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"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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JESUS, OUR KING.

BY T. A. B.

"For yet a little while and He that shall come, will come, and will not tarry." "And unto them that look for him shall he appear the second time." Heb. 10:37; 9:28.

Come to thy waiting ones,
Jesus, our King;
Come to thy longing sons,
Jesus, our King.
Come in thy splendor bright,
Gladden our falling sight,
Brighten our sorrow's night,
Jesus, our King.

Thus we draw near thy side,
Jesus, our King.
Thou in our hearts abide,
Jesus, our King,
Let not our spirits rove,
Draw thou our souls above,
Bright Star of peace and love,
Jesus, our King.

Dark though our dreary day,
Jesus, our King,
Guide thou our weary way,
Jesus, our King.
Eyes on thy gospel's light,
Hands on thine altar white,
Guide thou our steps aright,
Jesus, our King.

Let that bright morning come,
Jesus, our King,
Take thy dear children home,
Jesus, our King.
Gladden our falling sight,
Brighten our sorrow's night,
Come! in thy splendor bright,
Jesus, our King.

East Randolph, N. Y.

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

THANKSGIVING SERMON.*

BY MRS. E. G. WHITE.

"OH! sing unto the Lord a new song; sing unto the Lord, all the earth. Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. For the Lord is great, and greatly to be praised; he is to be feared above all gods. For all the gods of the nation are idols; but the Lord made the heavens. Honor and majesty are before him; strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due his name; bring an offering, and

* Delivered at the Tabernacle Thursday, Nov. 27, 1884, and reported by Eld. E. P. Daniels.

come into his courts. Oh! worship the Lord in the beauty of holiness; fear before him, all the earth. Say among the heathen that the Lord reigneth; the world also shall be established that it shall not be moved; he shall judge the people righteously. Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth."

I think we have something to be thankful for. We ought to be glad, and rejoice in God; for he has given us many mercies. The thought comes to me that we may have a Thanksgiving in the future without any giving. It may be that the time of trouble will be upon us. But to-day let us rejoice that we are granted this opportunity of coming within the courts of the Lord. We ought to come with humble thanks for all his mercies that have been given us all through the year. But I fear too many of us encourage the habit of looking always upon the dark side of life, and that at a time when God has crowned us with his goodness and mercy. This is wrong. We should be enjoying the sunshine of his golden blessings, that have crowned the year with plenty. When God pours his blessings into our hearts, we should not shut them up as we would precious ointment, lest the perfume escape; we should bestow them upon those around us, that they also may be glad and rejoice. In my experience I have found that when I brought joy to the hearts of others, my own soul rejoiced, and was filled with the melting Spirit of God. In the morning and all through the day, a sense of God's goodness filled my heart, and it awakened such feelings of gratitude as I cannot express.

We want this Thanksgiving to be all it implies. Do not let it be perverted, mingled with dross; but let it be what its name implies—giving thanks. Let our voices ascend in praise. Let our hearts lay hold on the Exalted One; for the train of his glory fills the temple.

We should individually aim for a higher and holier standard. The mind will surely become dwarfed if it is continually occupied with earthly things. But if trained to dwell upon heavenly, eternal themes, it will be expanded, elevated, and strengthened. The mind should take hold of things unseen, and meditate thereon; then things of eternal interest will be so exalted above the earthly, that temporal affairs will sink into insignificance in comparison. We do not regard divine things as of high value; and by neglecting to train the mind to prize eternal things more than earthly, we lose a valuable experience. We fail to obtain the wisdom God has brought within our reach. Suppose we change this order of things, and begin from to-day to train the thoughts to dwell upon the great plan of salvation, devoting less time to self-serving. Suppose you try to count all your blessings. You have thought so little upon them, and they have been so continual, that when reverses or afflictions come,

you are grieved, and think God is unjust. You do not call to mind how little gratitude you have manifested for all the blessings of God. You have not deserved them; but because they have flowed in upon you day by day, year by year, you have looked upon them as a matter of course, thinking it was your right to receive every advantage, and give nothing in return. The Lord sometimes withdraws his mercies to bring people to their senses. Shall we make it necessary in our case for him to do so? Look away from your own trials and difficulties. Cease to magnify your little grievances. Put all thoughts of self out of your heart. Cease self-service, and serve the only true and living God. Let his melody be in your heart, and his praises on your lips. The blessings of God are more than the hairs of our head, more than the sands of the seashore. Meditate upon his love and care for us, and may it inspire you with love that trials cannot interrupt nor afflictions quench.

Let us give thanks unto the Lord; for he is good, and his mercy endureth forever. What kind of a Thanksgiving shall we keep,—one to ourselves, bestowing all our benefits upon ourselves and receiving the attentions of others, but bringing no thanksgiving offering to God? This is idolatry of the most offensive character in the sight of a jealous God. Everything should be avoided that would have a tendency to draw our hearts' worship from God. Let not any more Thanksgiving days be observed to please and gratify the appetite, and glorify self. We have reason for coming into the courts of the Lord with offerings of gratitude that he has preserved our lives another year.

Parents, do not neglect to impart to your children the very education they should have. Upon their birthdays, instead of calling their attention to themselves by giving them presents, teach them to come with an offering to God. It is a sad fact that there are many children who have been left to come up willful, disobedient, unthankful, and unholy, yet whose birthdays are respected and honored with feasting and with gifts, when it would have been better had they never been born. Their birthdays might better be observed with fasting, clothing them with sackcloth, instead of making them occasions of amusement and giving gifts; for their steps are rapidly leading to perdition and ruin. In many cases, birthday gifts have proved a detriment rather than a blessing. The children should be educated to look to God as the giver of life, their protector and their preserver, and to come to him with an offering for all his favors. Every opportunity should be employed to implant in their hearts right views of God and his love for us. Nothing should be done to foster in them vanity, self-esteem, or pride. Teach them to review the past year of their life, to consider whether they would be glad to meet its record just as it stands in the books of heaven. Encourage in them serious thoughts, whether their deportment, their words, their works, are of a character pleasing to God. Have they been making their lives more like Jesus, beautiful and lovely in the sight of God? Teach them the knowledge of the Lord, his ways, his

precepts. "Know ye that the Lord he is God : it is he that hath made us, and not we ourselves ; we are his people, and the sheep of his pasture." We want the children to learn to look away from self to heavenly things, there to bestow their thanksgiving.

God has spared our lives till this day ; now how shall we keep it, with feasting and gluttony ? Is this a true thanksgiving to God ? No ; we are to render thanks and thank offerings for the mercies bestowed upon us every day during the past year. How should we keep Thanksgiving ?—"When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors ; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind ; and thou shalt be blessed, for they cannot recompense thee ; for thou shalt be recompensed at the resurrection of the just." This is the kind of a feast God instructs us to give. How many will follow these specific directions of God's word by calling the poor to their homes with words of sympathy and the spirit of beneficence, and thus make such a feast as will be pleasing to God ? Satan has sought to destroy the true purpose and design of Thanksgiving, to turn away from God, the honor due him, and to center it upon ourselves.

