graduated as soon as they learned the rudiments of the Christian faith. They do not grow in grace or in the knowledge of the truth. They do nothing, either with their means or their influence, to build up the cause of God. They are drones in the hive. This class will not long stand where they are. They will be converted and advance, or they will retrograde. The perils of the last days will test the genuineness of our faith. Slothful servants will be found under the black banner of the powers of darkness.

The message borne to the people by the faithful servants of God will not be calculated to lull them to carnal security. They will have words to speak to stir them to action. We call upon those who are imitating Meroz to arouse. Go to work; do something for the salvation of souls, something to advance the cause of God; and do it now. You have but little time in which to labor. The Lord has given to every man his work according to his ability. To meet the claims of God, you will have to make personal effort; and in this work you will need the resources of an ever-growing Christian experience. Your faith must be strong, your consecration complete, your love pure and sincere, your zeal ardent, tireless, your courage unshaken, your patience unwearied, your hopes bright. Upon every one, old or young, rests a responsibility in this matter.

Parents, I entreat you, for Christ's sake, for the sake of your dear children, teach them that God has claims upon them, and that they must be fully prepared for whatever work they may find to do. Educate, train them to have the eye single to the glory of God. In order to grow in grace, they must become acquainted for themselves with the reasons of our faith. Teach them to be learners in the school of Christ, to obtain a knowledge of the Scriptures, to diligently employ every means of grace, that their love may abound more and more, that they may approve things that are excellent.

Every one who shall be found with the wedding garment on, will have come out of great tribulation. The mighty surges of temptation will beat upon all, and unless they are riveted to the eternal Rock, they will be borne away. Do not think that you can safely drift with the current. If you do, you will surely become the helpless prey of Satan's devices. By diligent searching of the Scriptures, and earnest prayer for divine help, prepare the soul to resist temptation. The Lord will hear the sincere prayer of the contrite soul, and will lift up a standard for you against the enemy. But you will be tried; your faith, your love, your patience, your constancy will be tested.

Not all the names that stand registered in the church books will at last appear in the Lamb's book of life. There are tares among the wheat. There are betrayers, accusers, traitors, in the camp. These will wound, misrepresent, and falsely accuse you. They are false brethren, meddling and indiscrete, stumbling-blocks to others. They are doing a work for Satan far more successfully than if they were not connected with the church. Some who have not spiritual discernment will fail to distinguish between the false and the

true, and will highly esteem those who have no connection with God. Those who have been indifferent and neglectful, and have failed to grow in grace and in the knowledge of the truth, will be deceived. They do not comprehend the first principles of doctrine and experience, which secure to man the perfection of Christian character.

Our duty, our safety, our happiness and usefulness, and our salvation, call upon us each to use the greatest diligence to secure the grace of Christ, to be so closely connected with God that we may discern spiritual things, and not be ignorant of Satan's devices. Those who are willing to be instructed will heed the counsels and warnings of the Spirit of God. The Lord gives these admonitions and reproofs in mercy. When his professed people move in blindness, yield to temptation, and lose their hold upon him, he sends them a message of reproof, of warning, of counsel; if they refuse to be corrected, if they rise up in rebellion, and cast reproach upon the messenger whom he sends, they reject not the messenger, but the Lord. When the people refused to listen to the counsel of Samuel the prophet, the Lord said unto him, "They have not rejected thee, but they have rejected me."

Some have a heart of unbelief, and in their self-confidence and self-deception they cannot see their errors. They are blind to their defects and their dangers. Did they see their sins and errors, and still continue in them, the Lord would give them up to blindness of mind and hardness of heart, to follow their own ways, and be ensnared and ruined. Anciently when any neglected or refused to heed the words of reproof and warning sent them of God, his protection was removed from them, and they were left to be deceived and deluded to their own ruin. Only those who, with tears of contrition, listened to the voice of God and gave heed to the warning, escaped the tempter's snare.

Those who refuse to receive reproof and to be corrected, will manifest enmity, malice, and hatred against the instrument that God has used. They will leave no means untried to cast stigma upon the one who bore to them the message. They will feel as did Ahab toward Elijah, that God's servant is the one who is the hinderance, the curse. Said Ahab, "Art thou he that troubleth Israel?" But Elijah threw back the imputation: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

He who can read the hearts of men as an open book, sees that which short-sighted mortals fail to discover. Finite wisdom cannot discern the necessity for sharp rebukes, for urgent warnings and entreaties. Those who are themselves deceived in men and in their purposes, will pronounce against the messages of reproof which God sends, and will undertake to interpret the matter to suit their own ideas. They turn aside the counsel of God, that it shall not do the work which he designed. Those who have confidence in them are misled, and through their influence they cast aside the warning which God sends them, and then Satan stands ready with his delusions to ensnare their souls. The Lord would have saved them from the ruin if they had listened to his voice. Those who should have helped them, but who only injured them, must render an account at the bar of God. They have influenced souls to doubt, to disbelieve, to disregard, and finally reject and bitterly oppose his work. Souls purchased with the blood of Christ are lost, because of the unfaithfulness of those who profess to stand as sentinels for God.

God's word represents but two great classes among men. Said Jesus to his disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore

the world hateth you." There are but two classes of religious teachers. Of one class the apostle John declares: "They are of the world; therefore speak they of the world, and the world heareth them." Of the other class he says: "We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us."

"Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

"THE SOUND BELIEVER."

BY ELD. F. D. STARR.

MY attention was recently called to a book bearing the above title, printed in 1784, the type being quite primitive in appearance. I find on the title-page, after the title, the following:—"By Thomas Shepard, sometimes of Emmanuel College in Cambridge, now preacher of God's word in New England." There is some "sound doctrine" therein, well worth perusing. The following is an extract:—

"The place alleged by some for this liberty from the law; viz., 'the law is not made for a righteous man' (1 Tim. 1:9), if well considered, fully dasheth this dream in pieces; for there were divers Jewish preachers of Moses' law, and they had a world of scruples and questions about it, verse 4; and Paul and others were accounted as men less zealous, because they did not sound upon that string so much. Away, saith Paul, with these contentions, questions; for the end of the commandment is not scruples and questions, but charity and love (*i. e.*, both to God and men) out of a pure heart and faith unfeigned, verse 5. And, saith he, the law is very good, when used lawfully, that is, for this end, and out of these principles, verse 8. It is not talking, but doing, and that out of love, which is the end and scope of the law; so that, note by the way, you may as well abolish love as abolish the law, love being the end and scope of the law. But to proceed. The law is not made, saith he, for the righteous, *i. e.*, for the condemnation of the righteous, or such as out of a pure heart and faith unfeigned, love God in the first table, and love to show all duties of respect to man in the second table. And therefore they of all other men have no cause to abolish the law, as if it was a bug-bear or a thing that could hurt them; but 'tis made for the condemnation of the lawless, 'Anomians,' as the original word is, or, if you will, Antinomians, transgressors of the first command; for the disobedient, transgressors of the second command; for the ungodly and sinners, transgressors of the third; for the unholy and profane, transgressors of the fourth; for murderers of fathers and mothers, transgressors of the fifth; for man-slayers, transgressors of the sixth; for whoremongers and defilers of mankind, transgressors of the seventh; for men-stealers, transgressors of the eighth; for liars, transgressors of the ninth; and for those that in anything walk contrary to sound doctrine, the purity of the law and will of God, transgressors of the tenth. So that this place is far from favoring any of those that run in this channel of abolishing the law as our rule. No, beloved, the love of Christ will constrain you to embrace it as a most precious treasure. . . .

"To conclude: They that stick in these briars, therefore cry down the law as a Christian rule, because by this means a Christian shall find no peace, because he is continually sinning against this law; the law, therefore, say they, will be always troubling of him.

"I answer, first, a corrupt heart and putrid conscience can have no peace by the law. 'There is no peace . . . to the wicked' (Isa. 57:21); and it is good it should be so.

"2. A watchful Christian may have peace. Ps. 119:155: 'Great peace have they that keep thy law.' . . .

"3. . . . If a secure Christian that walks loosely wants peace by the accusations of the law, 'tis God's mercy to give him no peace in himself, while he is at truce with his lust.

"4. That peace will end in dismal sorrow which is got by kicking against the law; it is but daubing for a man to keep his peace by shutting his eyes against the way of peace."

Though one hundred and fifty years old, these words are just as sound to-day as when written.

HISTORICAL FACTS ABOUT TITHING.

BY ELD. R. S. WEBBER

ABRAHAM paid tithes to Melchisedec about four thousand years ago. It did not originate with the law of Moses, and hence did not end with it, as some suppose. Abraham paid tithes five hundred years before the law of Moses was instituted.

All the tithes should, according to the Scriptures, be brought into the storehouse of the Lord, and faithful men appointed over the treasuries to distribute unto the brethren. Mal. 3:9; Neh. 13:11-14; 2 Chron. 31:12, 13. God is a God of order. He is not the author of confusion. I think some good brethren and sisters err upon this point, supposing they can take the Lord's tithe and give it to this or that poor person, and leave the cause of God to languish and die. Many who take that position never pay tithes at all, but sometimes, like those who care nothing for God or his cause, will give to their favorite poor friends. While it is the will of God, that we should show mercy to the poor, and it will ever be pleasing in his sight, yet we must not rob God to do it. We must do it with that part of our substance that belongs to us, not with that which belongs to God. We certainly could not claim that we had performed a very great act of benevolence upon our poor neighbor, if what was given him was taken from the pocket of another, and was the result of robbery. "Will a man rob God?" We can rob God even in our offerings. Mal. 3:8. Therefore if we withhold offerings from the poor, and also withhold the tithe from God, we must be guilty of a double robbery. Neither must the tithe of the Lord be used to take the place of the offerings. "But ye say, Wherein have we robbed God? In tithes and offerings." Mal. 3:8.

Abraham paid his tithe to the "priest of the most high God." He did not use it to benefit the poor. He might have said, as some do nowadays, "I will not pay my tithe to Melchisedec; he is not a poor priest, nor is he needy; he is the 'king of Salem,'—he certainly is not poor. I have poor all around me; I will give it to them." But he did not reason in that way. He paid "tithes of all" to Melchisedec, king of Salem and "priest of the most high God." These tithes belonged to God.

Some of our good brethren and sisters are led to a different conclusion by a misunderstanding of certain scriptures found in Deuteronomy. In the 26th chapter and the 12th verse we read: "When thou hast made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levites, the stranger, the fatherless, and the widow, that they may eat within the gates and be filled."

There are two orders of priesthood mentioned in the plan of saving men; viz., the Melchisedec, and the Aaronic. The text above quoted was under the Aaronic priesthood. That priesthood is done away, and the priesthood under which we are living is not after the order of Aaron, but after the order of Melchisedec. Heb. 5:6. The tithing system did not originate with the Aaronic order of priesthood, but with that of Melchisedec; and as our high priest is after the order of Melchisedec and taught the tithing system (Luke 11:42; Matt.

23:23), therefore we follow the order after Melchisedec, and pay tithes to the priests of the most high God as Abraham did (Gen. 14), and also as Jacob did. Gen. 28:20-22. Under the order of Aaron we learn that there were two tithes paid every year; the first tithe was for the Levites and priests, the second for the feasts and sacrifices, except upon the third year, when the tithe that was spent in feasting was to be given wholly to the poor. See Deut. 26:12.

The learned Jos. Mede thus explains the different tithings: "Two years together they paid the Levites' tithe and the festival tithe; but in the third year they paid the Levites' tithe and the poor man's tithe; that is, what was wont in other years to be spent in feasting was wholly spent every third year upon the poor." This explains Deut. 14:28, 29, and 26:12. In Tobit, chapter 1, verses 6, 7, 8, we find the same facts. Josephus says: "Let there be taken out of your fruits a tenth besides what you have allotted to give to the priests and Levites. This you may indeed sell in the country, but it is to be used in those feasts and sacrifices that are to be celebrated in the holy city." "Besides those two tithes which I have already said you are to pay every year, the one for the Levites, the other for the festivals, you are to bring every third year a tithe to be distributed to those that want; to women also that are widows, and to children that are orphans."—*Josephus' Antiquities of the Jews, Book IV., chap. 8, sections 8 and 22.*

We think the testimony of Josephus, Tobit, and others, clearly explains what Moses means by the third year tithe that was given to the poor. Deut. 26:12. Therefore there is not one instance in the Old Testament where the tithe of the Lord was used to support the poor. It was devoted to the service of the Lord, to be spent in his cause on earth. But under the Aaronic priesthood a second tithe was given every third year for the support of the poor.

In the Old and New Testaments the Lord teaches us that one seventh part of man's time belongs to the Lord and should be devoted to his service. Gen. 2:1-3; Ex. 20:8-11; Isa. 58:13; Mark. 2:27, 28; Matt. 24:20; Rev. 1:10. We also learn in the Old and New Testaments that one tenth part of man's increase is the Lord's, and should be devoted to his cause year by year. Deut. 14:22. Gen. 14:17-20; 28:20; Lev. 27:30; Mal. 3:8; Matt. 23:23. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." 2 Cor. 9:7. "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19.

THE RAILROAD SWITCH.

BY A. SMITH.

A RAILROAD switch is not a remarkably large piece of mechanism, nor of more intrinsic value than much other railroad material. Its superior importance depends upon the place it occupies and the consequences that follow its placements. A movement of only a few inches in a given direction will send a train of cars on its way to some distant city in the far West, some of its living freight, perhaps continuing its course round the habitable earth; when a like movement in another direction will send an "express" to the South or East, entailing consequences of vast proportions that cannot be recalled or readjusted.

In moral and physical economy, the volitions of men answer to the switch of the railroad. The decisions that we make every day and every hour are seemingly trifles; whether we go to the barn, the wood-shed, or to a neighbor's house, being apparently of little consequence in itself. But at the barn we may meet a violent death, at the wood-shed, an accident that may change the whole

course of our life; while at the neighbor's we may meet a friend or a stranger who may so influence us, or in turn be influenced, as to determine our destiny or his. And so on in endlessly recurring opportunities we make decisions that tell in the aggregate of eternal results. The question of importance to determine is, Are we in all these things moving in the path of duty? When Naomi, Ruth, and Orpah started from the land of Moab to go into the land of Israel, Orpah decided to turn back to her people and her gods, and, as a consequence, she is dropped out of history from that point, and will probably be debarred from heaven at last; while Ruth by a different decision, becomes the grandmother of the king of Israel, and one of the progenitors of the Messiah. The book bearing her name becomes one in the canon of Scripture; and eternal life in the new earth will doubtless be the final result of her choice,— "Thy people shall be my people, and thy God my God."

Let the reader go back to the earliest period of his recollection and consider the consequences that have followed the decisions of his parents as to the matter of removals, etc., also to personal decisions and consequent results, and answer if there be really any such things as trifles that enter into the sum of individual character, or of physical and moral outlines and proportions. We are dealing with stern, absolute, and eternal facts; and in all the walks of life we need to lean upon an unerring Hand for guidance,—upon One who knows the end from the beginning and who can aid us to shape a happy destiny. All we do constitute absolutely irrevocable facts. Though God may forgive our errors and blot out their record, and angels may never disclose them, still as facts they "stand fast forever." We cannot go back one step in point of time, nor in the smallest degree alter the facts that our volition has inscribed forever upon the tablet of the mind. The death of the old year and the birth of the new compel solemn reflection upon the past, and forebodings of impending scenes of terror about to close the drama of earth's mortal career. Have we mentally and morally attained proportions of growth commensurate with the appliances at our command? If we have not, it is so inscribed as an eternal fact; and we have rendered ourselves incompetent without superadded divine strength and wisdom to successfully meet the new and increased responsibilities and dangers that rise up as specters before us.

As a people, we occupy a point of time one hundred and twenty-eight years on the judgment side of the sign that marked the opening of the sixth seal of Rev. 6:12; and on the opening of the seventh seal, Christ and the angels leave heaven to come and reap the harvest of the earth. See Rev. 8:1. The darkening of the sun and moon as one of the signs of the last days, (see Rev. 6:12; Matt. 24:29; Joel 3:15) is already more than one hundred and three years in the past; while the last sign in the series, the falling of the stars, is now more than fifty years gone by. The next event will close the tragic career of earth's mortal drama, and usher in eternal scenes. But between the falling of the stars and the shaking of the powers of the heavens, we are to pass the unseen line that divides probationary time from eternal fate. It is this point that marks the beginning of the day of the Lord, coming silently and unknown to a careless and sleeping world. In the meantime, what an important work God has intrusted to his people!

The third angel's message has been sounding its solemn note of warning to this generation for more than thirty-nine years. See Rev. 14:9, 10. What part we as individuals will have in this closing message to the world, or what shall be our eternal destiny, will depend largely upon the decisions we make. Time will not delay for our decision. Its golden moments are passing by, slowly it may seem,

but absolutely undelayed in the smallest fraction of a point of duration. In the living present let us yield to the claims of God, and let us not allow present duties and responsibilities unimproved to accumulate, and weigh down with their superadded load and responsibilities of the oncoming future. In our weakness and with our limited time, we should make use of the best appliances to secure the greatest results; and God, who notices even the fall of a sparrow, and numbers the very hairs of our head, can best guide us in all our decisions and aid us in working out our destiny.