Now is the time when God should be praised for his goodness and bountiful gifts to the children of men. You may say, "What has the Lord done for us ?"—Much in every way. You have the products of the earth, filling your barns, your granaries, your store-houses. In this you have abundance for which to give thanks. Here are your children. They are clothed, and you have fuel, food, and shelter. You should not only praise God, but you should come into his courts with a thank-offering. How many of us have trained ourselves to bring an offering to him ? I remember a brother's once taking us to his granary, saying, "You see my barns and granaries are so full I shall have to build an addition ; for I do not know where to bestow the products of my ground." And a little after, speaking of a poor widow, he said, "I do not see how she will take care of herself this cold winter. I fear she will have a hard time of it, indeed." I said, "Who gave you these things you have just shown me ! Was it not the God of heaven ? You say it was ; then it is your duty to give of your plenty to that poor widow. Thus you can answer this question yourself." He had not seen it in that light. He had thought helping the poor from his bounty was another consideration. God help you to open your hearts to suffering humanity ; for they are the purchase of high heaven. Christ identifies his interests with those of his needy, suffering children ; and neglect done to them is registered in the books of heaven as done to Christ in the person of his saints.

Brethren and sisters, you ought to be willing to do anything you can for his suffering children, that good deeds may be credited to you in heaven. Jesus will say to you in that day, "I was an hungered, and ye gave me meat ; I was thirsty, and ye gave me drink ; I was a stranger, and ye took me in ; naked, and ye clothed me ; I was sick, and ye visited me ; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee ? or thirsty, and gave thee drink ? When saw we thee a stranger, and took thee in ? or naked, and clothed thee ? or when saw we thee sick or in prison, and came unto thee ? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." They were not aware they had done anything for him ; but Christ saw that these deeds of kindness had been done through love for him and his dear children.

Let us be careful that we are not deceived in this matter.

There are a great many who seem to have a great burden to do missionary work ; but I have thought that if such would only begin in their own households, it would be the very best thing they could do. Whenever you take up the duty that lies nearest you, then God will bless you, and hear your prayers. There are too many doing outside missionary work, while their own households are left destitute of any such efforts,—going to ruin through neglect. They do not seem to understand that it should be their first work to take heed to home duties. The first missionary work is to see that love, light, and joy come into the home circle. Let us not be looking for some great temperance or missionary work to do until we have first done the duties at home. Every morning we should think, What kind act can I do to-day ? What tender word can I speak ? Kind words at home are blessed sunshine. The husband needs them, the wife needs them, the children need them. Now let us make a thanksgiving at home. How easy it might be for us to bring sunshine, mellow and beautiful, right into our homes, if our hearts were filled with the grace of God ! This may be done by kind words and loving ministrations. If there had been more of them in the past, I believe that more of us would have come into this house with the praise of God in their hearts for his loving-kindness unto us and ours. It ought to be the desire of every heart to make as much heaven below as possible. We ought to be just before we are generous. There needs to be a home religion, a home thanksgiving. There needs to be the very soul of a pure life right at home. Then when you come to such a place as this, you will make melody to God in your hearts. They would be full of the tenderness of love. You could speak of the mercy and love and goodness of Christ in your soul. Your hearts would be full of melody all the day. Your song would be, "Bless the Lord, O my soul ; and all that is within me, bless his holy name." This kind of piety is of some value. There is a great deal of meeting-house religion ; but there is little home religion. Cultivate it, that when you come into the house of God, you will love to talk of Jesus. You cannot make your tongue be silent. The love of Jesus will be like fire shut up in your bones.

If a feast is to be made, let it be for those who are in need. Do you not think God regards those who are poor, who have but little of life's good things, who long for Jesus to come into their homes with blessing ? Does he not call upon us to answer their prayers as far as is in our power, ministering unto their wants ? Christ pities and loves them. Any neglect of them is written in the heavenly records as done to himself. Call into your houses the poor, the afflicted, the halt, and the blind.

Your blessings do not come from mortal hands. God has ministered to you all these years. It is he who has kept your children. And now in return, why not make him a thank-offering. Even to-day bring larger and smaller gifts, and put them in the treasury of the Lord. Do you not think it would be pleasing to the God of heaven ? Jesus says, "I have set before you an open door, and no man can shut it." What is that open door for ? It is that the love of God may come streaming down to us,—poor, unworthy mortals. Never have his blessings ceased to flow to us through this open door. And for this reason we ought to let this love flow to others through the open door in our hearts. Oh ! let us make this the best thanksgiving we have ever had. Let us look back and see how many thanksgiving days we have spent without acknowledging God's gifts to us, and render to him that which is his own.

When you take heed to the word of God, and follow its instructions to the letter, you

will enjoy blessings from the God of Jacob. Hear what Isaiah says : "Bring the poor that are cast out to thy house ; when thou seest the naked, cover him. . . . Then shall thy light break forth as the morning." Your souls shall be like a watered garden, whose waters fail not. "Then shalt thou call, and the Lord shall answer ; thou shalt cry, and he shall say, Here I am." Do you want to hear that voice respond to your call, saying, "Here I am ?" Then go to work in God's way. Get rid of your selfishness and heartlessness, and pray God to give you a loving, tender, sympathizing heart. Then when you call you may hear his voice answer, "Here I am."

I remember the case of a poor man, who lived near a rich widow in Battle Creek. She had had her orchard trimmed, and the limbs and sprouts thus cut off lay by the fence. This poor man asked of her the small favor to give him this brush to use for fuel ; but she refused him, saying, "I want to keep them ; for the ashes will enrich my ground." I never pass the house of that woman without thinking of this incident. Ground enriched to the neglect of the poor !

I thank God for my life—not that it has been one of ease or of pleasure. I am not glad because of any such thing ; I would not exchange my experience for any life of ease upon earth. I have a faith that looks over into the future, and sees the tree of life. Upon it grow precious fruits, and the leaves of the tree are for the healing of the nations. No more broken hearts, no more sadness, no more sins, no more sorrow, no more suffering, in that kingdom of glory. If I am faithful, I expect to meet the loved ones there. Oh ! I have everything to be thankful for. I expect to see Jesus, in whom our hopes of eternal life shall have glad fulfillment. I expect to see the Redeemer's glorified saints,—the white-robed ones about the throne, singing the victor's song. They have overcome by the blood of the Lamb and by the word of their testimony. There they stand by the great white throne, and Jesus, he that was crowned with majesty, glory, and honor,—he leads them to fountains of living waters. He is to open to us the living truths of the word of God. We have a little of it here ; but throughout eternity will be unfolded the rich treasures of truth. I am so glad that he has honored me in giving me a part to act in this work of shedding the light of truth on the earth. I am so thankful that I can be a partaker with Christ of his self-denial and suffering, and finally of his glory. I thank him with all my heart ; with all my voice will I praise the Most High, and glorify him on the earth. Soon we shall know as we are known. If there are any who have had wrong feelings or jealousy, now is the time to confess them. God help us to humble our proud hearts, and bring Jesus into our midst. Open the door of your hearts and let him enter, and you will have such a Thanksgiving as you never experienced before.

—The greatest of faults is to be conscious of none.—*Carlyle*.

—Trifling thoughts belittle the mind, weaken the intellect, and dwarf the affections. Shun them. Noble thoughts make noble minds, and noble minds say and do noble things, that benefit mankind and glorify God. Seek them.

—Events happen every hour in the day which furnish us with errands to the throne of grace. We ought, in the secret of our hearts, to be communing with our Father all the day long, either hearing his voice, asking his guidance, or making confession, if in any of these things we fail. Just as we advance in acquaintance with God and ourselves, shall we have more of the spirit of little children, distrustful of our own strength and putting our strength in him.—*Watchman*.

Our Contributors.

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

GO FORWARD.

BY J. M. HOPKINS.

The way was dark, I could not see;
There seemed no path prepared for me
My journey to pursue.
Dark clouds o'ershadowed all the day,
And thorns beset me in the way
I knew not what to do.

I could not, dared not, backward turn,—
To prove untrue my soul would spurn,—
And God would frown, I knew.
Nor could I listless, idle stand,
With silent lips and folded hand,
And so much work to do.

What then? I cast my eye above,
And listened to a voice of love,
Which spake beyond the cloud;
"Go forward," was the Lord's command,
"Though thorns beset on every hand,
And darkness still enshroud."

"Go forward; gird the armor on,
And wield the sword till victory's won,
The conflict soon will cease.
Go forward; I will be thy Guide,
Will succor thee where'er betide,
And give thee lasting peace."

Now, trusting in my Saviour's might,
(We walk by faith and not by sight),
I press my journey on.
Trusting in him, I cannot fail,
By him I know I shall prevail,
And wear a victor's crown.

Chatfield, Minn.

THE TEMPLE IN HEAVEN.

THE SECOND ANGEL'S MESSAGE CONSIDERED.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—"When we dispersed last evening, the points of agreement in the experience of the '44 Adventists and the last generation of Christians as outlined in the parable of the ten virgins had been shown to be most complete. Do you remember, Maud, how this was done?"

Maud.—"Yes, sir; quite distinctly. You proved that the ten virgins represented the followers of the Lord at the time of the advent. Then you showed that as the virgins, when they went out to meet the bridegroom the first time, were disappointed in meeting him, so Mr. Miller and his followers at the time of the commencement of the Judgment prepared to meet the Lord, but were mistaken in their calculation; and so the Lord did not come as they anticipated."

Mr. B.—"Did I say, Maud, that the mistake of which you speak, furnished proof that the Miller movement was not in the order of the Lord?"

Maud.—"Just the reverse of that, sir. You argued not only that the parable of the ten virgins, but also the tenth chapter of Revelation could not have applied to them had they not met with just such a disappointment as they experienced."

Mr. B.—"That is correct, Maud. Those who cite the mistake of Mr. Miller and his friends as evidence that they did not do the work assigned to them in the providence of God, are exactly wrong. Had they not met with a disappointment, we might safely conclude that they did not give the genuine judgment message, as those who do that—according to Revelation 10 and Matt. 25: 1-13—must have had just such an experience in connection with the coming of the Lord as did the '44 Adventists. The error of the latter and its connection with their identity can be illustrated by an incident that transpired in connection with the American Revolution. Two brothers, on opposite sides in that contest, though unknown to each other, were engaged in mortal combat

on the deck of a man of war. The elder dealt a tremendous blow at the younger, which disarmed him of his cutlass, and dashed his military hat from his head. In a moment more the younger brother would have been transfixed by the blade of his antagonist; when the wind catching the unconfined hair, tossed it back from his forehead, revealing a scar nearly the shape of a half moon. That discovery saved the life of the doomed man; for it furnished to his antagonist the means of recognizing a long lost brother. Just so with the mistake of the Miller movement. Though it may seem to us to mar the symmetry of a work otherwise complete, it is in fact one of the very marks which prove that the work itself was heaven-born."

Mr. Thoughtful.—"I thank you, Mr. Biblist, for that illustration. It meets the case exactly. How thankful I am for these talks. I verily believe that we are actually standing in the hour of God's Judgment. The evidences are too numerous and too striking to be set aside. Never in all my life have I spent so solemn a day as the one that has just closed. Visions of the events that are taking place in the temple in heaven have been constantly passing before my mind, and I have examined my own heart and calculated my own chances in the Judgment as never before. How grateful I am that we have an High Priest that can be touched with the feeling of our infirmities. My whole soul is full of praise to God to-night that we have not yet passed the line where probation for the world will end. I feel like taking up the Judgment message myself, and warning men to repent before it is forever too late."

Mr. B.—"Yes, yes, how the world might be stirred if ministers only would believe and preach the searching doctrine that relates to a Judgment actually in session and rapidly drawing to its close. If clergymen generally could be united in presenting to the people the thrilling truths that are taught by the sublime lessons of the sanctuary as set forth in the teachings of the Old and New Testaments, I firmly believe that thousands of apathetic Christians and thousands more of hardened sinners might be brought to the Lamb of God, whose blood will soon be pleaded for the last time in behalf of our fallen race. There is in this theme a power that is found in no other. It is what might be called a 'present truth.' The Spirit of God seems to attend its presentation in a most remarkable manner. It not only reaches the heart by assisting the hearer to see the Saviour in the character of the bleeding Lamb that died on Calvary for the sins of the world, but it also furnishes to the intellect, in the historical fulfillment of its prophetic foreshadowings, the material with which to build an intelligent and rational faith in the word of God. You let a man once become thoroughly established upon the sanctuary question, and it is a very hard matter, if not an impossibility, to move him away from his confidence in the book of God. It has been my fortune to see several such who have apostatized from the truth so far as practical experience is concerned; but not one of them, to my recollection—though despairing of his own salvation—could be induced to deny the inspiration of the Bible."

"But enough on this point. I feel to-night, Mr. Thoughtful, as if our evening talks had not been in vain by any means; since they have been the means of inducing you to accept one of the grandest truths of the Bible. You will remember that when we started out, the sole object that I had in view was that of explaining to you the significance of the Mosaic tabernacle and its services. This has been done; and we have found that in symbol it taught nearly all the grand truths that are related to the Judgment and the sacrificial work of Christ. Perhaps the time has come, therefore, when we should bring our evening interviews permanently to a close."