The Sermon.

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

THE WONDERS OF OUR DAY.*

TEXT.—"I will show wonders in the heavens and in the earth." Joel 2: 30.

OUR eyes dilate, and our heart quickens its pulsations as we read of events in the third century, the sixth century, the eighth century, the fourteenth century; but there are more far-reaching events crowded into the nineteenth century than into any other, and the last quarter bids fair to eclipse the preceding three quarters. We read in the daily newspapers of events announced in one paragraph and without any especial emphasis,—of events which a Herodotus, a Xenophon, a Gibbon would have taken whole volumes to elaborate. Looking out upon our time, we must cry out in the words of the text: "Wonders in the heavens and in the earth."

A PERIOD OF DISASTER.

I propose to show you that the time in which we live is wonderful for disaster and wonderful for blessing; for there must be lights and shades in this picture as in all others. Need I argue this day that our time is wonderful for disaster? Our world has had a rough time since by the hand of God it was bowled out into space. It is an *epileptic earth*. Convulsion after convulsion. Frost pounding it with sledge hammer of iceberg, and fires melting it with furnaces seven hundred times heated. It is a wonder to me it has lasted so long. Meteors shooting by on this side and grazing it, and meteors shooting by on the other side and grazing it, none of them slowing up for safety. Whole fleets and navies, argosies and flotillas of worlds sweeping all about us. Our earth like a fishing smack off the banks of Newfoundland, while the Gallia and the Bothnia and the Arizona and the Great Eastern rush by.

Besides that, our world has by sin been damaged in its internal machinery, and ever and anon the furnaces have burst, and the walking beams of the mountains have broken, and the islands have shipped a sea, and the great hulk of the world has been jarred with accidents that ever and anon threatened immediate demolition. But it seems to me as if our century were especially characterized by disasters volcanic, cyclonic, oceanic, and epidemic.

In 1812 Caraccas was caught in the grip of the earthquake; in 1822, in Chili, 100,000 square miles of land, by volcanic force, upheaved to four and seven feet of permanent elevation; in 1854 Japan felt the geological agony; Naples shaken in 1857; Mexico in 1828; Medosa, the capital of the Argentine Republic, in 1861; Manilla terrorized in 1863; the Hawaiian Islands by such force uplifted and let down in 1871; Nevada shaken in 1871; Antioch in 1872; California in 1872; San Salvador in 1873; while in the summer of 1883, what subterranean excitement! Ischia, an island of the Mediterranean, a beautiful Italian water-

ing-place, vineyard clad, surrounded by all natural charm and historical reminiscence; yonder, Capri, the summer resort of the Roman Emperors; yonder, Naples, the paradise of art,—this beautiful island suddenly toppled into the trough of the earth, 8,000 merry-makers perishing, and some so far down beneath the reach of human obsequies that it may be said of many a one of them, as it was said of Moses, "The Lord buried him." Italy weeping, all Europe weeping, all Christendom weeping, where there are hearts to sympathize and Christians to pray.

But while the nations were measuring that magnitude of disaster,—measuring it, not with golden rod like that with which the angel measured heaven, but with the black rule of death,—Java, of the Indian Archipelago, the most fertile island of all the earth, is caught in the grip of the earthquake, and mountain after mountain goes down, and city after city, until that island has produced the ghastliest accident of the century. One hundred thousand dying, dying, dead, dead.

DISASTERS CYCLONIC.

But look at the cyclonic, the disasters cyclonic. At the mouth of the Ganges are three islands—the Hattiah, the Sundeeep, and the Dakin Shabazpore. In the midnight of October, 1877, on all those three islands the cry was: "The waters, the waters!" A cyclone arose and rolled the sea over those three islands, and of a population of 340,000 215,000 were drowned,—only those saved who had climbed to the top of the highest trees. *Did you ever see a cyclone?*—No. Then I pray God you may never see one. I saw one on the ocean, and it swept us eight hundred miles back from our course, and for thirty-six hours during the cyclone and after it, we expected every moment to go to the bottom. They told us before we retired at nine o'clock that the barometer had fallen, but at eleven o'clock at night, we were awakened with the shock of the waves. All the lights out. Crash! went all the life-boats. Waters rushing through the skylights down into the cabin, and down on the furnaces until they hissed and smoked in the deluge. Seven hundred people praying, blaspheming, shrieking. Our great ship poised a moment on the top of a mountain of phosphorescent fire, and then plunged down, down, down, until it seemed as if she never would again be righted. Ah! you never want to see a cyclone at sea.

But a few weeks ago, I was in Minnesota, where there was one of those cyclones on land that swept the city of Rochester from its foundations and took dwelling-houses, barns, men, women, children, horses, cattle, and tossed them into indiscriminate ruin, and lifted a rail-train and dashed it down, a mightier hand than that of the engineer on the air-brake. Cyclone in Kansas, within a few months; cyclone in Missouri, cyclone in Wisconsin, cyclone in Illinois, cyclone in Iowa. Satan, prince of the power of the air, never made such cyclonic disturbance as he has in our day. And am I not right in saying that one of the characteristics of the time in which we live is disaster cyclonic?

DISASTERS OCEANIC.

But look at the disasters oceanic. Shall I call the roll of the dead shipping? Ye monsters of the deep, answer when I call your names. Ville de Havre! The Schiller! City of Boston! The Melville! The President! The Cimbria! But why should I go on calling the roll when none of them answer, and the roll is as long as the white scroll of the Atlantic surf at Cape Hatteras breakers. If the ocean cables could report all the scattered life and all the bleached bones that they rub against in the depths of the ocean, what a message of pathos and tragedy for both beaches! Week before last, eighty fishermen perished off the coast of Newfoundland, and whole fleets of them off England. God help the poor fellows at sea,

and give high seats in heaven to the Grace Darlings and the Ida Lewises and the life-boatmen hovering around Goodwin's Sands and the Skerries.

DISASTERS EPIDEMIC.

Look at the disasters epidemic. I speak not of the plague in the fourth century that ravaged Europe; and in Moscow and the Neapolitan dominions and Marseilles that wrought such terror in the eighteenth century; but I look at the yellow fevers, and the choleras, and the diphtherias, and the scarlet fevers, and the typhoids of our own time. Hear the wailing of Memphis, Shreveport, and New Orleans, and Savannah of the last two decades. From Hurdwar, India, where every twelfth year three million devotees congregate, the caravans brought the cholera, and that one disease slew 18,000 in eighteen days in Bossorah. Twelve thousand this summer slain by it in India, and twenty-five thousand in Egypt. Disasters epidemic! Some of the finest monuments in Greenwood, and Laurel Hill, and Mount Auburn are to doctors who lost their life battling with the Southern epidemic.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144: 12.

ONLY.

BY J. M. HOPKINS.

ONLY a few more fleeting years;
Only a few more sighs and tears;
Only a few more wanderings round;
Then we may hear the welcome sound,
Come home.

Only a few more years of toil
In this unkind, unfruitful soil;
Only a few; then we may rest
Among the holy and the blest,
At home.

Only a few temptations more
On this unfriendly, sinful shore;
Only a few; then we may be
From Satan's cruel malice free,
At home.

Only a few more clouds shall rise
To hide our Saviour from our eyes;
Only a few more partings sad,
Then we shall be forever glad,
At home.

Chatfield, Minn.

WHAT SHE SAID.—A fast young man decided to make to a young lady a formal offer of his hand and heart—all he was worth—hoping for a cordial reception. He cautiously prefaced his declaration with a few questions; for he had no intention of "throwing himself away." Did she love him well enough to live in a cottage with him? Was she a good cook? Did she think it a wife's duty to make home happy? Would she consult his tastes and wishes concerning her associates and pursuits in life? Was she economical? Could she make her own clothes, etc.? The young lady said that before she answered his questions she would assure him of some negative virtues she possessed. She never drank, smoked, or chewed; never owed a bill to her laundress or tailor; never stayed out all night playing billiards; never lounged on the street corners and ogled giddy girls; never stood in with the boys for cigars and wine suppers. "Now," said she, rising indignantly, "I am assured by those who know, that you do all those things, and it is rather absurd for you to expect all the virtues in me, while you do not possess any of them yourself. I can never be your wife;" and she bowed him out and left him on the cold doorstep, a madder if not a wiser man.

The bitterest tears shed over graves are for words left unsaid and deeds left undone. "She never knew how I loved her;" "He never knew what he was to me;" "I always meant to

*Extract from a recent sermon by T. De Witt Talmage.

make more of our friendship;" "I did not know what he was to me till he was gone;"—such words are the poisoned arrows which cruel death shoots backward at us from the door of the sepulcher.

How much more we might make of our family life, of our friendships, if every secret thought of love blossomed into a deed! We are not now speaking merely of personal carresses. These may or may not be the best language of affection. Many are endowed with a delicacy, a fastidiousness of physical organization, which shrinks away from too much of these, repelled and overpowered. But there are words and looks and little observances, thoughtfulness, watchful little attentions, which speak of love, which make it manifest, and there is scarce a family that might not be richer in heart-wealth for more of them.—*Mrs. Stowe.*

THE BEST ROOM.

THE custom of setting apart the best room in the house as one which the family are to be permitted to occupy only on state occasions, is becoming obsolete. The parlor from time immemorial has been considered a *sanctum sanctorum*, and every-day usage condemned as the grossest sacrilege. It is fortunate that this order of things is going out of date, and the fashion of having all parts of the house alike taking its place. The practice of retaining the most pleasant apartment of the residence for "company" is still in vogue among the rural population, but even there it is giving way. The mere fact that there is a forbidden spot in the household in itself hinders social intercourse. A feeling of restraint becomes diffused through the family and renders the atmosphere of home chilly. When the parlor is opened and visitors received, both the callers and their entertainers are ill at ease. To the latter the place seems as strange as the house of another person; conversation lags and becomes insipid; each one feels that he is in a sacred part of the house, and that he is under obligation to polish up his manners. Topics of interest are barred out of conversation, and when one caller makes the rounds of half a dozen residences, he realizes what a hollow mockery the whole thing is. In fact, it is more a duty than a pleasure, and when leaving one of these rooms where extraordinary pains are taken to keep everything prim and clean, it is hard to keep from uttering an expression of relief.

Most families set apart the healthiest apartment for a purpose which is in no wise beneficial, and at the same time spend their lives in dingy and unwholesome rooms simply to keep one place in good order. There is no philosophy in this; adults and children alike need fresh air and sunlight. Sacrifice the parlor for health every time, and it will be found immensely profitable. If "company" objects to being received as you are, then it is far better that its coming be dispensed with entirely.—*Christian Advocate.*

—It is a belief in the Bible, the fruit of deep meditation, which has served me as a guide of my moral and literary life. I have found it a capital safely invested, and highly productive of interest.—*Goethe.*

—As the sun does not wait for prayers and incantations before he rises, but straightway shines forth, and is hailed of all; so do not wait to do good for applause and noise and praise, but do it of your own desire; and, like the sun, you will be loved.—*Epictetus.*

—O Master, let me walk with thee
In lonely paths of service free;
Tell me thy secret; help me bear
The strain of toil, the fret of care;
Help me the slow of heart to move
By some clear, winning word of love;
Teach me the wayward feet to stay,
And guide me in the homeward way.

Choice Selections.

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

FRONT SEATS IN PRAYER-MEETING.

BUT let us look at the thing in the light of common sense. The closer and more compactly people are seated in a meeting, the quicker and more potential is their sympathy. It is easier for the leader to get the meeting fairly started when there is not a wide intervening vacancy between himself and others. The very fact of walking well toward the front gives an emphasis to the individual presence. Your being there signifies that you have come with a real purpose to be and to do what you can to further the interests of the meeting. They who occupy front seats will be more likely to linger for a few moments of social converse when the meeting is over; and nothing helps the family feeling in a church more thoroughly than the little informal meetings and conversation of those who exchange words of greeting and inquiry after the hour of prayer.

It is hard for us to comprehend the indifference and apathy with which some regard the weekly prayer-meeting. Into the midst of our secular affairs and thronging cares, it lets itself like a Bethel opportunity. We have often gone to it feeling dull, disheartened, and ill at ease with life and work. We have seldom left it without having been refreshed, gladdened, and strengthened. The Master is there, and gives peace to his waiting disciples. Just how the secret of his love is revealed to the inner consciousness in a prayer-meeting, we cannot explain; but it is the theme of joyful memory that often and often the Lord has made himself known there to the famishing soul. No Christian can afford to be intermittent in attendance on this means of grace. And once there, it is best for one's spiritual help to pass by the back seats and take one in front.—*Christian Intelligencer.*

CHURCH TROUBLE.

To say of a minister, "He has trouble in his church," is generally thought to be against him; but it may be to his favor. Some men have neither sufficient manhood, piety, nor regard for the church to make trouble. They will let immorality break in, and fashionable vice creep in, and smile benignly all the while, taking the gifts and flatteries of the people with unctuous delight. Such men have "no trouble," but "iniquity abounds, and the love of many waxed cold" wherever they go. Whoever succeeds one of them, if honest, must have trouble. What kind of trouble does the minister have? Is he inconsistent, neglectful, capricious, passionate, immoral? If so, he is a curse to the church. But does he preach the truth, honestly try to enforce the discipline, and raise the standard of right living, and does this make trouble among the backslidden and ungodly? If so, the trouble is a testimony to his good works. There are churches that will go rapidly to ruin unless some one is sent there to make trouble. Some years ago a presiding elder, one of the genuine kind that supports every good man, and never joins with worldly-minded complainers against the faithful, said that there had been a great revival in a certain town. He was asked, "How many conversions?" "Not one yet," said he, "but the members have stopped dancing, theater-going, and raffling at church-fairs, and have begun to attend class-meeting, and the incorrigible are feeling bitter toward the preacher." The wisdom that is from above is first pure, then peaceable.—*Christian Advocate.*

—Be not deceived; God is not mocked.

Special Mention.

EVILS WHICH PREVAIL.

FROM an article by S. R. Wheeler, in the *Sabbath Recorder* of Dec. 13, 1883, entitled, "A Few Facts, and What They Teach," all of which is good, we make room for the following extracts:—

"Third fact: At a festival held for the benefit of a certain church in the capital city of Kansas, these two incidents occurred: A man in the room was visited by a page who informed him that he had a letter in the 'post-office.' One dime was asked as postage. He handed out a dollar, which was kept entire, with the explanation that under no circumstances was it allowable to pay back any change. The other incident was this: Two blooming young ladies siezed upon a prominent man, and accidentally(?) led him around to the auction stand. Without a word on his part, the auctioneer struck off to him a cake for \$10. He demurred, but the company overruled. He paid the money and left the cake to be sold to some one else. Neither of these men held any connection with the church. Is it surprising that they declared it a place where men were robbed?"

"Fourth fact: At the dedication of another house of worship, a man was present from a distance, evidently quite as much because of his skill in raising money as for the purpose of preaching. He pursued the same way of auctioneering off the debt, and this too on a Sunday and in a Sunday church. It was generally felt, and was expressed by many, that the money-raising part of the exercises was a very serious damage to the religious interest. Some who were drilled into pledging their means became soured and mad because they had been thus overcome in spite of their sober judgment and intention.

"Would that these facts were extreme or isolated cases; then would we gladly pass them by in silence. But they are being constantly repeated. The truth is, these things have come to prevail, and are among the things that are so surely destroying the power of the first-day churches for the conversion of men. It belongs to us as a people to speak and act for reform. Brethren, let us not be followers in these things; rather, let us stand as living examples against them. We must also remember that these sacrilegious ways of raising money are so deep-seated in the various denominations, from the Catholics even up to the Baptists, that unless we are on our guard, we shall unwittingly do some things which will encourage them. We reform others, not by coming down and doing as they do, but by standing firmly above, reaching down with clean hands and lifting them up."

HOW ADVENTISM IS CHECKED.

As many of our readers are aware, a book has been published in California, entitled, "A Check on Adventism." While Bro. Waggoner has thoroughly demolished the work through the columns of the *Signs*, it is refreshing to find the *San Jose Daily Mercury* of Dec. 1, 1883, admitting to its columns an article from the pen of Bro. W. M. Healey, on the same subject, which gives the book a vigorous overhauling. From Bro. H.'s article we quote the following paragraphs which show what success attends this work of checking Adventism. He says:—

"Its title shows that the object of sending it forth is to 'check Adventism.' But why check Adventism? The teachings of the Adventists are of the most moral character, and as an honorable, temperate class of people they have no superiors. Many persons in all parts of the world are much interested in their sermons and publications, which are replete with Bible facts. True, their doctrines differ from those of modern Methodism, but so do the teachings of the Baptists, the Disciples, and other denominations. Even Methodism, with its many divisions, is like a 'kingdom divided against itself.'

"Why not check some of these denominations as well as Adventism? Perhaps the special reason why Adventism must be checked is found in Dr.