Mr. T.—"While I thank you very much, sir,

for the light that you have already given me, you will not be offended if I beg of you to continue our talks on Bible subjects still longer. It occurs to me that there must be other things in your peculiar faith that I would like to understand. You have already explained the message of the first angel of Revelation 14; but I notice that there were two other angels that followed the first, each of whom also had a message, as I conclude, for the world. If I am right in this, and if you have any theory in regard to the fulfillment of the predictions foreshadowed in the messages of these angels, I would be a thousand times obliged to you if you would impart it to me."

Mr. B.—"Well, Mr. Thoughtful, it is true, as you seem to surmise, that I have a theory respecting the fulfillment of the second and third angels' messages of the 14th chapter of Revelation. I do not know that I should have said anything about the matter, however, at this time, had you not requested me to do so; but as it is, I shall take pleasure in setting before you the views of our people on these subjects. It is not late, and I will enter upon my work to-night."

Mr. T.—"Very good, sir; that will please me much."

Mr. B.—"In discussing the two remaining messages it is not necessary to go over the same ground again that we have already traversed. We have seen that the first angel typified a movement that was to take place in the church. As the second and third angels belonged to the same series with the first, they also must symbolize like movements. It has already been seen that the first angel's message was given in 1844. As a consequence, the second and third angels' messages would be due somewhere this side of that time. Now what are the facts of history bearing upon this subject? I answer, That there are those who claim that the second and third, as well as the first, angels' messages are now going to the world."

Mr. T.—"Do I understand you, sir, that the first angel's message is still being proclaimed?"

Mr. B.—"Certainly so. It would be a manifest incongruity to have a Judgment message proclaimed only at the time of the commencement of the Judgment. Every consideration of propriety or advantage demands that it should continue to be announced so long as the Judgment lasts. In short, I believe that the first, second, and third angels' messages are alike in this particular; *i. e.*, they will continue to be preached to the world so long as probation shall last. They are designed to make ready a people for the coming of the Lord, and they will therefore be proclaimed to the world until the Lord closes his work in the heavenly sanctuary."

"But to return to my argument. I will take up the second and third messages in their order. It is a well-known fact that the Adventists, subsequently to 1844, under the leadership of William Miller, claimed to give the second angel's message. The positions taken by them, in brief were as follows: First, that the term 'Babylon' is one which, in the Scriptures, is applied to corrupt forms of religion generally. Secondly, that this application, though frequently given to the Romish church in the New Testament, is also used at times in that book in such a manner as to indicate that it cannot be confined to that church; but must cover other corrupt Christian sects. Thirdly, that in Revelation 14: 8, the 'Babylon' spoken of cannot be the Romish communion alone; as the fall mentioned therein was a moral one, and as the Romish church at the time in question—that is, the time for the session of the Judgment—had been a fallen church for centuries. Fourthly, that the Babylon of Rev. 14: 8 must comprehend the Protestant denomination, as, according to Rev. 18: 1, 4, which furnishes another allusion to the same corrupt body, it is a place where the people of God are evidently found in large numbers; since they are there

called upon to come out of Babylon, lest they should be 'partakers of her plagues.' Fifthly, that the Protestant churches, by rejecting the Judgment message and persecuting those who gave it by withdrawing from them the hand of fellowship and blackening their characters, arrayed themselves against the special work of God for their time; thus rejecting the only movement which could heal their former backslidings."

Mr. T.—"How does that second message read?"

Maud.—"I have it right here, and I will read it. 'And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.'"

Mr. T.—"I do n't know about this, Mr. Biblist; I do n't know about this. You would include the grand old Methodist church in Babylon, would you not?"

Mr. B.—"Certainly, sir. Unfortunately that communion, in common with the other Protestant sects, was found fighting the work of God in 1844. It is a pretty serious thing, Mr. Thoughtful, for the church to array itself against the great Head of the church by endeavoring to overthrow the work that he is seeking to establish. Do not get the impression, however, that according to Mr. Miller's theory, the orthodox churches in his day had fallen so far that none of the people of God were to be found within them. His idea was this: the churches of the Reformation, when they separated themselves from the Romish connection, were comparatively pure, and in the providence of God furnished a nucleus around which those could gather whom the Lord called out from the apostate Roman body. In process of time the orthodox sects lost the spirit and power of the Reformation, became more and more conformed to the world, refused to follow on in the progressive path that would have led them finally to the rejection of all of the errors that they had brought with them from the Mother Church, and at last reached the point where God was compelled once more to organize a body of believers outside of their ranks, who, in turn, should seize the standard of reform, and hold themselves in readiness to accept joyfully any new light that God might vouchsafe to them.

"That the orthodox churches must eventually drop to a much lower level than they have struck as yet, might be proved from prophecy as well as history. From the very nature of the case, this must follow. For what there is in them at the present time of power and vitality, they are indebted to the thousands of good souls who still remain within their borders. In process of time, these will be called out and connected by degrees with the special work of God for this day, thus rendering the spirituality of the churches from which they came out, less and less."

Mr. T.—"This is a hard saying; who can hear it?"

Mr. B.—"I am aware, Mr Thoughtful, that the theme I am now discussing is by no means a pleasant one to an orthodox ear. Indeed, it is quite painful to myself. But be patient. If I dash from your hand the beautiful chalice from which you have taken many a pleasing draught, and give to you in its place one more beautiful still and filled with water more clear, sparkling, and healthful than you have hitherto enjoyed, assuredly you will have no cause for complaint. Why should we look upon it as a thing impossible, or even improbable, that orthodoxy should meet with a moral fall. In so doing, it but repeats the history of the past. The Jewish church once represented the highest type of the church of God on the earth. But how changed in the days of Christ! Then it crucified the divine Son of God. Out of that church was then called the body which was organized into the church of Christ, clothed with power, adorned with holiness, and sent

forth to the conquest of the world. Alas! that such a church should finally descend to the status of the mother of harlots, as brought to view in the 17th chapter of Revelation! This it did, however; and out from it the churches of the Reformation were called, lest otherwise the light of God's truth should become extinct in the earth. I repeat, that in view of these facts, it should not be considered impossible for orthodoxy to degenerate so far, that at last it, in turn, should reach a point where God could no longer use its organizations as such in his special work. The presumptions all favor such a possibility, and to-morrow evening I will present some external proofs that this condition of things has already been reached."

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 61. 20.

VERMONT TRACT SOCIETY.

Report for Quarter Ending Sept. 30, 1884.

No. of members,.....	242
" " reports returned,.....	52
" " missionary visits,.....	212
" " letters written,.....	271
" " Signs taken in clubs,.....	78
" " periodicals distributed,.....	1,967
" " pages tracts and pamphlets distributed,.....	26,757
" " new subscribers obtained for REVIEW,.....	2
" " " " " Signs,.....	360
" " " " " Good Health,.....	20
" " " " " Instructor,.....	19

Received on T. and M. fund, \$217.36; on periodicals, \$304.07; on reserve fund, \$153.50.

LIZZIE A. STONE, Sec.

ANSWER FOR THE COLUMBUS MISSION.

I WOULD request all who became acquainted with persons at the Ohio camp-meeting, held at Columbus, to please send the *Signs* to those who live in the city, and correspond with them. Brethren and sisters, this will do you good, and may help those into the light for whom you labor. Several precious souls have commenced to keep the Sabbath, and we feel of good courage in the work. But there is more work than we can do. We cannot get time to visit those who are interested as often as we should. So we ask you to help us by doing all you can to keep the truth before them. Ask God to bless the matter sent.

18th St., Columbus, O. E. J. VAN HORN.

REPORT OF THE WEEKLY MEETING OF THE BATTLE CREEK V. M. SOCIETY.

HELD AT THE TABERNACLE, WEDNESDAY EVENING, DEC. 3, 1884, AT 7 P. M.

AFTER singing and a season of earnest, fervent prayer, in which several joined, letters were read of an unusually interesting character, calling forth remarks from several. One remarkable feature in them was the fact of their coming from so many different parts of the field, there being read at this meeting letters from Maine, New York, New Jersey, Massachusetts, Connecticut, Pennsylvania, Ohio, Illinois, Michigan, Georgia, Russia, and Syria. Another remarkable feature was the fact that of all the letters read at this meeting not one was of a discouraging nature. All were pleased with the reading matter, were desirous of reading more, and in nearly every case the reading matter sent was distributed among others.

A physician from Georgia sends money for books sent him. He says: "I can truly say that to me you are a wonderful people. Under the light of your expositions, to my mind, the Scriptures have unfolded beautifully. They cleared up the subjects of the sanctuary, the unconscious state of the dead, and the annihilation of the wicked. These, to me, are new doctrines."

A gentleman from Kennedy, N. Y., who has been working among the people with the Swedish *Harold*, reports that as the result of his efforts, twelve have commenced the observance of the Sabbath.

The reading of letters was followed by general remarks. Bro. Miller, of Jackson, in a few stirring remarks, stated that a few years ago, much

was said among us about the shaking time, and asked the question, "Do we believe that we are right on the verge of this time?" He then spoke of the joy and peace he had experienced in laboring personally for his fellow-men.

A lady in Massachusetts writes: "I have received the papers, for which I am deeply grateful, and shall take pleasure in placing any which you may send me in the reading-rooms of the Y. M. C. A."

A lady in Maine writes: "I want to thank you for those papers which you send me, for I like them very much. I read them all, and then I send them to my friends to read. May God bless you in your work for him."

A lady in New Jersey says that she is interested in the *Signs*, and that after reading them she sends them to her friends with the request that, after reading, they would send them to others.

The following is a translation of letters and cards received at the *Stimme* office during the past few days, and read at the missionary meeting:—

Four or five cards have been received, of which this is a sample: "Pray send me some copies of your paper, because I would like to read it." Most of these cards were from a College in a Western State, which is a Lutheran institution. One was a Lutheran pastor.

—, RUSSIA, OCT. 23, 1884.
"Dear *Stimme*: A few days ago I was with Bro. —, a colporter for the Bible Society here, with whom I saw some of your publications. I read them with the greatest of interest, and would entreat you to send me one or more of each kind of all your works in German; also a specimen copy of your semi-monthly. I wish with all my heart that God would give me, too, an understanding of the truth, and would lead me to keep the right Sabbath soon. To the doctrine of the unconscious state of man after death, I cannot reconcile the parable of the rich man and Lazarus, and would therefore ask for more light on this point; also upon the point that sinners are not to suffer eternal pain. Here in Ehstland, in the cities of Hapsal and Reval on the Baltic, a deep religious movement has been going on for the last five years, the principal feature being the belief that Christ is very soon coming, some even stating as soon as next spring.

"I will send money, if the Lord will, as soon as I am assured that I have the right address.

"With heartfelt greetings, I remain most respectfully yours,

—, Colporter of the Bible Society.

The following letter is from the man mentioned in the preceding one. Bro. — had written once before to the Office, and had received about 50 cents worth of tracts and some papers:—

—, RUSSIA, OCT. 28, 1884.
"Dear *Stimme der Wahrheit*: In love I report that I have received the twenty-seven tracts long ago, and have read them faithfully and with deep interest, in company with my brother. I must confess that I am convinced of the truthfulness of all they contain. But I am all in the dark on the subject of man's state after death. I do not understand it; for there are the words of our Saviour to the thief on the cross, that he should THAT DAY be with him in paradise; also the parable of the rich man and Lazarus. . . . How can all this be if there is no paradise or hell to which men go after death? Please send me some reading matter explaining this. I love your publications very much. I would have written long ago and sent some money, but as I went with 5 rubles [about \$3.65] to the post-office I was told that I must pay 10 rubles if you were to have 5. [The reason for this is that Russian money is at a discount of 50 per cent in all countries outside of Russian territory]. Please find out how I can escape paying double, if it can be done. I would like the good semi-monthly on the prophecies [*Stimme*]. I send you three addresses to whom please send all the tracts you sent me. Send the bill to me. You may also send me some more. As I travel much in Russia I can scatter them.

"In the hope of a very speedy answer, I remain your humble servant in the work,

—"
The Office sent five complete sets to these four addresses and that of the other letter, making twenty-five packages, averaging from 200 to 300 pages each. May God bless.

D. E. F., Sec.

Our Tract Societies.—Summary of Labor for the Year Ending Oct. 1, 1884.

Table with columns: SOCIETIES., Number of Church Members, Number of T. and M. Members, Percent of T. and M. Members Reporting, Number of Members Dismissed, Number of Members Added, Number of Missionary Visits, Number of Letters Written, Number of Subscribers Obtained for Periodicals, Short-term Subscribers, Number of Signs Taken in Clubs, Average No. of Signs taken per member, Average No. of REVIEWS taken per member, Average No. Good Health taken per member, Average No. of Sentinel taken per member, Average No. of Foreign Periodicals taken by members, Average No. of other Periodicals taken per member, Number of Pages of Publications Distributed, Number of Periodicals Distributed, Bible Readings held with Unbelievers, No. of Colporters Employed, Wholesale Value of Publications sold by Agents.

Table with columns: SOCIETIES., No. of Libraries containing our bound books, No. Reading Rooms supplied with the Signs, No. Reading Rooms supplied with Good Health, No. of Book Canvassers employed, No. of Periodical Canvassers employed, Received on T. and M. Fund, Received on Periodical Fund, Received on T. and M. Reserve Fund, Excess of Resources over Liabilities in State T. and M. Societies, Amt of Unpaid Pledges to T. and M. Reserve Fund, Amt of Unpaid Pledges to International Society, Total Amount Due on Last Year's Pledges, Total Amount Pledged to Various Enterprises This Year, Total Amount Due on This Year's Pledges, Tithes, Average amount of tithes to each member, Due Signs of Times, Oct. 23, 1884, Due Review and Herald, Nov. 1, 1884.

a Stimme, Tidende and Harold considered as one paper.
b Review, Signs, Good Health, Sentinel, Instructor, and foreign periodicals considered as five different papers.
c New York and Pennsylvania combined.
d North Pacific, and Upper Columbia combined.
e No report, owing to the illness of the secretary.
f A credit of \$2271.24.
g Total number as per mailing list.
h Average per cent.
i A portion of the time.