Stratton's introduction. He says the Adventists are 'plundering the churches of their members.' Of course this wholesale robbery must be checked, no matter whether they are right or not. Oh no, that is not the question; but the church must not lose her members. And, joy to the ease-loving pastors! Mr. Woodward claims to have found the way to check the work of Adventism, which has caused them so much trouble. And now he offers to others that which he says in the preface 'was so effectual in silencing the voices of Adventism among us, and in bringing the converts and people back to the teachings of orthodoxy.'

"For the benefit of those who may think of using this check, and feel anxious about the result, we will add that Mr. Woodward's successful application ended in the Adventists getting about thirty additions, who remain converts to the faith, and are now erecting a house of worship.

"Perhaps Mr. Woodward had better devote his time to this checking work, it is 'so effectual.' We promise him a good field in which to test his powers if he will call around our way. Others before him have tried hard to check Adventism, and have prophesied its sudden demise. Eld. Treferen, of the M. E. church, said before the Ministerial Convention held at Healdsburg, April 26-28, 1870: 'I predict for them (the Adventists) a short race. What we want is law in this matter, and we will have it too; and when we get the power in our hands we will show these men what their end will be.'

"When those words were uttered, and applauded by the ministers present, Adventists were almost entirely unknown in California, as but few meetings had been held by them in the State. To-day, within a few rods of where Eld. Treferen uttered his threat and prophecy, the Adventists have a prosperous college, boarding-house, and church, where over two hundred persons meet to 'worship God according to the dictates of their conscience' enlightened by Bible truth.

"The *California Christian Advocate*, a Methodist paper, has been for a few years past trying to check Adventism, and has been 'so successful' that it has increased its circulation 900 in nearly five years, while the *Signs of the Times*, an Adventist paper, has increased its circulation 10,000 in the past year. What would Adventism do if none of these checks were put on which prove so effectual?

"It would have been to the credit of the book if Mr. Woodward and Dr. Stratton had first agreed as to the importance of this question. Mr. Woodward says on the second page of preliminary remarks: 'The question as to which of the days of the week is the Sabbath of the Lord takes precedence over all others.' Dr. Stratton says in his introduction that the Adventists being so particular about the day is a 'whimsey' and 'a consideration so petty.' Thus they contradict each other at the very start. The facts are that when they are trying to bolster up Sunday observance, there is no question so important, but let the truth come forward and show that Saturday is the true Sabbath of the Lord, and the only one for which there is scriptural authority, Sunday resting wholly on the commands of the church, and all at once the question will lose its importance and become a 'whimsey.'

A REMARKABLE YEAR.

THE year just past, 1883, can justly lay claim to the black flag, owing to the deaths arising from its distressing disasters. It will rank among the first, if not first, as the most disastrous to life in recorded history. The loss of life by railroad accidents, destructive fires, explosions, floods, pestilence, cyclones, and earthquakes, has placed a black mark, clearly discernible by all, against it in the annals of time.

Storms fiercer than ever before known have swept both sea and land. Cyclones have plowed through ill-fated portions of our country, leaving death and destruction in their pathway. The earth itself has trembled, as if alarmed in view of the times in which we live; and in its earthquakes thousands and tens of thousands have found untimely graves, and have been launched upon the great ocean of eternity without an hour's warning. Islands have arisen, and others have disappeared. Tidal waves have rushed over the land, destroying

hundreds of fruitful fields and happy homes, and consigning the inhabitants to watery graves.

Realizing that sentences made up largely of qualifying adjectives in the superlative degree are not adequate to set forth the year's disasters, we summon a few figures to our aid. Grim disaster has carried down to death its victims as follows:—

By floods,	561
Fires,	839
Cyclones,	322
Explosions,—powder and steam,	679
Ocean disasters,	2,577
Pestilence,—cholera,	36,000
Earthquakes,	107,600
Total,	148,578

While the forces of nature have seemed to combine against the human family the world over, crime has marshaled her servants,—murder, suicide, and rape,—and thousands have fallen victims.

The columns of the secular papers have been burdened with recitals of sickening accounts of unprovoked murder, and revolting outrages upon innocent, unprotected women. During the year, 2,325 murders have been committed in the United States,—a much larger number than has ever been committed in any one single year. The number of suicides are unparalleled by any year of the past, the number reaching 1,550.

Murder and rape have been so rampant throughout the country that outraged justice has awakened, and becoming impatient at the delay of law to punish criminals, has resorted to mob vengeance to that extent that Judge Lynch has, during the past year, executed 185 men against 57 in 1882.

As these things are increasing at a fearfully rapid rate the world over, men's hearts are "failing them for fear, and for looking after those things which are coming on the earth;" yet to the student of prophecy they are omens of the soon-coming morning of the glorious eternity, when the kingdom of God will over all prevail.

"Glide swift around, ye wheels of time,
And bring the welcome day."

S. H. LANE.

Our Tract Societies.

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

"I SHALL NOT WANT."

"I SHALL NOT WANT;" in deserts wild
Thou spread'st thy table for thy child;
While grace in streams for thirsty souls
Through earth and heaven forever rolls.

"I shall not want;" my darkest night
Thy loving smile shall fill with light;
While promises around me bloom,
And cheer me with divine perfume.

"I shall not want;" Thy righteousness
My soul shall clothe with glorious dress;
My blood-washed robe shall be more fair
Than garments kings or angels wear.

"I shall not want;" what'er is good,
Of daily bread or angel's food,
Shall to my Father's child be sure,
So long as earth and heaven endure.

—Selected.

MINNESOTA.

THE semi-annual meeting of the Minnesota Tract Society was held at Hutchinson, Dec. 7-16. It was a season of much encouragement on account of the blessing of God. The meeting was quite well attended by brethren from other places; those that could have come and did not, lost a precious season. Five services were held every day, and the interest steadily increased from the first. We have here a large and commodious church building, which was not only filled, but extra seats were needed to accommodate the congregation. The people in the village showed much interest. Several not of our denomination came from seven to ten miles every evening. One German brother, who held a responsible position in his church, took his stand on the truth. Others are deeply interested.

The young people's meetings, which were held nearly every day, were productive of much good. The church was greatly encouraged, and all who were present returned to their homes with new

zeal. We believe this meeting will mark an era of encouragement to the cause in Minnesota. I feel very thankful for returning health and strength, and the privilege of bearing a humble part in this precious cause.

O. A. OLSEN.

NEW YORK TRACT SOCIETY.

A STATE meeting for the third quarter in 1883 was held, as appointed, at Rome, N. Y. Space cannot be given in the REVIEW for a full report; but a summary will give some idea of the work accomplished.

The report of the quarter ending Nov. 5, was read as follows:—

No. of members,	437
" " reports returned,	180
" " members added,	6
" " " dismissed,	12
" " missionary visits,	878
" " letters written,	238
" " " received,	33
" " new subscribers obtained,	289
" " pages of tracts distributed,	83,650
" " periodicals distributed,	4,858
Rec'd on membership and donations,	\$130.57
" " sales,	443.07
" " periodicals,	409.35
" " tent fund,	12.00
" " S. D. A. P. A. fund,	70.00
" " Inter. T. and M. Soc.,	154.50
" " foreign missions,	402.55
Total,	\$1,623.05

A committee appointed to consider the question of boundary lines of Dist. Nos. 2 and 3, recommended that the Williamstown Society accounts be kept with Dist. No. 3 for the present, the boundary lines to remain as they are till such time as it may be necessary to establish a new district in that section, or to re-district the State.

This recommendation was adopted.

The Committee on Resolutions reported as follows:—

Resolved, That we immediately raise the sum of \$20,000, to be paid on or before Jan. 1, 1885, as a fund to be used as follows: \$5,000 for a tract society depository and to increase the stock of publications; \$5,000 for establishing city missions; \$5,000 to be loaned to the Conference for educating workers for various departments of the cause; and \$5,000 to be applied to the above or any other enterprises that may arise in the development of the work.

Resolved, That this Society elect a committee of two, to act with the President as a finance committee for the control and appropriation of the above fund.

Resolved, That we recommend that the New York Conference Committee select one or more men to connect with the mission in New York City, for the purpose of gaining an experience that will fit them as soon as possible for labor in connection with such missions in other cities.

Resolved, That we recommend our brethren and sisters throughout this Conference to interest themselves in obtaining subscriptions to the *Signs of the Times* in the vicinity where they live, and while traveling through the country; and if they cannot re-visit these subscribers, that they send the addresses of the same to some suitable person who can correspond with them.

Resolved, That we recommend that in our colporteur work the *Signs* be used as an introduction to families, and that there be a re-visiting of the same at least once in two weeks to learn of their interest, and to hold Bible-readings with them or labor with the family in any way that the providence of God seems to indicate; and that this work should be followed up to develop an interest to be followed by a series of meetings.

Resolved, That we use 2,000 copies of the *Sabbath Sentinel*.

Whereas, "Thoughts on Daniel and Revelation" has been specially prepared for the canvassing field, and is well calculated to set the truth before thousands of people; therefore—

Resolved, that we recommend our brethren and sisters to prayerfully consider the subject, and that proper persons give their time and attention to canvassing for this book.

Whereas, The steel engraving, "The Way of Life," has been prepared with great care, and well illustrates the truth of the law and gospel, and sets forth Christ as the great center of worship; and—

Whereas, The Key, including "Sufferings of Christ," written specially for this purpose, gives exalted ideas of Christ's mission to this earth; therefore—

Resolved, That we believe it will be well for our brethren to have this picture in their families, and to carefully read the Key and "Sufferings of Christ"; and further—

Resolved, That our brethren should make a special effort to get the same in as many families who are not yet of our faith as possible.

These resolutions were freely discussed and unanimously adopted.

Canvassers for "Thoughts," the "Way of Life," the *Signs*, and "Sunshine at Home," prepared to go into the field immediately; and of these there was a greater number than at any previous meeting of the Society. Preparations were made to establish a reading-room in Buffalo this winter. A company of missionary workers was assigned to each of the cities of Cortland, Auburn, and Ithaca. Other towns were also provided with one or more laborers. Instructions were given in the work of canvassing and giving Bible-readings, also in book-keeping. Nearly \$9000, of the \$20,000 fund was pledged at this meeting, and over 400 copies of the *Sabbath Sentinel* were taken in clubs.

P. Z. Kinne and W. H. Eggleston were elected as the committee designated in the second resolution, and H. E. Robinson was chosen to go to New York City in harmony with the third resolution.

Four meetings were held, and the interest manifested in every plan proposed, evinced a deep love for the work and a desire to have a part in it, such as has not been seen in the past.

The Board of Directors held one meeting, taking action with reference to the apportionment of general expenses, and the debt on periodicals. Concerning the latter, a resolution was passed which, when carried into effect, will meet the necessities of the case.

Eld. Haskell's labors were of great value during these meetings, and the steps taken were of such a nature that very much is expected in the way of an advance in the work in the great Empire State during the few months to come. Harmony in all the work proposed, the willingness to take hold, and the final decisions reached were very gratifying and satisfactory. Thus closed one of the best meetings ever held by our Missionary Society.

E. W. WHITNEY, *Pres.*

ADDIE S. BOWEN, *Sec.*

NEW YORK MISSION.

It is now about eight months since the mission in this city was established. At the General Conference held at Rome, December, 1882, resolutions were passed recommending the establishment of missions in cities. We had long felt the need of a mission in this city. In some respects New York is the most important city on the American continent. Most of the emigrants, who come from all parts of the world to settle in the broad West, go through this city; and publications placed in their hands would scatter the seeds of truth to every part of this country. There is no time when impressions of new doctrines could be more favorably made on their minds than when they enter a new country, and every former association is broken up. Their souls long for something, and they will be interested to learn new beliefs in a new country. Many of them will settle by themselves, and they will then prize religious reading in their native tongue. Others will settle in communities of like nationalities, and thus they will scatter the seeds of truth which they received from the hand of missionary workers.

Again, New York has a regular line of steamers running to almost, if not quite, every civilized nation on the globe. It also has coast steamers which make points on the entire Atlantic coast, around the Gulf of Mexico, and up the Pacific coast. The sailing vessels are also very numerous. The North and East rivers, which nearly surround the city, contain over twenty-five miles of docks; and any day over five hundred steamers and vessels can be found lying in these docks. Then, too, we have never failed, as yet, in securing free transportation of our publications by water to any port desired. These considerations make this city an important missionary field, and one of general interest to the cause. Fifty missionary workers, well organized, could engage in the ship missionary work in and about the city, without ever coming in contact with one another.

We entered this city as an experiment; and our experience has thoroughly convinced us that we have never half realized the importance of ship missionary work, especially in so important a place as the city of New York. We have learned some things in our experience here which may be a help to all of our city missions:—

First, A reading-room will not accomplish the

grand object we have in view if simply advertised as a free public reading-room. The publications we offer are not sufficient in number and variety to meet the expectations of the general public. There are many such reading-rooms in every city where a much larger assortment of books can be had.

Secondly, It is a question whether the most public business place is the most appropriate for a reading-room. The reading-room should be advertised more as a select reading-room than a public one; for the readers will be of a select class. And it should be connected with a building where a family lives; so that those who are invited to come will feel that the place itself is more for private entertainment than a public reading-room. The readers will be composed largely of those who are invited by the colporter and ship missionary as they find them interested. There should be personal labor with such cases, and this would not be at all consistent with a public reading-room. Without a room where this kind of labor can be performed, a public reading-room will accomplish but little. There should be suitable rooms where meetings and Bible-readings can be held, special instruction be given to the workers, and personal labor be had with individuals. At this place there should be a general assortment of our publications to be disposed of in any manner that may seem the most fitting. It should also be a place of retirement where those who are interested can come and feel at home. With this arrangement a city mission can be a success, but without it a public reading-room will be a failure. We are under the impression, from our experience in New York, that a building a little off the most public thoroughfare, and yet centrally located, will be preferable.

In San Francisco we have a reading-room. An entire house is rented, in which three families of our brethren live. As each of these pay rent for their rooms, it greatly reduces the rent of the mission rooms. There are two rooms on the lower floor separated by folding-doors. Back of these rooms the family who have charge of the mission live. In the front room is a general assortment of our publications and other religious reading. All of our publications are there with other select periodicals and a few daily papers. This gives all the advantages of a select reading-room,—a room in which to hold meetings and converse with individuals. If necessary, the company can be separated.

Another question has arisen. How can we supply New York City with laborers? The New York, Pennsylvania, New England, and Maine Conferences have more seaport and large inland cities than any other Conference of Seventh-day Adventists in the world, and all of these should be entered immediately; and so should all of our large cities throughout the country. It is thought far preferable for our various Conferences to select proper persons to go to New York or some other city where a mission is well established, and gain an experience in a few months, time which will qualify them to enter the cities which may be in their Conferences, rather than for these Conferences to establish missions with inexperienced men. It is not necessary that these men, supported by the various Conferences, should live together; but we think it far better for them to have separate lodging-places where not more than two would be together. They would thus establish sub-head-quarters at such places, where individuals who become interested could be invited. Not over two should lodge at the same place. This will give each individual the advantage of gaining an experience in inviting persons to his dwelling, and in conversing and praying with them. Then, once or twice a week and on the Sabbath, they will all meet at the general headquarters for consultation and prayer, to exchange views and lay their plans for labor.

There is no reason why Philadelphia and Chicago, as well as New York, should not have such missions where individuals can go to gain an experience. They present advantages, not only in the size of the cities, but in the fact that they are seaports. Any thoroughly organized mission in a seaport city would possess the same advantages. This plan will supply these large cities with laborers at the expense of the various Conferences; and it can readily be seen that the larger the city, the more extensive and varied the missionary work; and the greater the number that may be

thus brought together for consultation, prayer, and exchange of ideas in the experience, the more rapid and better will be the experience gained.

It is in view of these facts that New York, Pennsylvania, and New England have already selected men to enter the city of New York as city missionaries, under the general management of Bro. Boynton. It would be well if not less than a score of men could be placed in that city the present winter. Then, at a proper time, instruction could be given in canvassing, Bible-readings, and, in short, every phase of missionary work that will be necessary in our large cities.

Missions should be established in hundreds of cities in our country before 1884 shall close. May God speed the truth, and hasten the time when the light of present truth will have found its way, not only to every country settlement, but throughout all our large cities. This work God has committed to his people, and not less than \$100,000 should be raised by our various Conferences immediately to accomplish this work.

The doctrine of selling and giving alms, as taught by our Saviour, is now timely and present truth. While we should have a heart to do for the cause in all its branches, yet here is a special work which each Conference should feel that God holds them responsible to accomplish.

God has men of means in every Conference that can give their thousands, who in the past have only given hundreds. These men can aid in preparing the way for the loud cry of the third message, and they will do this as they see the cause move. The time is immediately upon us when it will be far more difficult to sell than now. Now is the time when efforts should be put forth to spread the truth such as we never have seen in the past. If it was right and proper for those who believed in the days of the apostles to sell their possessions and goods, and apportion them to every man as he had need, it is far more important that the same earnestness and devotion should actuate men to put forth greater efforts to place the truth before the masses of the nineteenth century. God calls for consecrated men and women, those who are willing to renounce their possessions and every worldly interest, and give themselves to the solemn work for this time.

S. N. HASKELL.

Our Basket.

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

—Build a little fence of trust
Around to-day;
Fill its space with loving work,
And therein stay.
Peer not through its sheltering bars
At to-morrow;
God will help thee; bear what comes
Of joy or sorrow.

—To rule one's anger is well; to prevent it is better.

—Holiness is the architectural plan upon which God buildeth up his living temples.—*Spurgeon.*

—Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—*Hugh Miller.*

—The man who cherishes the most of Christ's love in the soul, who reflects the Saviour's image most perfectly, is in the sight of God the truest, most noble, and most honorable man upon the earth.—*Mrs. E. G. White.*

—If temptations were not urgent enough to require strong resolution and real self-denial to overcome them, what would they amount to as tests of principle? Character is not acquired without testing and labor. Let us not complain that temptations beset, but rather pray that when they come we may be prepared to meet them as Christians.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 8, 1884.

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

A FACT AND A PROPHECY.

WHEN Christianity in the purity of its early history was beginning to win notable conquests from the ranks of paganism, every calamity which befell the Roman empire, was charged to the account of Christians by the enemies of the gospel. The ground of the charge was a religious one; and religious bitterness sharpened the weapons of persecution. The gods of the old systems (so they reasoned) were angry that their worship should be neglected and their temples deserted; Christians were causing this, and hence were responsible for these calamities by which the gods were manifesting their displeasure. Thus Mosheim (Eccl. Hist. Cent. 2., Chap. 2, § 4) testifies: "On occasion of some earthquakes which happened in Asia, the people renewed their violence against the Christians, whom they considered as the authors of those calamities, and treated consequently in the most cruel and injurious manner."

The foregoing is the fact: the following is the prophecy. In "Early Writings," p. 27, Sr. White says: "I saw the sword, famine, pestilence, and great confusion in the land. The wicked thought that we had brought the judgments upon them; and they rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed."

It is evident that the feeling here described must spring from some religious consideration; and just how it would be fulfilled, there has been, until recently, nothing to show. Indications, however, are now beginning to appear, pointing not only to a coming fulfillment, but to the manner of its accomplishment.

That the judgments of God are already abroad in the land is evident to every observing person. Men everywhere note them with alarm and apprehension. The leaders of the National Reform movement are not slow to use this fact to their own advantage. At the recent convention of that body in Cleveland, Dr. Milligan dwelt with especial emphasis upon this point. He attributed the judgments, however, not to the prevailing corruption and irreligion among the people generally, but to the fact that the nation is a sinner because it does not acknowledge in its Constitution the word of God as the source of the laws, and Christ as the ruler, of this nation, and enforce the Christian institutions and usages of the government by law. Prominent among these institutions is of course the Sunday Sabbath. Is the nation, he asked, fulfilling God's will in these things? And the reply was (using the sentiments though not his exact language), Let the Mississippi overflowing its banks and devastating thousands of fair acres, answer; let the Ohio River hearing destruction and desolation on its swollen tide, answer; let drouth and devouring insects answer; let the tornadoes and cyclones which are sweeping over the land and filling all hearts with fear, answer.

This is the way he thinks God is speaking to this nation because Sunday-keeping is not enforced. We say Sunday-keeping; for the whole question will practically resolve itself into this in the end. We look for these calamities to increase, and as they do so, this line of argument will be pressed with increased vigor; and the superstitious of the people will be roused to the highest pitch by every rhetorical artifice known to men. But here is a class of people who observe the seventh day, holding that the first day is not the Sab-

bath and should not be observed as such. They are doing more than any others to turn men from its observance; not that they may observe no Sabbath, but that they may keep the true.

Now, in the direct line of arguments already formulated, it is easy to see what conclusions will be reached in reference to this people: If Sunday desecration be a sin so offensive to Heaven; if special judgments are visited upon the people on account of it, are not those who are hostile to the institution and doing what they can to turn men from it, indirectly the authors of the evils and responsible for the calamities? Will not those who believe thus be very likely to take the course pointed out? Is not this a logical conclusion from the argument, the premises of which are already being laid down? And is not the history of the second century thus likely to repeat itself in our day, according to the quotation from "Early Writings" given above?

INSPIRATION: ITS NATURE AND MANNER OF COMMUNICATION.

IN venturing to present some thoughts in a few articles bearing upon this important subject, we would approach it with becoming modesty, realizing that the greatest minds have tried in vain to fully explore its profound mysteries. As inspiration comes from God, it must partake of the divine; and hence it must be too deep for finite minds to fully comprehend. But that which is "revealed belongs unto us and our children," concerning this subject as well as all others. As the Bible is the great foundation from which all spiritual light emanates, we may hope, by reverently investigating its pages, to ascertain many interesting and important facts relative to it.

The subject of our inquiry is not whether the Bible is inspired. The readers of the REVIEW long ago settled that point to their entire satisfaction. But we wish to ascertain from its sacred pages all we can concerning the nature of inspiration, the manner of its bestowal, the degree of its influence, and the purpose of God in it; that we may be able to know as much of his ways, and comprehend, as far as he has seen fit to reveal unto us, his grand designs and manner of working. For many ages in the past, if not from creation till the close of the first century of the Christian era, God revealed to men knowledge which they could not have attained otherwise. Some of this light has been made known to us in the Holy Scriptures. Other portions were reserved to the generation in which it was given. In what way did God thus connect his infinite wisdom with finite man? what were his methods of revelation? was it in one way or many? Has he left on record any clue by which we can ascertain his manner of inspiring? Did he communicate word for word to the sacred writers that which they placed on record? or was the substance given them to clothe in their own language? Did Christ and Moses, Isaiah and Paul, Matthew and Solomon, all receive their revelations in the same manner and in the same degree? Is there any of the human element mingled with the Divine in the Scriptures? or is every word and every line equally infallible? These are questions of deep interest and worthy of careful study, and the conclusions concerning them among excellent people are not always the same. Let us reverently approach these important questions, and learn what we can from the revelation of the Most High.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3: 16, 17. This is the reading of King James' version. Others render it as follows: "All Scripture given by inspiration of God is profitable," etc. Dr. Clarke gives a decided preference to the latter reading, and says it is sup-

ported by the great majority of manuscripts. He translates it, "Every writing divinely inspired is profitable," etc. Yet in looking up authorities, we find them about evenly divided between these two readings; in which case it may be allowable to choose for ourselves the one which seems to us preferable.

There is certainly a difference in the meaning of these two readings, although not as much as might be supposed at first thought. The Apostle evidently refers to the Old Testament when he speaks of the Scriptures, which were well known to Timothy from his youth, as the connection shows. They were given "by inspiration of God," or by a breathing of the Divine Spirit, as the word inspiration in the Greek or in the English would imply. How? Even as another apostle declares: "Holy men of God spake as they were moved by the Holy Ghost," 2 Pet. 1: 21. That is, they wrote out what the Spirit of the Lord moved them to write. The giving of the Scriptures always comes through a human agency moved upon by the Spirit; and they are inspired just in the degree that the person is inspired who writes them, and can be no more. They are the product of the human mind acted upon and directed by the Spirit of God.

We can conceive how God could have written the Bible wholly himself (as he did the ten commandments), with his own hand, and had it conveyed to man in that form; but he did not see fit to do it. This high honor was placed upon his perfect law alone. Engraven in the solid rock, fit symbol of its eternal truth, it was placed in man's hands to be his rule of life. God could have commissioned one of the angelic host to have written out a copy of the Scriptures had he chosen to do so. But it was not his plan. He breathed upon man his Spirit, and thus holy men of old spake and wrote the words of truth which have been so miraculously preserved to us.

God certainly had the power to have caused the words of life to be written without human agency. "Mene, mene, tekel, upharsin," was inscribed upon the wall of Belshazzar's palace by the hand of Divinity. He could write upon any substance, as the spirits of modern times are supposed to write upon slates or paper. Such methods, however, are left to a different class of spirits from those of a heavenly kind. But God employs human agencies. He inspires them and moves them to write. The power of the Highest overshadows them, and light and truth are communicated through these human instrumentalities. The Scriptures are the product of this combined action of the human and the Divine. They are given by inspiration of God. All writings thus inspired are authoritative in proportion to the degrees of their inspiration. This idea of degrees of inspiration may strike many as strange, and some as irreverent. But in our next article we will examine it in the light of Scripture. We can then better judge of its propriety.

G. I. B.

A COLLEGE ITEM OF INTEREST TO OUR TRACT SOCIETIES.

BEFORE this paper reaches its readers, there will be in operation at our College a class for special instruction in missionary work. It is proposed to teach,—

1. General book-keeping through simple forms, preparatory to tract and missionary book-keeping.
2. T. and M. book-keeping, including instruction in keeping personal accounts, librarian's, district, and State books.
3. General instruction in all branches of missionary work, such as mailing periodicals, missionary correspondence, business letters, reporting and conducting meetings, etc., etc.
4. Instruction in canvassing.

It will be seen that the ground covered by these

items is an exceedingly interesting and important one. We have never had anything like it in the College in the past, and the want of it has long been felt. It is to be taught by one who is well qualified to do it, one of much experience in practical book-keeping, who has acted as secretary of the Publishing Association and auditor of the Association books, and who is a zealous worker, with a heart full of interest in the missionary cause. Here will be a rare opportunity for those who attend the College to learn all about the missionary system now in operation among us. It furnishes a splendid chance to any Conference to send persons here to be fitted for State or district secretaries, or librarians. The Vigilant Missionary Society, already organized in the College with a membership of fifty-five, and which will doubtless have over one hundred members when this term is fairly opened, will hold weekly meetings, and transact actual business. Here will be an opportunity to gain an experience as secretary, reporter, presiding officer, etc., etc. The class will do actual business with the offices of publication, under the instruction of one who is thoroughly familiar with all kinds of office accounts. It will also carry on missionary work in all parts of the field.

This seems like bringing the College to the kind of work which it was intended to do when it was established. In this way it can be of vast benefit to the cause and our people. We have known of Conferences whose tract societies were greatly hindered in efficiency because they had no well-trained secretary, and it was very difficult to find a remedy for the evil. Now the College proposes to furnish the machinery to manufacture such valuable articles as State secretaries, if our Conferences will furnish the timber to make them of. This new move is one of great importance. Will our people place themselves within reach of its benefits?

G. I. B.

CAMP-MEETINGS FOR 1884.

It is pretty early in the season to talk about camp-meetings; but there are certain reasons which seem to make it necessary. The General Conference has voted that two of the committee go to Europe. The writer expects to get away about the middle of February. The other members of the committee are widely scattered, and desire that we do all we can before we leave, in arranging for these meetings. It would be difficult to do this while far away in Europe. We hope to return by the last of May, in season to attend some of the early ones, and to assist in arranging for those which come in the late summer and autumn.

The camp-meeting question for next season is an important one. These meetings were never so important as now. They are increasing in attendance and interest, and are changing in methods of management. In some localities, new ways of carrying them on are making them more efficient for good. Those of great influence among us advise that they be held over two weeks instead of one. It seems to be the conclusion of the General Conference, and the mind of the Spirit of the Lord, that they should be held in close proximity to large cities, and should be changed from one city to another every year or two, so that their influence shall reach large numbers of our fellow-men, and they be thus brought within the reach of the light of truth. In regard to the length of time they shall be held, there seems to be some difference of opinion. In some portions of the country, where the seasons are very long, there is no great difficulty in holding them over two Sabbaths and Sundays. There is plenty of time for them; and yet all the processes of agriculture can be attended to. But in many of our northern States, where the seasons are very short, the question is quite different. It would be vastly better for the cause if we could have more time at the camp-meetings to perfect

the work. Many things are left unfinished, and when the people are aroused a little, then they go home before the heart is fully converted; and the work not being bound off thoroughly, soon raves out.

We hope our brethren will consider this question well. We would like to hear at once from every Conference this side of the Rocky Mountains, where a camp-meeting is desired before the month of July closes. We would like to know your first, second, and third choice of time when the meeting is desired, the length of time it is to be held, and your preferences as to laborers to attend it, and any other items of interest relating to this question, which the officers of our State Conferences would like to have the committee consider.

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

THE GERMAN PAPER.

The *Stimme der Wahrheit*, our German paper published in this country, should fill an important position in the cause. The German field is opening up remarkably in many different places. At the General Conference, the discussion of the prospects before the German branch of the work was one of absorbing interest. Quite a number of new laborers, we hope, will soon be proclaiming the truth in that tongue. There are large numbers of this nationality in this country, and a good opening for missionary work among them, not only by those who speak that tongue, but by our American workers.

The *Stimme* has labored under great disadvantages in the past, because of a lack of efficient help in that tongue at the Office, to assist as translators and to labor in other ways,—those upon whom we could rely. We have sometimes been reduced to great straits in order to get the paper out at all. But we trust we shall not have so many of these difficulties in the future. Our German workers, Brn. Conradi, Kunz, and several others, were here, and consultations were held with leading brethren, and matter for the paper for months ahead was selected from our best writers, such as E. G. White, J. N. Andrews, U. Smith, and others. We expect, therefore, that the *Stimme* will be filled with excellent matter the coming year, and that it will be prepared in a better manner than heretofore.

We believe it will be a far better paper than ever before in its history. The price is very low, being only 50 cts. per year. In clubs of ten or more, 35 cts. Will not our workers everywhere help us circulate the German paper? Will not the tract and missionary societies look after this, and help us increase this list? We see by the list that the number of paying subscribers is less than 1,000. There are now 600 subscribers in this country in arrears. We will send a list of these to our tract society secretaries, and we hope they will do their best to have them visited or corresponded with.

Brethren and sisters, our German work is one of the most hopeful fields we have at the present time. Take hold and help us circulate our German paper.

G. I. B.

CHICAGO MISSION.

At a meeting of the Executive Committee of the International T. and M. Society held in December, 1883, the subject of city missions was quite freely discussed. The city of New York sustains a different relation to the cause than most of our other cities, it being the great thoroughfare for emigrants to America. Chicago sustains much the same relation to some of the western States that New York does to the country at large. Those States which are nearest to Chicago receive largely the benefit of publications distributed in that city. It was therefore thought advisable that other Conferences assist Illinois in the Chicago Mission.

The following resolution was passed concerning this mission:—

Resolved, That the International Tract Society take charge of the Chicago Mission and furnish the publications used, provided that Illinois, Michigan and Wisconsin will furnish \$3,000 for the payment of laborers and other expenses of the mission; and further, we recommend to the States named to divide the burden of raising the fund as follows: Illinois, three parts; Michigan, two parts; and Wisconsin, one part; and further, it is recommended that Eld. Jas. Sawyer go there and labor.

Experienced laborers are needed, especially in the establishment of these city missions. There are features of labor connected with these missions in which experienced laborers can render very great assistance. Our mission in San Francisco was conducted for years upon the plan of giving away all the publications which were disposed of on board of vessels. It was thought impossible to sell them. But when Bro. Ings came, who had great experience upon ships in Southampton, England, he introduced the feature of selling our publications, and notwithstanding those connected with the mission thought this was wholly impracticable yet experience taught them that publications could be sold. And while there are laborers in our city missions differing in their gifts, we see no reason why there should not be exchange of laborers in process of time. Why should not such men as Bro. Sawyer, after laboring awhile in Chicago both among Americans and Scandinavians, visit New-York and labor among the Scandinavians in that city? Why should not such men as Bro. Ings who has had such marked success, not only in selling our publications on board of ships, but in educating others to do the same, in process of time visit our eastern cities and labor in those cities where many from the different Conferences will go to gain an experience in the work?

There should be both American and Scandinavian laborers in all such cities as San Francisco, Chicago, and New York; and while special efforts are being made to establish successful missions in these leading cities, the inland cities, and those of less importance, should not be passed by. The city of Indianapolis should be entered at once, and steps should be immediately taken by every Conference of S. D. Adventists in America to enter the large cities in their respective Conferences. The reserve funds which have been raised by many of our tract societies should be largely increased, so that assistance may be rendered in establishing city missions. This point was also considered by the executive committee of the International Society, and the following preamble and resolution was unanimously adopted:—

Whereas, At a recent general meeting of the International Tract Society, in Battle Creek, it was fully concluded that the time had come to greatly enlarge our work, and to establish missions in all our large cities; therefore—

Resolved, That the Executive Committee of the International T. and M. Society recommend that the reserve fund of our T. and M. societies be greatly enlarged, so that they shall contain funds sufficient not only for the purposes for which they have hitherto been used, but also to help establish such movements as the placing of missions in our cities as proposed, and also for other missionary enterprises as they may arise.

It was also moved and carried that the different Conferences be recommended to select men and send them where they may be instructed in the missionary work, that they may be ready to enter the large cities in their respective Conferences, and engage in the same work. The practicability of the reserve fund of our tract societies is now being demonstrated as never before. The cause must advance. The slow pace which we have traveled in the past will not answer as we come to the closing scenes of the work. As we near the falls in any river, the waters increase in speed; so we must hasten to execute plans which may be laid to place the truth before the people.

Those societies which have raised from one to four thousand dollars reserve fund, and have a

quantity of publications on hand, are far better prepared to take these advance steps than those which must raise that fund before they can engage in the work.