The Review and Herald.

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

BATTLE CREEK, MICH., DEC. 23, 1884.

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

THE CLOSE OF THE VOLUME.

WE give this week the index of volume sixty-one, to which these words from the epistle to the Hebrews may well be applied: "Of the things which we have spoken, this is the sum." It will well repay the reader to look it over to remind himself of the many good things which have been served out to him during the past year, the multitude of which, as they have come to him gradually from week to week, he may not have realized.

He will find that a great variety of subjects has been presented. The main features of our faith,—law, gospel, and prophecy,—have been fully canvassed. Matters theoretical and practical, historical and experimental, pertaining to the signs of the times, the progress of our cause, the fulfillments of prophecy, and the course of events in the world in general, have been presented in one unceasing panorama upon its pages. Those who have read them must have had their faith strengthened, their spirits revived, and their hope and courage greatly increased.

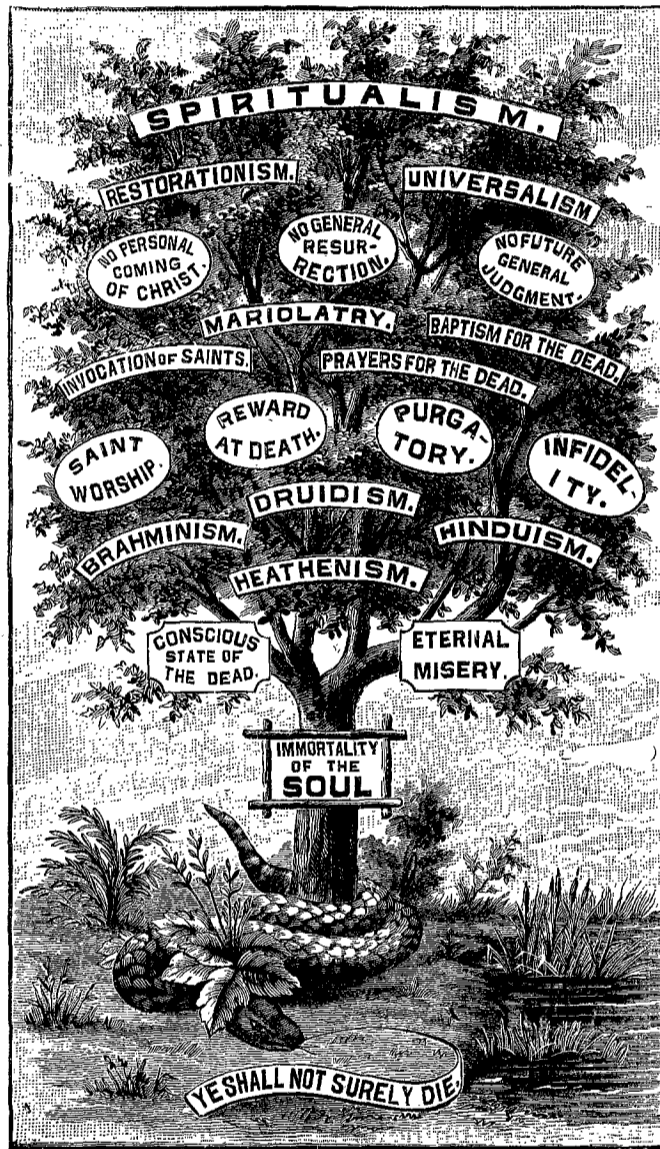
There has never been a more encouraging period in the history of our cause than that covered by the past volume; and the REVIEW has been the depository in which the record of all the encouraging items, facts, incidents, and movements has been gathered. The two thousand nine hundred and eighty-four conversions which have been reported, the good accomplished by the tent-meetings, the success of the long series of camp-meetings, the blessing which has attended the labors of Sr. White at these meetings, the fifty-seven millions of pages of books which have been printed, the two and a quarter million copies of periodicals which have been issued, the sixty-three thousand dollars' worth of books sold, the eight new papers started, the older foreign missions enlarged and new ones opened, the city missions established, the growth of the tract and missionary work, the liberal donations of funds to sustain this latter work, domestic and foreign, and the earnest endeavors in many places on the part of both ministers and people to reach a higher state of practical godliness and devotion to the work—all these features have been calculated to inspire every heart with good cheer, fresh courage, and gratitude to God.

And the outlook for the future is no less encouraging. For the evidence is daily accumulating that these truths which constitute the specialty of the work of Seventh-day Adventists, are the crowning truths of God's providence and revelation in the world. If so, the hand of Heaven is in this message, and the full design of the Lord in its promulgation, will be accomplished.

The testimony of the faithful and true Witness is that he has set before this work "an open door and no man can shut it." The temple in heaven has been opened, and there is seen therein the ark of his testament. Rev. 11:19. This view is not to be obscured. Men cannot hide the heavenly temple nor cover the ark from view. This cause has come to stay, and this truth is to be promulgated, till that supreme moment is reached when we pass the dividing line between the dispensations, and the glories of the heavenly state shall burst upon our vision.

Then strengthen the feeble knees, and lift up the hands that hang down. Who can lose heart in sight of the prize? And as the angels said to Lot on the eve of Sodom's destruction, "Hast thou here any besides?" so the question may now be asked of every believer, Hast thou here any besides? Have you friends or neighbors to whom a knowledge of these things should come? Call their attention to the REVIEW. Secure their subscription for it. Induce them to read.

As the times and the work become more and more interesting, so the REVIEW will become a more and more important factor in the work. It will seek to be a true reflection of this cause, to warn sinners, arouse the careless, and strengthen believers. It is such a paper as should go everywhere. No pains will be spared to make the coming volume more valuable than any of its predecessors. And we ask the co-operation of all its friends.



THE FIRST GREAT LIE.

ITS ORIGIN AND FRUITS.

(Read from Bottom to Top.)

MAN'S NATURE AND DESTINY.

THE foregoing illustration has been designed and prepared expressly for the new edition of the work "Man's Nature and Destiny," and is printed as the frontispiece in that book. As the reader will perceive at a glance, it contains a sermon in itself. It presents, as in a nutshell, the whole hideous outgrowth from that first falsehood uttered by the serpent in Eden, "Ye shall not surely die." The great foresight and the deep-seated malignity of the tempter is shown in the fact that no sentence could have been uttered which would have produced such a baleful outgrowth of superstition and error as this. Like the ostrich which imagines if he can get his head under a leaf that his whole body is hidden, so the serpent peers out slyly from under the bush, as if he would keep himself in the background, and conceal his pres-

ence as much as possible. But there is not enough of it to hide his form, which is plainly discernible.