The *Sabbath Sentinel*, which should have a circulation of fifty thousand in the next three months, ought to be placed in that number of families who are not of our faith; then the same fifty thousand families should receive the *Signs* from one to six weeks, and a correspondence be held with every one, providing that they cannot be visited by some colporter.

But which Conferences are best prepared to enter upon these advance steps? It can be readily seen that it is those societies which have a repository of publications, and sufficient capital to carry forward the work, and have, or can secure, publishers' rates of postage. Some Conferences have already responded to this, and three have ordered two thousand copies each of *Sabbath Sentinel*. The good example set by New York and Pennsylvania should be followed by every Conference in the country. Each of these Conferences had a reserve fund, but it was found inadequate to meet the present demand, if they move forward in the opening providence of God in these advance steps. New York therefore commenced immediately to raise the sum of twenty thousand dollars. Ten thousand of this was to go in their reserve fund, to be equally divided between establishing a book repository and city missions. Five thousand dollars was added to the Conference fund to aid in educating individuals to labor in the cause, while another five thousand was to be appropriated according to the needs of the various enterprises. Nearly one-half this sum was subscribed at the meeting.

Pennsylvania did the same, although the sum they proposed to raise was but ten thousand dollars. Over half of this was pledged at their quarterly meeting. Michigan has proposed to make their reserve fund fifteen thousand dollars, that they may establish missions in their various cities, and also keep up with the opening providence of God. Thus these Conferences alone have started to raise forty-five thousand dollars, and quite a proportion of this is subscribed to be paid during the year 1884. What may we expect of our other Conferences, which are scattered from the Atlantic coast to the Rocky Mountains? Shall not the sum be raised to one hundred thousand dollars, and steps be taken to establish missions in all of our large cities? Let plans be laid sufficiently large for the Lord to come in and work for us, and we shall see of his salvation.

There are men in every Conference in the country who can give and will give, when they see the cause requires it, from one to ten thousand dollars. There are those whose hearts are true as steel to the cause of the third angel's message. The same spirit which moved men in 1844 is moving upon them now. Men are being stirred to prepare the way for the swelling of the message into the loud cry. God has committed the work of preparing the way to his servants. He has committed to men talents of means and usefulness, and the language of God's Spirit, and his providence accompanied by his word, is, "Go ye into the vineyard, and whatsoever is right I will pay thee." May the Lord help us to realize the solemnity of this time, and the magnitude of the work in which we are engaged.

S. N. HASKELL.

SIGNS OF THE TIMES AND SABBATH SENTINEL.

EVERY new year brings with it fresh reason for redoubling our diligence in the cause of God. Responsibilities accumulate each successive year.

The *Sabbath Sentinel* has now entered the field, not to take the place of any of our periodicals, but to especially call the attention of the people to the nature of the Sunday movement now on foot to le-

galize the first day of the week as the Christian Sabbath. But this paper can never take the place of the *Signs of the Times* as a missionary paper. There should be a paper which correctly represents our faith in all particulars in a manner that will not prove offensive to those who have no knowledge of us as a people. Such a paper is our pioneer sheet, the *Signs of the Times*, established in in the providence of God and under the direction of his Holy Spirit. Our experience last year has taught us how we can very largely increase the circulation of this paper. We should continue to make greater efforts to place it in the hands of the thousands who have no knowledge of the truth, by short-term subscriptions and otherwise, until our publications, like the leaves of autumn, are strewn throughout the civilized world.

There should be twenty colporters in the field using the *Signs* as a means of introduction to families, where there was one last year. Every course of religious lectures and each of our camp-meetings should be preceded by a thorough canvass for the *Signs of the Times* and colporter work. Not a family should be passed by who can read and speak the English tongue. Then supplements can be prepared in season, giving notice of the meeting, so that all may be without an excuse. The very work which commenced so commendably in Nebraska and some other Conferences should be taken up all along the line, and be carried forward with greater zeal and perfection than in the past. This work should be closely followed by the colporter with Bible-readings and other missionary work. Men and women possessing the love of God in the heart must go forth seeking for homes among those who become interested, not so much for the pay which they may receive as to present a knowledge of the truth before their fellow-men.

But how can the *Sabbath Sentinel* contribute to this end? The following plan has been adopted by a few of our Conferences, and we recommend it to all: First, they order directly of their State secretary from one to ten thousand copies. These the brethren become responsible for by taking from five to twenty-five copies each, paying at the rate of 20 cents a copy. These copies they use in securing subscribers at 25 cents each among those not of our faith. A yearly subscription at 25 cents will be more readily obtained than one for four or six weeks at the same price.

The *Sentinel* can be transferred from the brethren's clubs to their subscribers, if they choose, by the State secretary. This plan places in the hands of the tract society the names of all the subscribers which have been thus secured, as the *Sentinel* will be mailed to all of them directly from the depository at publishers' rates of postage, and also to our brethren who take clubs to be used in obtaining these subscribers. Then in process of time each of these names can be used for missionary purposes in sending the *Signs* to them from three to six weeks, and correspondence be held with them unless they can be visited by the colporter, which would be far better. This plan will not only give the subscriber a yearly subscription of a monthly paper, but will also give the society an opportunity to do missionary work during the year by sending out the *Signs* and other publications to persons whose names could not be obtained in any other way; also they can send special copies of the *Signs* or supplements with notices of meetings, etc., during the entire year.

It will open before our tract societies a thousand avenues to use the *Signs* which they would not otherwise have. It is an additional means of getting the truth before the people, and if properly conducted will contribute largely to the circulation of the *Signs* rather than to diminish it.

Should our brethren take hold of this work with promptness, and carry it forward with energy, before the first of April, 1884, there could be secured not less than fifty thousand subscribers from those

not of our faith, thus placing in the hands of our tract societies fifty thousand additional names for missionary work with the *Signs*.

It can be readily seen that to carry forward this work successfully it will be necessary that there be a depository and a regular agency established for our periodicals thus securing the publishers' rates of postage.

S. N. HASKELL.

IMPRESSIONS OF THE LATE GENERAL CONFERENCE.

I WAS glad indeed for the opportunity of attending our late General Conference in Battle Creek. It was the best meeting of the kind I have ever attended. It was a meeting of such a character that its influence will never be lost upon our cause. There was an earnest endeavor on the part of both ministers and people, to humbly seek God with confession and true contrition of heart. A determination was manifest to dig deep, and lay the foundation of character on the rock, Christ. While thus engaged, our hearts were inspired with a measure of that love which led Christ to die for men. This kindled anew a love for brethren and sisters, a love for perishing souls around us, and a determination to work as never before for the advancement of the cause of truth.

As the Lord led out Sr. White to bear a plain, searching testimony, it found a response in many hearts. Our ideas of the work to be accomplished in saving men were greatly enlarged; and as broader plans were laid that we might keep pace with the demands of the cause, both ministers and people were filled with new zeal and courage to go forth to engage in the conflict against error and sin. It is evident that the Lord is leading in this work. He is opening up before us a variety of ways and means of getting the truth before the people. The different enterprises now on foot are of such a character that every man, woman, and child among us, who has a desire to act a part in spreading the truth, can find some place in which to work for the advancement of the message. I doubt not it was the fixed purpose in the hearts of both ministers and people as we left that Conference to labor as never before for the conversion of our fellow-men. The Lord help us all to fulfill that vow.

J. N. LOUGHBOROUGH.

JOTTINGS BY THE WAY.—NO. 2.

MONDAY, DEC. 17.—Our last left us at the Mississippi. We reached Kansas City in the early part of this day. Here we remained till evening. This city is situated in the north-western corner of the State of Missouri, mainly upon the high bluffs of the Missouri River. It is a city of considerable size and enterprise. Here we changed cars, taking skeleton sleepers, which we expected to occupy without further change, to Ogden, the terminus of the Union Pacific railway. We all retired with good hope of a good night's rest, greatly needed by all.

TUESDAY, DEC. 18.—To-day our route lay across the extensive prairie lands of Kansas. Scarce anything to be seen except broad acres, with occasionally a herd of cattle. The snow was gently falling, and a keen wind blowing. While all is monotony outside, not quite so inside. Our attention was attracted by a clerical gentleman of our company, searching here and there, with the dolorous complaint upon his lips that he had lost his "week-day religion." Some did not sympathize very deeply with him, we think; as we heard one observe that perhaps he did not have any to lose. Another queried what the finder would do with it, and still another offered to sell him some more. We are sure that an unsophisticated traveler would not at once have discovered that the loss consisted of a book with the euphonious title, "Week-day Religion. But how many there are, we think, who have actually lost their week-day religion, and are not seeking to find it again. That

which they have upon the Sabbath, in all such cases, is a spurious article with which Satan is deceiving them. Reader, is yours an every-day religion?

All retired early, hoping for refreshing sleep; but a portion of us, all in one car, were doomed to sad disappointment. About ten o'clock, perhaps an hour after all were quiet in sleep, the hind truck of our coach ran off the track, and the reader can imagine the lively shaking up we received in thumping over the ties for about a quarter of a mile. We had a light train, with two engines, and were running at a high rate of speed. When the train stopped, not only a sense of relief, but also of gratitude, took possession of our hearts for deliverance from so imminent peril. We felt that truly God was good. Upon investigation, it was found that a herd of cattle were reposing upon the track in a place where they were partially sheltered from the piercing wind, and our engineers, without halt or scruple, plunged through their midst at what proved to be break-neck speed, especially to the poor cattle. Eleven were killed outright, and others were known to be cruelly if not fatally mangled. It is thought that a struggling victim rolled back upon the track and derailed our car. After long delay, the car was replaced, but was found to be so disabled as to be unsafe, and was left upon the side track at the next station. Thus it became necessary to transfer ourselves and baggage to a day coach, which we occupied with but little sleep, till we reached Denver, Colorado, early in the morning of Wednesday, Dec. 19.

This was a beautiful day. The discomfited portion of our company continued to occupy a day coach until we reached Cheyenne in the afternoon. Here we obtained a skeleton sleeper. While on our way from Denver to Cheyenne, we got the first sight of the Black Hills on the west. Clouds hung over them, however, and obscured them from view. Not long after leaving Cheyenne, we arrived at Sherman, said to be the highest point on the line of this road, and estimated, I believe, at about 8,000 feet above the sea-level.

We retire to rest again upon rolling wheels, feeling thankful that thus far God has kept us, and we will praise his name. If we are the Lord's, nothing shall befall us but what will be for his glory and our highest good.

H. A. ST. JOHN.

"IS THE LORD AMONG US?"

It may seem astonishing that a people who had seen signs and wonders in Egypt wrought for their deliverance from bondage, and had seen the Red Sea divided to give them a safe passage and overwhelm their pursuers, should, in a short space of time, be guilty of raising the skeptical inquiry, "Is the Lord among us, or not?" But our own experience in the proclamation of the last warning to the world, is sufficient to convince us that human nature has not changed very much since the days of Moses. We have come to a point in our history as a people where it has become necessary that the question whether the Lord's hand is guiding in our work, should be emphatically answered. It is time that those of faltering and feeble faith should know in whom they have believed. It is also time that the world should have the evidences of our faith more fully set before them, that the honest inquirer may be able to learn the truth.

The war of the dragon is coming upon the remnant of God's people, because they "keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17. Our position on the commandments has been fully set before all to whom our publications have come. Much prejudice has been raised by scoffs and jeers concerning the position and work of Sr. White. The public mind has been abused by false reports concerning her, and it is time that the minds of honest in-

quirers should be disabused. It is time that "the testimony of Jesus,"—"the spirit of prophecy,"—should come to the front, as well as "the commandments of God." Rev. 19:10. I am glad that the General Conference has decided to vindicate the truth on this point more fully before all.

As a people, we have had light upon duty by the gift of prophecy. The neglect of these duties has resulted in almost general backsliding; and this has resulted in doubts that God is specially in the work of the preaching of the last message. As any go into darkness, the darkness increases; "how great is that darkness!" The only way out is by turning to the light. As we do this, the darkness is driven back, and the way is made clear.

This is our encouragement at the present time. As we begin to put forth efforts to labor,—to carry our work into cities, towns, and villages,—the spirit of devotion and sacrifice revives; and we have the clearest indications that the great work of the message will soon be seen. The testing, sifting time is at hand; and those who will return fully to God will soon share the refreshing, and have a part in the closing work, and be crowned victors. Take courage. Cast away doubts and darkness. Walk in the light. Get near to the Source of light. Consecrate all the powers to God and to the cause of human salvation, and we shall soon see of the salvation of God.

The true-hearted are being awakened, and there are indications of a general movement all along the line. Time is short, and a great work remains to be done. If we believe these things, it is for us to act as though we believed them. Souls are exposed to ruin for want of the light which God has caused to shine upon us. When we awake to duty, God will use us in his work, and we shall see the earth lightened with the glory of the final warning.

R. F. COTTRELL.

THE CIRCULATION OF GOOD HEALTH.

THROUGH a press of many matters, we have neglected for some weeks past to speak of the circulation of this valuable journal. At the Conference this matter was considered, and a general interest was felt in the subject. The delegates all felt that we had neglected this branch of the work too much. For lack of time and space, we cannot in this issue speak of the matter as fully as it deserves; but we want to say something.

We believe our canvassers could obtain many subscribers for it if they would present it in connection with "Thoughts on Daniel and the Revelation." Our ministers, wherever they hold important meetings, should call the attention of our people to it. It is a very good plan to ascertain by a rising vote who are taking it among those present. After setting the matter before them with proper emphasis, then thoroughly canvass the rest. In this way, many subscribers could be obtained; we know this by experience. It is a shame to us, with all the light we have had on health reform, that so few of our people are taking our own health journal. Many more are taking it who are not of our people than of ourselves, yet we have made loud profession of our regard for health reform and temperance. Try this plan, brethren in the ministry, at each of your important meetings. Let our missionary workers get subscribers for it wherever they go. Many subscribers might be obtained for it if we would go to work, and present it properly. Try it, and see if this is not the truth.

Let us not neglect any of the important interests of the one common cause. "The health reform is like the right arm to the body." If so, let us show some regard for it.

G. I. B.

—Knowledge is a steep which few may climb, while duty is a path which all may tread.

Ministers' Department.

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

SOUND SPEECH THAT CANNOT BE CONDEMNED.

BY ELD. ALONZO T. JONES.

In these days of "departure" and "new departures" from the faith, especially in what are called the "educated" or "advanced" circles, it is refreshing to find such faithful words as the following, from Dr. Daniel T. Spear. Certainly, no one can question the ability or scholarship of Dr. Spear, and he speaks with no uncertain tone on these subjects, and his words are more than an offset to the so-called scientific advance of Beecher, McCosh, and others. The paragraphs presented below are taken from a speech by Dr. Spear at Saratoga Springs, last summer, on "Alleged Progress in Theology." The speech was printed entire in the *New York Independent* of Sept. 20, 1883. It is on four points, viz., Higher Criticism, Inspiration of the Bible, Eschatology, and The Atonement of Christ. The whole speech is excellent, but too long to be given entire; yet that part on the inspiration of the Bible is worthy of especial notice, I think, and therefore I present it entire. He says:—

"The second phase 'of advanced thought' relates to the inspiration of the Bible, which is one of the questions of the age, though not really a new question.

"Modern infidelity, as you are aware, claims that modern science has made the discoveries in the kingdom of matter, organic and inorganic, which contradict the Bible and prove it to be false on certain questions of fact, particularly in reference to some Bible statements in the book of Genesis. The statements in question relate to the antiquity and organization of this globe and the creation of man. This infidelity says that these statements are false, and that modern science has proved them to be so. You see at once that this is a pretty large subject to be handled in a single speech, and then as only one item in four.

"What shall we do with this modern science that is battering down the truth of the Bible? I begin my answer to this question by saying that I observe in a portion of the Christian ministry a tendency to *assume* as already settled and established, and therefore indisputable, the *truth* of these alleged scientific discoveries, and then, in order to obviate their apparent destructive relation to the Bible, to look around for some method of apologetic defense. So far as I have observed, two methods of such defense have been resorted to. One is to change the interpretation of the Bible, and give to its language another meaning so as to avoid the apparent conflict. The other method is to reconstruct the theory of Bible inspiration as to its statements on questions of fact, so as, on the one hand, to admit the alleged discoveries of science as corrections of the mistakes of the Bible on these questions, and, on the other hand, to save the credibility of the Bible in respect to certain other questions of a moral and spiritual nature in regard to which science has nothing to say. Both of these methods agree in *assuming* that the so-called science is all right, not only in respect to the facts alleged, but also in respect to the conclusions drawn therefrom. Both make a very respectful obeisance to science, and simply inquire how they can rescue the Bible from its verdict of condemnation.