From the announcement then so insinuatingly made, "Ye shall not surely die," in opposition to the express denunciation of God, "In the day thou eatest thereof thou shalt surely die," has grown up among men a doctrine comprehensively expressed by the terms "Immortality of the Soul." This is therefore affixed to the body of the tree growing up from the coils of the serpent. The tempter's words were the first enunciation of that doctrine, and the foundation upon which it rests.

Two fundamental conclusions at once spring from this doctrine. For if the soul is immortal, the dead are conscious, and an unending state of conscious suffering awaits the incorrigibly impenitent. On the two main branches of the tree we therefore have "Conscious State of the Dead," and "Eternal Misery."

Over the central body of the tree we have "Heathenism," as the doctrine of the immortality of the soul is the source of most of the darkness and superstition of all the pagan world. But out of the manifold forms of error there existing, three distinct systems are specified, one of which, the bloody system of "Druidism," has happily passed away, but two of which "Brahminism" and "Hinduism" are still current, and all of which were expressly founded upon the doctrine of the immortality of the soul. (See the recent work entitled "Error's Chains, how Forged and Broken," by Frank S. Dobbins, of Japan.)

Ascending the tree we come to fruit which this doctrine has borne in the Christian world,—"Saint Worship, Reward at Death, Purgatory, and Infidelity." Of these the first three could not exist a moment aside from the doctrine of the immortality of the soul. And the latter, "Infidelity," is placed as one of the fruits of this doctrine; for it is largely owing to this. This is placed on the "eternal misery" side of the tree; for this latter doctrine, so contrary to every conception of justice, and the common emotions of humanity, has probably made more infidels than any other doctrine whatever.

We next have the "Invocation of Saints" and the "Mariolatry" (worship of Mary) of the Papal Church, and the "Prayers for the Dead," and "Baptism for the Dead," of the Mormons and some other sects, none of which could exist were it not for the doctrine of the immortality of the soul.

Three great contradictions of Bible subjects next appear as the fruit of this doctrine; namely, "No Personal Coming of Christ," "No General Resurrection," and "No Future General Judgment." For if men are judged individually, as they die, as they must be if they are conscious in death and enter at that time upon their rewards and

punishments, there is no necessity for a future general Judgment when all will be judged together; and there is no possibility of such a scene. It is a libel upon God to suppose it. This is probably what led a prominent clergyman in Battle Creek to exclaim in his pulpit last summer, "No one will ever see any worse day of Judgment than this beautiful June day." Yet if the Bible teaches any doctrines whatever, one of them is a future general Judgment; hence that doctrine that contradicts it is a dangerous error. Again, if all the dead are alive in the spirit world, there is no need of a general resurrection, as the Bible teaches. Hence that doctrine has largely fallen out of the creeds of Christendom. And then, if men are already judged, and, being alive, do not need to be raised from the dead, what need is there of any personal second coming of Christ, since the Bible represents that coming to be for the express pur-

pose of raising the dead and giving immortality to his people? There would be no necessity of it, and hence this doctrine is spiritualized away in almost every orthodox pulpit in the land. Oh that men would candidly and conscientiously consider the many and grievous errors that grow out of the anti-scriptural dogma of the immortality of the soul!

As a Christian revolt from the doctrine of eternal misery, there have sprung up the two forms of belief which next appear as "Restorationism" and "Universalism,"—forms of error which could present no claims for adoption, if the doctrine of the immortality of the soul were taken out of the way.

And finally the tree tops out with "Spiritualism," Satan's last crowning imposition upon the credulity of men,—a system in which spirits of evil palm themselves off as invisible embodiments of our dead friends, conscious and active and anxious to communicate with us, whereas they are all unconscious, quietly resting in the grave till the resurrection. This whole system of deception rests solely on the doctrine of the immortality of the soul. To strike that down is to demolish at one blow the whole superstructure.

Thus we have at one view the origin of this evil tree, and the baleful fruit it bears; and at one glance the relation is seen which the doctrine of the immortality of the soul sustains to the dark devices of heathenism, and the errors and superstitions of Christian lands. What a libel is it upon the word of God to charge upon it the teaching of such a doctrine! and how zealously ought we to labor to disabuse the minds of men of so gross an error.

This work, "Man's Nature and Destiny," claims to be a more comprehensive examination of this question from the specific standpoint of the Scriptures than any other work now before the public. Every text usually appealed to in controversies on this point is examined. In the new edition recently issued, two new chapters entire are added, besides many additions in other parts of the work, swelling the volume to 444 pages. The pages are of a pleasing size and form, the type new, open, and easily read, and the stock of fine quality. It is nicely bound in muslin, stamped in gilt and black, with as unique and striking a gilt side title as was probably ever designed for a book. It is sure to attract attention.

The world is ripe for the agitation of this question, and multitudes are ready to embrace the truth upon it. Some of our canvassers, judging from remarks which they frequently hear, conclude they could do well with it as a subscription book, and wish to make an effort in that direction. For this purpose prospectuses have been prepared, and vigorous efforts to circulate it in this way will doubtless meet with good success, and accomplish great good.

THE NEW SANITARIUM.

DEDICATORY SERVICES.

THE large new building added to the Sanitarium was formally opened for patients by appropriate services, Thursday, Dec. 18, 1884.

Many invitations were sent out to old friends, former patients, and prominent citizens of this city, which resulted in the gathering together of a company of some seven hundred to partake of the bounteous bill of fare which constituted the dinner, prepared in such a manner as to show the capabilities of the hygienic system to meet the utmost requirements of any reasonable taste.

The large new dining hall, which will regularly seat some five hundred, was filled, and the remainder were seated at tables in the adjoining gymnasium. This part of the exercises passed off pleasantly, and was pronounced by all a marked success.

After dinner the gymnasium was rapidly seated, and thither the company repaired, filling the large

hall to its utmost capacity. A company of able singers, Prof. E. Barnes presiding at the piano, rendered excellent music for the occasion. Prayer was offered by Eld. D. H. Lamson, and by invitation a few dedicatory remarks were made by the writer. Dr. Kellogg followed with an instructive exposition of the principles which the institution seeks to inculcate, and interesting statements concerning its present workings and the degree of prosperity it has now reached, as compared with its small beginning eighteen years ago.

A general call was then made for remarks, which was responded to by patients, citizens, and visitors, in some instances very happily, eliciting the applause of the audience.

The Sanitarium, known at first as the Health Institute, was opened for patients Sept. 5, 1866. A house which had up to that time been a private dwelling, with a little building and a cottage or two, sufficed to meet its wants for twelve years, to April 10, 1878, when the large building was made ready for occupancy, to meet the growing patronage. A little over six years have elapsed since then; and such has been the growth of the work that the present large addition, which will nearly double the capacity of the institution, has been for months imperatively demanded.