"You have an example of the first method in the attempt to make the word 'day' as occurring in the first chapter of Genesis, mean an *age* or a geological period. This overlooks the fact that the 'day' here mentioned is described as the first, the second, the third day, and so on, and also the fact that in the fourth commandment this same

'day' is spoken of as a day in a week consisting of seven days, each of which was twenty-four hours in length; and the still further fact that the Jews, for whom the record in Genesis and Exodus was originally made, not being geologists, would understand the term 'day,' as thus described, to mean a natural day of twenty-four hours. They could give it no other meaning; and *no man would give to it any other meaning* unless led to do so in order to meet a supposed difficulty. The fact that the term is used for an indefinite period, *does not make it in this use*, with this description, and *in these connections, anything but a natural day of twenty-four hours.* [These italics mine.] To force another meaning into it *is to give it a meaning which it does not bear*; and moreover, when this meaning is forced into it, the supposed difficulty created by geology is by no means removed. I have a way of disposing of this difficulty that satisfies my mind, but which I cannot pause to detail; yet that way does not consist in placing a *new, unnatural and false* meaning upon the term 'day' as it occurs in the first chapter of Genesis and in the fourth commandment.

"The other method of dealing with scientific infidelity involves a change of view in respect to the inspiration of the Bible, in effect giving up this doctrine when and where science says or claims to say that the Bible is wrong on questions of fact, and holding on to it where science says nothing because the field lies beyond its province. It is in respect to this phase of the question of inspiration that I submit for your consideration the following remarks:—

"1. We know nothing *a priori* on the subject of inspiration. Whether God would inspire all men or only some, and in what way and to what extent, if at all, are matters which, except as we may be informed by him, lie above and beyond the range of our faculties. The first thing to be done is to confess our natural ignorance on this subject.

"2. If we accept the Bible as of divine authority at all, we must accept it as of such authority in relation to the subject of inspiration, provided it contains any statements bearing upon the point. The main question, then, is this: What does the Bible say on this subject? Does it assert its own inspiration? And in answer to this question, I will cite a few passages as examples of what the Bible does say.

"Take the first and second verses of the first chapter of Hebrews: 'God, who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.' God, as here stated, is the speaker. He does the speaking. He puts himself in real communication. He did so 'in time past,' and continued to do so 'in these last days.' He did so in the first instance 'unto the fathers by the prophets,' and he continued to do so in the second instance 'by his Son.' The point that I want you to observe is, that *God spake* in both instances, and in the way mentioned. I care not what you call it, if you get this fact into your minds.

"Take another passage: 'For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.' 1 Peter 3:21. Here, 'holy men of God,' evidently alluding to the Jewish prophets, are said to do the speaking, not from their intuitions or from their experience, but 'as they were moved by the Holy Ghost.' That is to say, the Holy Ghost moved them to speak, and they spake as he moved them.

"Take still another passage. Paul, in the third chapter of his second epistle to Timothy, reminds him of the fact that from a child he had 'known the Holy Scriptures, which are able to make men wise unto salvation through faith which is in Christ Jesus,' and then proceeds to say in respect to these scriptures that 'all Scripture is given by inspiration of God,' etc. Here Paul affirms the divine authority of the Jewish Scriptures as a fact, in the sense that they were 'given by inspiration of God.'

"Take a fourth passage. Paul, in first Corinthians, chapter second, and verse thirteen, alludes to the things 'freely given to us of God,' and then proceeds to say: 'Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.' That is to say, The Holy Ghost teacheth the words, as Christ promised to his chosen apostles that he would, and under this instruction we do the speaking.

"I might multiply such passages indefinitely; but these will suffice to give you the Bible idea of inspiration. 'Thus saith the Lord' is the one great idea of this Book. It treats itself and speaks of itself as "the word of God.' It commits God's authority to the truth and reality of what it declares to be true and real, so that we are to believe on this authority and for this reason. It does so without any limitations, qualifications, or discriminations as to the matter contained, whether it be a duty taught, a doctrine revealed, or a fact stated. God himself is behind the words and in the words; and what they mean he means. This is the Bible idea of the inspiration of the men who originally wrote it. They did so under the direction of the Holy Ghost. You, of course, understand that this applies only to the original Scriptures. Whether these Scriptures have been preserved and correctly translated into other languages, is another question with which in this discussion I have nothing to do.

"3. Believing, as I do, that the original Scriptures were 'given by inspiration of God,' and that they *have been preserved without corruption or essential change*, then, if as to any point there be a real conflict between what the *Bible says* and what *science is assumed* to say, so that both cannot be admitted as truthful, *I will not interpret out of a Bible passage its true and proper meaning, and I will not abandon its theory of inspiration and substitute one of my own*; but I will raise the question whether the *proof of the Bible is stronger* than that of the *science* that conflicts with it, and so far as my own faith is concerned, abide by that inquiry. I must be sure in the first place that the conflict is real; and then I will accept the result which the proof forces upon me. I cannot think as a rational being and do otherwise. [Italics mine.]

"And now in regard to this question of comparative proof, I know of no science which contradicts the Bible on any question of fact, and *is at the same time as well proved as the Bible itself*. Take geology, for example. It says as an *inference* [italics his] from certain facts, that this globe, as to the matter composing it, is much older than six thousand years. This is an *inference* the truth of which I do not understand the Bible to deny. If the Bible did deny this inference, *then I would reject the inference* [italics mine], and I would do so because I hold the *truth of the Bible to be more certain than this conclusion of the geologist* [ditto]. There is an enormous space between the mere facts gathered by the geologist and the conclusion which he draws therefrom. He has to jump over this space in order to get to his conclusion. I confess frankly to you that I think his conclusion is probably correct; but when I compare the evidence of that correctness with the vast and varied evidence that sustains the divine authority of the Bible, the probability in favor of the latter, to my mind, rises to a much higher grade of certainty. Drive me to the wall on this subject, and *I shall take the Bible and let the geological inference go to the dogs.* [Good. Italics mine still, but this last is good enough to be in capitals.] I think I could show you, did the time permit, that this inference rests on several assumptions which may be true, but are far from being proved. [This is a strong confirmation of the late article in the REVIEW on the "Uncertainty of Geological Science," and I am glad it comes from such a source.]

"Take the modern doctrine of evolution which traces man back to a monkey, and from a monkey back to a vitalized protoplasm, and which undoubtedly contradicts the Scripture record of man's creation and all the references in the Bible to that record. The two systems cannot stand together. If man was originally created as the Bible says he was, then he was not created as evolution says he was. What are you going to do with this conflict? If you will take my advice, you will dismiss this sort of evolution as a sheer *speculation*, sustained by no evidence that even begins to equal that which supports the divine authority of the Bible.

You will not reconstruct your theory of inspiration so as to get protoplasm into your creed.

"4. [Last paragraph] Let me say that I have not one particle of concern as to any destruction or serious damage to this religion by infidelity whether it be scientific or vulgar. This, by the very constitution of things, is a religious world in the instincts and necessities that belong to human nature; and infidelity, which consists in negatives, cannot unmake it as such. Christianity has come into such a world; and it everywhere meets a race of beings that want it, whom it fits, and whom it lifts in the scale of being. It has power with them, and has made its home among them. Downright infidelity, in any of its forms, is the exceptional condition of humanity, and a weak one at that, in this country and in every other country where Christianity prevails.

"5. Let me say finally on this point, especially to those of you who are in comparatively early life, speaking as one who has seen more than three-score years and ten, that if I were an occupant of the Christian pulpit, I would in the main preach the Bible to the people just as if I supposed they fully believed it and needed no argument from me to prove its truth. I would seek to impress them with the idea that I fully believed it myself. I would deal with its facts, its doctrines, its duties, its threatenings, and its promises, as being of complete, absolute, divine, and therefore infallible, authority, as a guide to faith and practice on all the subjects and questions of which it treats. I would not be afraid to say *Hell*, where the Bible says *Hell*. I would not modify the teaching of the Book to the breadth of a hair to suit any man, or adapt it to the proclivities of any age. Having been both preacher and hearer, I have come to the conclusion that just this sort of preaching is the best practical cure for infidelity, so far as the pulpit ordinarily has to do with it; and I am sure that it is best to impress the truth upon those who, though not infidels, are not Christians in the spirit and temper of their minds, and who greatly need to flee for refuge to the hope set before them in the gospel."

Golden words are these under number 5, and worthy to be forever remembered by every preacher; so likewise are his closing words at the end of "The Atonement," and also at the close of the whole speech. These I will subjoin also:—

6. "My final remark is that the best way to preach the doctrine of the atonement is to do so without much speculation, and largely in the language of the Bible. There is, after all, no more effectual way of stating the doctrine than to say that Christ died for our sins, or that he tasted death for every man. The statements of inspiration so blend the fact of the death with the reason therefor, and the relation thereof, as to make the most impressive appeal alike to the head and the heart. The pulpit will most effectually preach the cross of Christ that preaches it under the forms of thought, and largely in the expressions of thought, which the Bible supplies. These are the objects which faith needs to grasp and affirm, and upon which every soul needs to pillow its head when smitten with a sense of guilt, or called to meet its God in judgment.

"I have thus submitted to you my thoughts on the four points named. And in conclusion will simply say that the longer I have lived, and the nearer I come to the final exit from time, the better I am satisfied with the Bible as the rule of faith and practice, as a shadow of a great rock in a weary land, as the solution of all religious questions that flash across the firmament of my mind, and as the sheet-anchor of all my hopes for another world. I am disposed to adopt the words of the psalmist, and say of the Bible and the God of the Bible: 'In the multitude of my thoughts within me, thy comforts delight my soul.' If there is any better position than this, I know not what it is, nor where to find it. I want no advance and no retreat in theology that takes me away from this position."

How much sweeter, how much more devout and trustful, how much tenderer are these words, and how vastly more they reach, and take hold of the heart, than the vulgar infidelity of Henry Ward Beecher, or the scientific infidelity of Dr. McCosh. And how thankful we are to Dr. Spear that he has sent these "good words and comfortable words" ringing through the ranks of the so-called "scientific" and "advanced thought" controversialists.

A PASTOR'S PORTRAIT.

A MAN he was, who, from his earliest youth,
Had sought and found the hidden heart of truth,
Whose law found just expression in his mouth.

His was a noble mind, pure, docile, calm,
His lips for wounded souls kept healing balm,
Prayers for the sad, for happy ones a psalm.

His gaze was on the unattained, the far,
Which shone before him like the Polar star;
For things unseen, he scorned the things that are.

His face caught beauty from the soul within,
His ear was deaf to earthly strife and din,
His mind to that of angels was akin.

He ever link'd high thoughts to loving words,
And he stirr'd to music all the spirit's chords,
As stir the leaves the songs of forest birds.

The beautiful had in his heart a share, —
The flowers, the birds, all things of earth and air,
He looked abroad and found God's creatures fair.

Life was to him no idle, empty dream,
No wither'd leaf caught by the whirling stream,
And borne where'er the current might bescem;

He fill'd each passing hour with earnest deeds,
In action lived what he profess'd in creeds,
And of high aspirations sowed the seeds.

His voice was raised for suffering souls and poor,
And he could pity where he could not cure;
When wronged himself, he knew how to endure.

His heart was as a sacred altar-fire,
On which burned faith and hope and pure desire,
But which of meaner passions was the pyre.

Altho' no halo gleamed around his head,
Yet o'er his life a saintliness was shed;
All saw to worldly pleasure he was dead.

So, as the narrow path he daily trod,
And walked the world, unspotted, with his God,
With sweetest praise and prayer he cheered the road.

All that he lost for Christ he counted gain,
And living not for earth, lived not in vain,
But sowed for future harvests the rich grain.

Wise as the serpent, harmless as the dove,
He dwelt on earth, but lived in heaven above,
Childlike and simple, full of faith and love.

—Charles D. Bell, in *Sunday at Home*.

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.

FRENCH SWITZERLAND.

DECEMBER 7-9, having enjoyed sweet counsel with Brn. Whitney, Albert and Adémar Vuilleumier, I labored for the brethren and sisters of Neuchâtel and vicinity, setting forth the subject of thorough organization in all of its branches. Sixteen persons united in forming a church, thirty-four in forming a Sabbath-school, and thirty signed a pledge to pay tithes. One half of these were children, who were seen reaching out their little hands, and saying, "Moi aussi! Moi aussi!" (I too! I too!) By this they meant that they too wanted a share in this noble work. The scene was truly affecting. Such indications of an increasing spirit of sacrifice and of a willingness to come into working order, are among the omens of good for Switzerland. D. T. BOURDEAU.

Bienne, Dec. 10.

MAINE.

HARTLAND.—In company with Eld. J. B. Goodrich, I attended this meeting Dec. 15. The importance of taking hold of the canvassing and the tract and missionary work with renewed energy to spread the light of truth, was forcibly impressed upon the minds of those present by the President of our Conference. There is not a church in our State that has better talent than is found in this church; but for some reason the Spirit of God does not work here as in former days. We do hope that the dear ones in Hartland will not let trifling things grieve away the Spirit of God from their midst. There are precious souls here who would be a power in spreading the truth to the dark corners of the earth if they would only give themselves wholly to the work. We had Bible-readings upon the tithing system. Remarks were also made concerning spiritual gifts. Eld. Abram Barnes said he had seen Sr. White in vision, and

related some very interesting facts concerning what he had seen. We hope some good may follow this meeting. R. S. WEBBER.

KANSAS.

REST, WILSON Co., DEC. 24.—Our meetings with the Ward church closed last night. Nine members have been added to the church, and we leave them all in good courage, and feeling that the Lord has indeed blessed them. An elder was ordained, the other usual officers elected, and the ordinances celebrated for the first time. A tract society of twelve members was organized, and we believe that they will try to let their light shine. We had a few Bible-readings toward the last of our meetings, and are thankful for this means of bringing the truth before others. R. F. BARTON.

MINNESOTA.

BANGOR, OTTER TAIL Co.—We began meetings at this place about three weeks ago. It has been a rather hard place in which to labor. The people seem to have been hardened in sin by the cold, formal preaching to which they had been listening; this, with the coldness of the weather, and sickness in the neighborhood, has made it difficult to keep up an interest. But we have been encouraged by the attention that has been given by those who have attended. Four have promised to keep the commandments. Several more are convinced, and we trust they will obey soon. We leave here for a few days to visit the friends at New York Mills, and to attend the general meeting at Verdale. We hope to return soon and follow up the work. Our hopes are that quite a company may be raised up here. We ask the prayers of the people of God. M. H. GREGORY.

Dec. 24.

WM. SCHRAM.

PENNSYLVANIA CONFERENCE.

PRICETOWN, BERKS Co., PA.—I closed the labor in the tent at this place Nov. 5. Thirty-eight discourses were given between Sept. 27 and the close of the meetings. Three were baptized during this time, and a church of nine members was organized; an elder and a deacon were chosen and ordained. Three embraced the truth during the meetings, and will soon be added to the number of the organization, and hopes are entertained that several more will soon obey God. Notwithstanding the opposition from the ministry here, the brethren and sisters are in earnest in regard to the work. On first day evening, Oct. 28, we held an ordinance meeting in the tent, and God blessed us with his Holy Spirit, as we obeyed our absent Lord in this humble ordinance. We left a good influence, and many have acknowledged that we have the truth. Let us all pray that God will bless the German work in this place, and that he may aid and direct those here who have consented to devote their time to promulgating the last message of mercy. HENRY A. RIFE.

Dec. 27, 1883.

MICHIGAN.

MEMPHIS.—I have recently spent three weeks at Memphis, Mich. Held in all twenty-four meetings. Bro. Lawrence was with me part of the time and assisted in the meetings. We tried to bear a plain testimony, and it was well received. Part of the time the weather was cold; but although the brethren are somewhat scattered, nearly all attended every meeting. The cause here is in a prosperous condition. They have an interesting Sabbath-school, almost all, old and young, taking part. A young people's meeting, held each week, is well attended, and good is resulting from it. There are also some additions to the church. A Bible-reading class was organized, nearly all uniting. On Sunday, the 23d, a business meeting was held. After presenting the wants of the cause, the brethren freely responded by paying or pledging (mostly to the College fund) \$197.50.

Memphis, until recently away from all railroad communication, has not received the ministerial labor that many of the churches in Michigan have.

But, with a few exceptions, the members of the church are willing to do when instructed as to the wants of the cause. By a unanimous vote, an invitation was extended to Brn. Fargo and Van Horn to hold a general meeting with them at their earliest convenience. I parted with these brethren encouraged to believe that if they carry out the resolutions made at these meetings, the blessing of God will be with them, and souls will be saved as the result. H. M. KENYON.

Dec. 26.

KENTUCKY.

OUR quarterly meeting was really a success, though it was quite muddy and stormy, and no doubt many were prevented from coming on this account. There were four additions to the church, two by baptism. We have some reason for encouragement in the tract work. One brother spent eight days canvassing for "Thoughts on Daniel and the Revelation," and took thirty-one names. This stimulated two others to send for outfits. We feel encouraged when we see the members take hold of the work. It keeps them alive. Should we not all be alive in so important a work? As we see how the third message is spreading, we realize that it cannot be long before all nations will have the opportunity of listening to it.

We have entered upon a new year. Shall we not shake off the sluggishness and faithlessness of the past, and advance with the cause? If all of our members will go to work and do what they can in their respective spheres, our warfare will become aggressive, and then the host of the enemy will quake before the power and truth of the third angel's message. S. OSBORN.

Jan. 1, 1884.

VERMONT.

WORCESTER.—Since returning from the General Conference, I have endeavored to finish up the work, so that I could leave without detriment to the cause. In this I have succeeded beyond my expectations. The friends of the truth are taking hold with good courage. Four who have been tobacco-users for twenty years or over have laid it aside, resolving to use the weed no more. One is yet struggling with the habit, but we trust he will soon gain the victory. Ten have signed the covenant to keep the commandments of God and the faith of Jesus, and all of them have also pledged to pay a tithe of their income to support the cause of truth. A leader was chosen, a treasurer appointed, and a Sabbath-school organized. Brn. Pierce and Kimball assisted in the speaking. These brethren will have oversight of the work here while they labor in this district.

The members of the several churches in the district, being widely scattered, will need to make a great effort to sustain meetings through the winter. Let every one resolve that it shall be done, and act accordingly. Especially, let there be a grand rally to all the general meetings. This is very important.

There are many openings for labor, and a good number of laborers. Let all work in union, faith, and courage, and God will add to your numbers. I now go to labor in Canada. My address will be South Stukely, P. Q. R. S. OWEN.

WISCONSIN.

PLAINFIELD, STEVEN'S POINT, AND PITTSVILLE.—Since the State meeting held at Poy Sippi, I have visited the above-named places. The brethren near Plainville, where the tent was pitched a year ago last season, are doing well. As the result of our work last summer, two and a half miles west of Plainfield, seventeen are keeping the Sabbath. The most of these live where they can meet at the Brick school-house, or in the Abbott neighborhood.

Dec. 7 and 8 I met with the Steven's Point church. This church has been much weakened by removals, and they have been passing through some trials. These things combined have had a tendency to bring a spirit of discouragement upon them. This was made the quarterly meeting, as they had had no meeting of this kind for about a year. The ordinances were celebrated. As we

engaged in this solemn service the Spirit of God came very near. Our hearts were made tender, and we all felt to praise God for his great love toward us.

Dec. 15, 16, I visited Pittsville. These brethren are doing well. Although there are but few of them, yet they are faithful in keeping up their meetings and Sabbath-school. Another family have commenced to keep the Sabbath, which will be a help to them.

I am now holding meetings in the Leonard school-house, two miles south of Sheridan, Waupaca Co. Have held five meetings. The interest is not what I would like to see, but hope and pray that it may deepen. The congregation numbers about forty. I desire to present the truth in the spirit of meekness and humility, so that God can bless it to the good of the people. A. J. BREED.

MISSOURI.

POOL'S PRAIRIE, DEC. 18.—I have just returned home from a meeting at the above-named place. Two new ones have signed the covenant, making in all twenty-two members, and others are keeping the Sabbath. The interest to hear the truth is still good there. I have paid this company three visits since our Conference. About one-half of this company use tobacco. Some have signed the pledge, but some think they cannot give up the habit. I expect to go back the night after Christmas. My courage is good. Pray for the cause here. E. G. BLACKMAN.

ORLEANS, POLK Co.—I began a series of meetings at the "Rice School-house" (five miles west of this place), Dec. 19. The weather has been unfavorable, and the nights dark. Still the attendance has increased until our house was full. The interest seems good. We closed last evening until the 26th, when we expect Eld. D. W. Jones to join us, and then we will continue as long as interest demands. We hope to have the blessing of God attending our labors, so that we may be the means of directing some poor soul to the "cleansing fountain." J. N. BUNCH.

Dec. 24.

OHIO.

BOWLING GREEN, DEC. 19.—After the National Reform meeting at Cleveland, I came to this place. The brethren who embraced the truth at my tent-meeting last fall were growing in the truth, with the exception of one family who have fallen off. I enjoyed some excellent meetings with them, and the Spirit of the Lord came very near on the Sabbath. Last evening we organized a church of twenty members, and others will unite with them soon. They took the name of, the Portage River Church. An Elder and other officers were elected. The work of building a meeting-house will be entered upon soon. Bro. Underwood will come tomorrow and unite with me in the work among the churches.

May the Lord bless the dear brethren and sisters of Portage River church. E. H. GATES.

BOWLING GREEN, LIBERTY CENTER, AND PORTAGE RIVER.—Our meetings at these places are in the past, and with them we close the record of 1883. The Bowling Green church has been weakened by deaths, removals, and apostasy. Some who years in the past were always first to help forward the cause by their means and influence, have moved away, or become worn out. As we looked upon our dear Bro. John Mears and saw his helpless, partially paralyzed frame, we thought of the sacrifices he had made in the past for the cause he still loves, and the reward awaiting the faithful. Our meetings were encouraging. Several hundred dollars were raised on the reserve and reading room funds, and subscriptions taken for our periodicals. Our brethren generally are encouraged.

We held our meeting at the Portage River church, and completed its organization. Some from Bowling Green unite here. We trust that this will prove for the best, although it weakens the latter church for the present.

At Liberty Center the meetings were also encouraging. A good interest was manifested from the outside. Our Bible-readings were very interesting and profitable. Some who have been rob-

bing God will, we trust, render to him his own. We enjoyed a precious season in celebrating the ordinances. Two united with the church, and an elder was elected and ordained. Our closing meeting was a precious season. If these dear brethren and sisters walk in love and work in harmony with the rising message, others will soon be added to their numbers.

R. A. UNDERWOOD.
E. H. GATES.

INDIANA.

RADNOR, CARROLL Co.—I began meetings in the Methodist church in this place about four weeks ago. I have continued my meetings without interruption to the present time. I believe I can say that I never have seen so much interest to hear as I have at this place. Two Sabbath meetings have been held, and although the weather was unfavorable, yet quite a good many were present. Several have decided to keep the Sabbath, and I believe that if the proper course is taken, quite a strong company may be raised up here. I have sold \$10 worth of books, and have received \$6 in donations. Brother Luzern Thompson is with me, and assists much in singing, praying, visiting, etc. I have never had as good freedom since I began to preach the message as I have had since our good General Conference. Surely the Lord is working for his people. I expect to remain here until the work is better developed. J. M. REES.

Dec. 26.

ROCHESTER, FULTON Co.—After holding meetings here over four weeks, we have closed for the present. Surely the Lord has wrought a wonderful work in Rochester. Thus far, thirteen have united with the church, all, except four, heads of families. Six have been baptized. These are of the very best class of citizens, and have a good report without. Seven more voted to keep the Sabbath of the Lord, and many others are deeply interested, and are searching the Scriptures daily to see whether these things be true. May God's Spirit aid them in their investigation. The different denominations are aroused, and have sent for a man to lecture against our views, and to show where Adventism first originated. We enjoyed much of the Spirit of God throughout these meetings. May the Lord bless the efforts put forth for the advancement of his cause in this part of the field. Brethren, remember us in your prayers. M. G. HUFFMAN.
WM. HILL.

EDEN, DEC. 24.—I have given three discourses on the Sabbath question at this place. There was much interest manifested in the investigation of the prophecies, and I have received nine orders for "Thoughts on Daniel and the Revelation." I visit much, and give Bible-readings in families, arranging for neighbors to meet together at each other's houses. I have them read their Bibles, and answer questions, directing their minds to the points in the texts that they read. Nine readings have been held since I came here, and no discussion has resulted upon any point brought out. Every one who has engaged in these readings with us has acknowledged the Sabbath question as we teach it; but I cannot tell what the result will be. So far, I believe that two have decided to keep it. The circuit preacher has ordered the meeting-house locked against my meetings; but three out of the five trustees have refused to obey his mandate. Just what they may yet do, I cannot tell. I know they cannot lock the homes of the people against me. I have concluded that we can teach the truth about as well in their homes as in the churches; and in this way I am learning to meet successfully the "lock and key" argument. But they are using a potent one to-day. It is the "eating and drinking" argument. The church building is now converted into a festival hall, and we are shut out until this carnival has subsided. I will occupy the time in visiting and teaching the sober ones. WM. COVERT.

—Wisdom is better than valor.

—Hold thou the good; define it well
For fear divine philosophy
Shall push beyond the mark, and be
Procress to the lords of hell.

—Tennyson.

News of the Week.

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

FOR WEEK ENDING JANUARY 5.

DOMESTIC.

—For the twelve months ending Nov. 30, the value of exports over imports was \$120,000,000.

—P. T. Barnum has made his will. It covers 700 pages of legal cap, and involves \$10,000,000.

—A fire at No. 119 Monroe street, Chicago, yesterday afternoon, did about \$400,000 worth of damage.

—The decrease in the public debt during December amounted to \$11,743,373. The decrease since June 30, 1883, was \$53,049,483.

—Ernst Dix, one of the Gall boarders, died at Bloomington, Tuesday, of trichinosis, and many others are not expected to recover.

—General Grant is rapidly recovering from the effect of the injuries of his fall. He is yet, however, unable to stand on the injured limb.

—During the year there were 4,500,000 barrels of flour manufactured in Minneapolis, and its millers purchased 24,000,000 bushels of wheat.

—The dam at the Huron Mine, near Hancock, Mich., burst Tuesday evening, demolishing two houses and a portion of a foundry, and killing six persons.

—Excessively cold weather is reported from the northern States and Canada, the thermometer in some places reaching thirty-five to forty-five degrees below zero.

—The legal complications in the estate of the late S. B. Page, of Milwaukee, who left property valued at \$200,000, are so many that thus far his widow has received but \$1,800, and is almost destitute of means.

—The loss by fires during 1883 is estimated at \$103,000,000,—the heaviest known, except for the years of the Chicago and Boston conflagrations. Nearly 200 fires occurred, each of which involved a loss exceeding \$100,000.

—A broken rail threw a sleeper and two passenger coaches of an Illinois Central train down a fifteen-foot embankment west of Fort Dodge, Iowa, Wednesday forenoon, one woman being killed and eight other persons seriously wounded.

—At Morrowville, Pa., last Sunday evening, nine young ladies and gentlemen were coasting upon "Long Hill" in a cutter. Losing control of the craft, the entire party was precipitated over a high bank into a creek below. All were injured; and two, it is thought, fatally.

—By a collision, Wednesday morning, in the outskirts of Toronto, Ont., between a suburban and freight train, twenty-six persons were killed, three mortally wounded, and thirteen slightly injured. The conductor of the freight has been arrested for running his train without orders. Appalling scenes occurred at the wreck, the boiler of the suburban train exploding, and fire also breaking out. Some of the victims were burnt or scalded to death, while others were horribly mutilated.

—At eight o'clock Wednesday night, the jury in the Emma Bond outrage case returned a verdict of "not guilty," which was received with ominous silence. A report was current that a mob had left Litchfield to lynch the accused, but the weather was too cold for out-door operations. Montgomery, Pettis, and Clementi remained in the court-house all night with the jury, and say when they return home they will "make it hot" for some of the witnesses, and that they are also prepared to defend themselves against mobs.

FOREIGN.

—Jacmel, Hayti, has surrendered, and the rebellion has been crushed.

—Minister Lowell has formally resigned the rectory of St. Andrew's University.

—The Midland and other English railways were guarded Thursday night against an intended Fenian outrage.

—The Nihilist movement is now directed from Paris and Geneva, and the leaders appear to be disturbed since the recent murders at St. Petersburg. In the latter city, more than thirty persons have been arrested on suspicion.

—Cholera is still raging in Egypt. In many villages of the interior the majority of the laboring population have died, and in some instances nearly entire communities have disappeared, and not sufficient hands remain to cultivate the harvest crops.

—El Mahdi's vanguard has reached E'ain on the Blue Nile. The powers will ask England to state what precautions she intends to take for the safety of Europeans in Lower Egypt. British officials and the Khedive have agreed to a material reduction of their salaries.

—Touching the recent "accident" to the Czar, a Vienna paper says that while returning from a hunt with his suite, six persons were noticed ahead of the Czar's party on the road, who stood aside when so ordered by the imperial escort; but that as the Czar's sledge passed three shots were fired at him, one bullet lodging in his shoulder. The assassins escaped in a dense wood near at hand, pursued by officers, but the chase was fruitless. One of the pursuing party has not yet turned up.

—If the London *Times* is correct in defining the position of China, there would seem to be little difficulty in the way of the settlement of the Tonquin question. China insists simply on holding the line from Quang Yene to Bac Ninh, while France insists on occupying Bac Ninh. Possibly, after the experience at Sontay, France is not so eager to attack a point that will make a stronger defense than did Hanoi or Sontay.

—Large crowds attended the Orange and Nationalist gatherings at Dromore, Ireland, New Year's day. Numerous soldiery and police prevented a collision between the factions, but not without bayoneting two men, wounding them mortally. The Orangemen attacked the Nationalists, but cavalry and infantry charged the combatants and wounded a number of the Orange party. Infantry with fixed bayonets escorted the Nationalists out of harm's reach.

RELIGIOUS INTELLIGENCE.

—Moses Hull was recently installed pastor of the "Church of the New Spiritual Era," Cleveland, O.

—Missionary work in southern China is greatly hindered by the difficulties between that country and France.

—The wife of General Sherman has organized a club in St. Louis for the study of philosophy from a Roman Catholic standpoint.

—The pope bade farewell to the American bishops, Friday, Dec. 16, advising them on their return home to pay especial attention to the evangelization of the colored people.

—The little island of Atafu, in the South Sea, is said to be the only purely Christian country in the world. Every adult on the island is a member of the church on confession of faith.

—The Melbourne, Australia, Prayer Union have sent out an invitation which begins as follows: "Fellow-watchers, of all nations, in all lands: If your hopes are built on the coming of Christ, will you unite with us in prayer that he may come speedily?"

—In a church recently a stranger heard it announced that the "J. W." would meet at a certain time and place for an entertainment of ice cream, etc. On inquiry he learned that the initials meant the "Jolly Workers," who were occupied in refurbishing and improving the church. The words seemed oddly out of joint with workers together with God. Paul never said "Jolly Workers" once. There was a little remaining good sense in limiting the notice to the initials when a meeting was announced from the pulpit.—*Golden Censer.*

The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries with all their loose moralities, are making inroads into the sacred inclosure of the church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter, and Good Friday, and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock. The Romish church was wrecked on the same. And the Protestant church is fast reaching the same doom.—*Howard Crosby, D. D.*

—A correspondent of *Zion's Herald* says that nowhere in the United States are Baptists with so little influence in the community as in California. They built the first Protestant house of worship in San Francisco. And now the best they can show after thirty-four years of work is a meeting-house with a debt on it of \$16,500. It seems that Dr. Sawtelle, of Kalamazoo, Mich., has been called to that field; and the *Michigan Christian Herald* speaks of the matter as follows: "After all the unwise management and "Kallochism" which has cursed the Pacific coast, it is a gratification to know if Michigan must lose Dr. Sawtelle, that he goes where talent, sense, and piety are so greatly needed in Baptist ranks.

Obituary Notices.

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

CONKLIN.—Died of consumption, at Mt. Pleasant, Iowa, Dec. 9, 1883, Sr. Mary F., wife of W. W. Conklin, in the forty-fourth year of her age. She was converted and baptized in the winter of 1859, and has ever since been a firm believer in the present truth.

Her consistent walk evinced to all that she loved the Saviour. An aged mother, a husband, one son, and other kindred friends mourn their loss, but not without hope. In the death of Sr. Conklin the church feel that they too have sustained a great loss in the death of one of its most valuable members. She felt resigned to the will of God, and exhorted the mourning friends to be faithful and meet her in the resurrection morning. Funeral discourse from Ps. 23: 4.

C. A. WASHBURN.

We mourn the loss of Sr. Conklin as a noble woman, a devoted Christian, and a dear personal friend. Her death will leave a vacancy which cannot be filled in this world. Our heartfelt sympathy goes out to our dear brother who is thus sadly bereaved, and to the orphan left motherless. May God comfort these stricken hearts. Were it not for the Christian's hope, how could we be reconciled to such a stroke! But "blessed are the dead" is spoken of such. Let bright hope therefore be ours. We shall soon meet if faithful.

GEO. I. BUTLER.

NORDERHUS.—Died at Gilchrist, Pope Co., Minn., Dec. 4, 1883, of bronchitis, Paul Norderhus, aged sixty-five years, five months, and twenty-two days. Bro. Norderhus was converted in his thirtieth year in Norway, and left the State church ten years afterward, on account of which he suffered much for the word of God. He came to this country about sixteen years ago, and has ever since lived on the farm where he died. Some over nine years ago, he was baptized and joined the Baptists. Five years ago he embraced present truth, and has since been an active member of our church. A little over two months ago, when I was there last, he seemed to have a great burden for his friends in Norway, and gave me money to send to Bro. Matteson, and ordered papers and tracts for them. Shortly before he died, he wrote a long letter to his friends there, in which he earnestly exhorted them to search the Scriptures, and turn to the Lord. He also spoke of his own and his wife's poor health, stating that they did not expect to live long, and in a very clear manner spoke of the hope the Lord had given them. He was known far and wide as a man that feared and loved the Lord. The undersigned spoke to a large congregation from Rev. 14: 13.

L. JOHNSON.

SARCHET.—Died of hemorrhage of the lungs, in Columbia, Mo., Dec. 9, 1883, our beloved mother, Mary M. Sarchet, in the sixty-fifth year of her age. She was born in Guernsey Co., Ohio, in 1819, and was married to P. B. Sarchet of the same county in 1839. Her Christian experience dates back quite early in life, she uniting with the Wesleyan Methodist church. In later years she became convinced by reading that she was not quite in the path of duty, and commenced the observance of the Sabbath about the year 1861, strictly adhering to this practice till the day of her death. She loved the Sabbath and kindred truths, and was a constant Bible-reader. She suffered extremely, but bore her sufferings patiently. She had known for some time that her end was near, and had all things in readiness. We miss her, but "we sorrow not, even as others which have no hope." She was the youngest save one of a family of ten children, all of whom are dead but three.

She leaves three children, their companions, and four grand-children to mourn her loss. The funeral took place from the residence of her son-in-law, W. R. Parsons. Not being near any S. D. A. minister, we called upon Dr. H. W. Dodge, Baptist minister of this place, to officiate, which he did by offering some very appropriate remarks, also by reading a paper prepared for the occasion, setting forth her belief regarding the Sabbath and the near coming of the Saviour. She rests in peace.

HATTIE E. PARSONS.

Appointments.

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

GENERAL Sabbath-school meeting in connection with the Maine State T. and M. meeting for January, 1884. Bro. Baker will attend. A full attendance of Sabbath-school scholars and teachers is requested.

S. J. HERSUM, Pres Maine S. S. Association.

NOTHING preventing, I will meet with the church at Otranto, Ia., Jan. 19, 20, 1884; and at Buford in the Ballard school-house, Jan. 26, 27.

H. GRANT.

A GENERAL meeting for the State of Colorado will be held at Denver, Jan. 18-21. The object of this meeting is to consider the cause in this State, and counsel with each other as to how we may best further the work. The canvassing work will receive attention and instruction will be given in Bible-readings. We wish to see a good delegation from each church. Bring blankets and robes and other bedding as far as convenient. The Conference Committee will be present.

E. R. JONES.

A GENERAL meeting will be held in Dist. No. 7 of the Wisconsin T. and M. Society at the Brick school-house, Jan.

12, 13. Meetings to commence Friday evening. We hope to see present all our scattered brethren who are not able to attend our quarterly meetings. We call this meeting in order to reach all in the Plainfield church. Let all bring Bibles, as Bible-readings will be the main feature of our work.

A. J. BREED.

THE quarterly meeting of Dist. No. 7, Mich., will be held at Ithaca, Gratiot Co., Jan. 19, 20. We desire that all the librarians of this district, and as many others as can, will certainly be present. Your help is needed. We hope to have ministerial help.

FRANKLIN SQUIRE, Director.

THE quarterly meeting of Dist. No. 6, Neb., will be held with the Columbus church, Sabbath and Sunday, Jan. 26, 27. It is hoped that some one of our ministers will be present at the meeting, and that each society will be well represented. It has been appointed a week later, so that all could attend the Bible-readings to be held at Fremont, Jan. 9-19.

E. A. BLODGETT, Director.

WE will hold meetings in Ohio as follows:—

Dunkirk,	Jan. 16-20
Corsica,	" 23 27
Bellville,	Jan. 30 to Feb. 3
Waterford,	Feb. 4-6
Newark,	" 7 10

Come, brethren of the surrounding churches, and remain until the meetings close. The best of the wine was at the close of the feast.

R. A. UNDERWOOD.
E. H. GATES

PROVIDENCE permitting, we will hold meetings in Iowa as follows:—

Fonda,	Jan. 10 14
Algona,	" 17-21
Milford,	" 24 28
Waukon,	Feb. 1-4

It will be noticed that these meetings all begin Thursday evening. We are anxious to see a good representation of all our brethren and sisters in the vicinity of these churches. The meetings are to be of a general character, and we desire to give a good amount of instruction both in the mission and canvassing work. The remarks we have made in the REVIEW in reference to the former meetings, will be applicable to these. Bro. L. T. Nicola will be with us if his health permits; also the secretary of the tract society; and they will give a great amount of instruction. Come praying for the blessing of God.

E. W. FARNSWORTH.
H. NICOLA.

Publishers' Department.

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

THE P. O. address of R. C. Porter is Farragut, Fremont Co., Iowa. THE P. O. address of Eld. A. D. Olsen is Howard, Miner Co., Dakota. SOMEWHERE in my travels I have left bound volumes of Testimonies No. 28, 29, 30; and also light gray flannel underwear, thick and heavy. Any one finding the same, will please send by express, C. O. D., to J. H. Cook, Ft Scott, Kansas.

RECEIPTS.

Books Sent by Freight.—S N Haskell, Mary Heleson.
Books Sent by Express.—J C Neilson, Rufus Low, E H Gates, S N Haskell, S N Haskell, W B White, John T Gray, Elizabeth Taylor.
Cash Rec'd on Account.—S N Curtis 6.30, W B White 41.53, H E Olmstead 21c, J N Loughborough per W H L 30c, C J Robinson 4.82, J O Beard 3.00, R Conradt per A D Buller 75c, S H Lane 24.00, Ind T & M So per S H L 8.15, N E T & M So per E T P 126.06, Allie Boardman 3.15, E E Miles 41.40, N S Raymond 24.06, J F Hansen 10.00, U C T & M So per Mrs G W Colcord 15.28, W C White per W C Gage 107.25, A C Hudson 20.00, James Sawyer 8.72.
Shares in S. D. A. P. Association.—N S Raymond 200.00.
Donations & Legacies.—Mrs P A Holly & S M Holly 200.00, Mrs Mary Simmons 25.00.
General Conf.—Per N E Conf tithe 126.06.
Mich. Conf. Fund.—Parkville, per Maryette Langdon 55.70, Cedar Dale per Albert Weeks 3.35, Laura Davis per L O Moore .65, Imlay per E P Daniels 14.50, Greenville per N S Brigham & family 9.00, Lapeer per E P Daniels 15.00, Mrs S L Rhodes 3.00, Jefferson per G B Castle 40.00, Wright per E Alexander 2.50.
Mich. T. & M. Society.—Mrs W W Moore 3.14, A C O'Reilly 19.68, John Wight 80c, Dist No 4 per J S Day 41.79, per B C V M So 7.20, per W C & E Wilkinson 1.05, Lovina Turney 1.50, F C Castle 25.50, Addie Yorton 1.50, Clara Conklin 1.24, A S Haynes 19, Clara Conklin 12.80, Mrs E B Lane 1.75, Sylvia Hilton 7.54, James Taphouse 2.05, Jennie Wright 8.40, Dist 7 per F Squire 4.16, General Agency 1.55.
Mich. T. & M. Reserve Fund.—Dist No 4 per J S Day 33.50.
Inter. T. & M. So.—Prudence D Flood 20.00.
European Mission.—Hattie M Learned 5.00, Geo E Russell 2.00, L A Sargent 1.00, D C Elmer 1.00, D A & E D Robinson 10.00, R C Andrews 2.50, Fred Miner 30c, Jno S Smith 2.00, Henry Perry 10.00, C W Comings 50.00, C S Lake 10.00, Mrs S B Watrous 1.00, S A Beach 5.00, A C Crandall 2.00, Mrs E Temple 2.00, Mrs Caroline Brown 2.00, Mrs L E Eaton 2.00, Miss L McIntire 1.00, Mrs J N Wilkinson 1.00, Eva A Warner 1.00, Mrs S Wilkinson 1.00, J I Abbott 1.00, Hattie Warren 25c, J Philbrick 25c, S L Newton 5.00, Mary Green 5.00, Rebecca Childs 5.00, C R Brown 5.00, A M Johnson 10.00, Lorenzo Sweet 2.50, C S Haskins 10.00, Mary Harpham 5.00, George and Addie Voss 2.00, Prudence D Flood 70.00, Ophelia Raymond 5.00.
English Mission.—M C Mace 10.00, S L Newton 5.00, Mary Green 10.00, Rebecca Childs 5.00, C R Brown 10.00, A M Johnson 15.00, Lorenzo Sweet 2.50, Mary P Shaw 10.00, Mrs S Hanley 10.00, R A Rice 10.00, H P Wakefield 5.00, S B Watrous 1.00, A C Crandall 1.00, A W Gould 2.00, Joseph W Mace 2.00, L A Dodge 1.00, A M Temple 1.00, Mrs A McIntire 1.00, Esther M Richmond 1.00, Mrs Mary Haskell 1.00, H M Learned 5.00, Mrs L Waite 20.00, A Friend 20.00, D C Elmer 3.00, D A & E D Robinson 25.00, R C Andrews 2.50, J S Smith 4.00, J R Israel 5.00, J C & H B Tucker 10.00, Henry Perry 10.00, C W Comings 50.00, Mrs S Nichols 10.00, Wm Glasier 50.00, Mary Harpham 5.00, Mrs J S Burdoin 5.00.
Scandinavian Mission.—D C Elmer 1.00, D A & E D Robinson 5.00, J S Smith 2.00, H Perry 10.00, M C Mace 5.00, S L Newton 5.00, Mary Green 5.00, Rebecca Childs 5.00, C R Brown 5.00, A M Johnson 10.00, Lorenzo Sweet 2.50, H L Warner 2.50, S B Watrous 1.00, A S Wakefield 2.50, A C Crandall 1.00, P C Jensen 3.00, Prudence D Flood 10.00, Nels Jensen per order J F Hansen 5.00.
Swedish Mission.—M M Ashley 10.00.
B. C. V. M. So.—Per F H Sisley 21.75.
Tidende to Poor.—Per Nels Jensen per order J F Hansen 3.00.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 8, 1884.

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Editorial Notes.

We send out this week specimen copies of the first number of the BIBLE-READING GAZETTE to all who have contributed, and to others who we expect will take an interest in this enterprise. Some of the perplexities attending the commencement of its publications were stated last week; but arrangements will doubtless be completed soon for its prompt and regular issue.

LAST YEAR'S INCREASE.

IN the Seventh-day Adventist statistics, published in the REVIEW of Dec. 11, 1883, the increase of membership during the year was given as two hundred and sixty-seven. This was according to reports returned from the different States; but these returns were evidently not complete; for our ministers have reported through the REVIEW the past year, by actual count, making all due allowance for those that may possibly have been mentioned twice, and taking all general statements at their minimum value, *fourteen hundred and forty-nine* conversions. And the increase should present even a larger figure than this; for our churches are receiving additions aside from such meetings as are reported by our ministers, more than sufficient to cover all losses by death and apostasy.

HAPPY NEW YEAR'S DAY

WAS spent by the Battle Creek church in religious exercises, fasting, etc. It was a good day. A well attended meeting for prayer and social worship was held at 8 A. M., and a preaching service at 10:30. There was also a general social meeting at 2:30, in which quite a number came forward for prayers; and district meetings all through the church were held in the evening. These meetings were all excellent. Our meeting in the evening with the Office employes was the best we ever attended there. A spirit of confession and

brokenness of heart was present, and many were in tears. A revival effort has been commenced in the church; and visiting from house to house, praying with and for those on the back-ground, seeking to help all in need of it, and trying to get where God can more fully bless us, are now leading subjects of interest with us here. God has encouraged us to hope for good by his Spirit which he has bestowed upon us. We hope this effort will continue for months, till many will be reached by the blessing of the Lord. G. I. B.

MANUAL LABOR IN SCHOOLS.

WE give a short article below from the Springfield Republican of Dec. 28, 1883, on this subject, which shows the drift of public opinion, and what thoughtful educators are doing and saying about it. This question is assuming a great importance of late. One special reason for it is that the present system is unsatisfactory. Many graduate with a good degree of book knowledge, but badly fail when it comes to the practical application of knowledge. They are only half educated. "Nine-tenths of the human family must always have to do with physical labor. Their hands need educating in some useful business as well as their brains in book knowledge. The following article shows that the subject is attracting considerable attention:—

"Manual training has received a good deal of attention at Boston, and Superintendent Edwin P. Seaver of the public schools there, is out with a long argument for a public training-school to go side by side with the high schools, where boys shall be taught the use of tools. He recognizes the fact that most of the children that come out of the public schools have their own living to earn, and declares that the boys are only fit for store or office clerks or college students. The boys of thirty or fifty years ago were in school less than those of to-day, and were more on the farm and in the workshop, both of which developed their faculties for doing things, and enabled them to make their way in the world. The city boy of to-day has no such training. The old system of apprenticeships has broken down, and Mr Seaver argues that it is the business of society to establish something in its place.

"The Winthrop school for girls has tried teaching girls to cut and make clothing with great success. The sewing hours did not interfere with the other work, and the girls who received this instruction were able to get good places as seamstresses, while girls who had been through the full course of study and then graduated at the normal school were not able to find work of any kind. Principal Swan is so enthusiastic over this experiment that he now wants to add a cooking school. There are no free schools for boys as yet where similar experiments have been tried; but the results in the school for mechanic arts at Boston and the manual training-school at St. Louis are such that the friends of the movement are sanguine of its success in free schools. Boston has been feeling its way toward that end with some experiments at the Dwight school, and is talking about repeating them on a larger scale."

It is well that we as a people are not only looking into this subject, but are trying in a humble way to carry it into effect in some of our schools already. If our people will act up to the resolutions passed at our last General Conference, and furnish the necessary means the coming season, we hope to see our College at Battle Creek make provision for connecting physical labor with the course of study. This is our leading institution of learning. Why should it not set the example? In this case, we shall not only be abreast of the times in matters of education, but ahead of the schools of any other denomination in the land. It is evident that thoughtful minds are coming to the conclusion that this is the true theory of education. It is no small satisfaction to us that the Lord has guided us to the best way in such important subjects as the proper methods of education. G. I. B.

COLLEGE ITEMS.

WE are fairly entered upon the second term of the College year, and under circumstances which are very encouraging. The number of our students is increased to some two hundred and thirty.

Each day brings accessions to the list, and we feel assured that we were not out of the way when, in the last REVIEW, we predicted that before the close of this term there would be from two hundred and fifty to three hundred students in the College.

At the time of this writing (Jan. 6), the prospects for the T. and M. class are quite flattering. Forty-one students have already decided to share its benefits. This number will be considerably increased by additions from the College and the church.

Among the other advantages which the College offers to those attending it, mention should be made of the facilities which it presents for musical culture. Prof. Edwin E. Barnes, assisted by his wife, is making a decided success in teaching both vocal and instrumental music. He has at the present time two classes in vocal music, besides a number of students who are taking lessons on the organ or piano.

In the last number of the REVIEW I spoke of the needs of our College library, soliciting contributions, and stating that the names of the donors would be placed in the books purchased with the money contributed by them. Lest some should get the impression that their limited circumstances will prevent them from being represented among those who contribute volumes to the library, we add, by way of explanation, that there are useful books which can be purchased for the purpose in question, which will not cost more than one dollar and fifty cents each; while there are large numbers of valuable books of reference which can be obtained for five or six dollars each. Doubtless some would like to give larger sums, and to these we suggest that there are sets of histories and cyclopedias ranging in price from ten to one hundred and fifty dollars.

To those who were prevented from reaching this place in time to commence with the present term, we say, Come as soon as possible; we have so many classes in the different branches that we think you will be able to find a satisfactory place somewhere among them.

W. H. LITTLEJOHN.

CORRECTION.—In the Introduction to the "Coming Conflict," page 7, specification 4, the name Berthier should be substituted for that of Bonaparte. It was the former general who, at the command of the French Directory, marched into Italy and took the pope prisoner in 1798. It was through an oversight that the name of Bonaparte was placed in the text. W. H. L.

DISTRICT NO. 6, VERMONT.

THE quarterly meeting for Dist. No. 6, appointed at Cabot, will commence Jan. 5, and continue over the 7th. In this meeting, the district and church quarterly meetings will be united. We are exceedingly anxious that it be well attended. At such a convenient season of the year to attend a general meeting like this, we hope all our brethren throughout the district will feel disposed to come.

The blessing of God is worth all our efforts to obtain it, and he will bestow his blessing upon those who put themselves in a position to receive it. We very much need the benefits to be derived from such a meeting as we are anticipating, in this district, and especially in the church where it is to be held. Come praying that God will help us; for we are destitute and needy of his blessing.

Ample provision will be made for all who attend. Brn. Kellogg and Pierce are expected, also other leading men of the State. I. E. KIMBALL.

NOW READY!

"THOUGHTS ON BAPTISM. Being an examination of Christian Baptism; its Action, Subjects, and Relations. Also, a Brief Consideration of the Historical Evidences for Trine Immersion. By Eld. J. H. Waggoner. With an Appendix Giving Recent Additions by the Author. S. D. A. Pub. Association, Battle Creek, Mich., 1884."

Such is the title page of this excellent work. This pamphlet is an able exposition of the subject of Christian baptism in its various phases. For a time the Association was not able to readily fill orders. But we can now furnish the work promptly by mail or otherwise in any quantity. 192 pages, paper covers, 25 cents, postpaid.

TRUSTEES S. D. A. P. A.