For some years previous to the erection of the first large building, the services of the present physician-in-chief, Dr. J. H. Kellogg, were secured. By concentrated and earnest study he labored to bring to the institution, and the cause of health reform in general, a higher degree of medical skill and culture, and his efforts have been faithful and untiring to build up the interests of the Sanitarium, and give it a standing which would entitle it to the confidence and patronage of all the country.

To these efforts, seconded by those of other faithful workers, the present degree of prosperity is largely owing; and some of the speakers, in alluding to the growth of the institution, and what we see to-day, thought it not inconsistent, on the scriptural principle of "honor to whom honor is due," to recognize the value of these services. To this the Doctor demurred, claiming that the progress was owing, and the credit was due, not so much to individuals as to the fact that the principles underlying the hygienic system are true principles; and like all true principles they gather to themselves strength; and in this case the result is what we see here to-day.

On the other hand, his friends still insist that while it is necessary to have true principles, and what he says concerning them is all true, there yet remains a necessity that some one take up these principles, advocate them, put them in practice, and give them some tangible and practical form, or they will lie unknown and inactive, as these have lain for centuries in the past; and they feel that it is their privilege to extend to the efforts of those who do this work, a candid and grateful recognition.

After the meeting an opportunity was given the company to go through the building and examine the substantial character and safety of the structure, the convenience and completeness of all its appointments, and the perfection of all its facilities for the work it has to do. The emotions of those who availed themselves of this privilege, seemed to be about equally divided between astonishment and pleasure.

In the evening, Mrs. Dr. Kellogg gave an entertainment entitled "A Trip through Europe," consisting of a series of views of the most noted places in Europe, thrown upon a large screen by the stereopticon, accompanied with brief geographical and historical descriptions. It was entertaining and instructive, the next thing to an actual trip to the places, without its annoyances.

The faithful workers at the Sanitarium are entitled to all praise for the cheerfulness with which they undertook and carried through the great labor necessary to such an occasion, and for the

perfection of the arrangements by which an entertainment involving such multitudinous details was made to pass off without jar or confusion.

The board, the physicians, the helpers, and all, have reason to congratulate themselves on the completion of this new building; and that we now have an institution devoted to the interests of true hygienic reform, which in its magnitude, the completeness of its appointments, and the efficiency of its treatment, surpasses every other institution of its kind in the new world or the old, must be a matter of profound congratulation to every friend of the cause. We have spoken here principally of the dedication and reunion, which was throughout, an enjoyable occasion. Nothing preventing, we design to speak in the next number more particularly of the building itself.

CHICAGO MISSION.

It was my privilege to spend a few days at the Chicago mission, and I feel that it is my duty to lay before the people some of the impressions I received while looking over the condition of the mission, and considering the interests of the cause in that city.

By the action of the General Conference this mission has been transferred to the Illinois Conference. This, I believe, is right, and it may be the means of greatly advancing the work there. But whether it shall prove actually to be the means of advancing that work depends upon the officers and members of that Conference.

The importance of the Chicago mission is not appreciated. The time was when we shunned the large cities, and confined our work to the country and to villages. That course was proper at that stage of our work; but times and circumstances are changed. Our cause has so advanced that it is attracting the attention of leading minds all over the world. This should not lift us up; we should not be incited by this thought to be self-complacent; to the contrary, we should be more humble, more careful, more dependent upon God, as our work is more closely scrutinized. But our missionary work is fast making the world acquainted with us, and the time has come to extend this work, to acquaint the world with the truths of the third angel's message as fast as possible. And there is no better means to spread the truth quickly than to plant it in the great cities,—in the commercial and business centers.

Chicago contains about one-fifth of all the population of the great State of Illinois. It has nearly as many inhabitants as the State of Maine; about as many as Connecticut; as many as the Territories of Dakota, Wyoming, Montana, Idaho, Washington, Arizona, Alaska, New Mexico, and the State of Nevada all together; more than the States of Delaware, Florida, and Oregon. In these figures it is not expected to be accurate, but it approximates the true numbers nearly enough to give an idea of the magnitude of the work there.

How shall this vast multitude of people be warned of the things which are coming on the earth? The Scandinavian population is quite large in that city, and there is a church there of that people. But at present they do not seem to be able to do a great amount of missionary work. Some changes in regard to their house of worship are necessary. When these are made it may be possible to do more for them than can be done at present. The mission for the English-speaking people is doing a good work, but it is laboring under great difficulties. The location is good, but the rooms are every way unsuited for the purpose. Among the worst features is this, that the stairway is very narrow, making the entrance obscure. The reading-room and depository are on the second floor, up a long flight of stairs too narrow to pass upon pleasantly; and the chapel, or reading-room, is on the third floor. Any one who is ac-

quainted with Chicago, or any other city, can readily judge that people cannot be attracted to such a place; and to those who do come, the place does not properly represent our work.

Sr. White felt deeply over the future of this mission, deeply burdened over its circumstances. And I have felt it my duty to make some statements and suggestions in reference to it. Living so far from it, no one will suspect me of having any personal feeling in the matter. I only speak because of my knowledge of the wants of the cause, and because I realize to some extent the responsibility of those whose duty it is to cherish and maintain that mission.

1. Let us bear in mind the magnitude of the work, the greatness of the city, and that it is growing constantly and rapidly.

2. Chicago cannot be reached by preaching. By and by, when the tract and missionary work has made the people acquainted with our faith and work, preaching may and probably will reach these masses. Until then, it must be mostly a missionary work,—a work of visiting or colporting, by which means individuals may be drawn to the depository and the meetings.

3. Our mission there, as in other cities, is very different from what are generally known as "city missions." There are missions in Chicago where the lowest classes, both drunkards and criminals, are gathered in, encouraged, helped, reformed, and converted. These are doing a good work. But such missions do comparatively little for any other class. While our missions will gladly help the lowest, their chief work is with the respectable, the intelligent, the moral. It is to scatter good matter among reading people; to interest and awaken the thoughtful among both the religious and irreligious.

4. The location of a mission for such a work as ours must be different from those selected for other city missions. They need to be on the crowded thoroughfares, where they can work to the best advantage in their way. But for ours a more quiet place is suitable, such as would be chosen for the location of a church; viz., in a thickly settled part of the city, near to important thoroughfares, but among residences, and not surrounded with shops and business houses.

5. Inasmuch as the city is growing very fast, property suitable for this mission ought to be secured *immediately*. And this can be done. By a train of circumstances which Providence seems to have laid for our benefit, a property in one of the best localities in the city can be procured at a very reasonable rate. *But it must be secured soon, as the opportunity will not long remain.* A friend who has had a real estate agency in Chicago for twenty years or more, who is acquainted with the city in every part, valued the property above what it will cost to secure it (if it is taken soon), and said there was not in all the city a place more suitable for such a mission as we wish to establish. In this opinion all coincide who have viewed it.

6. To secure this property and make it available for the present purposes of the mission, from \$12,000 to \$15,000 must be raised *in a few months*. And if this is not done, the mission must remain in quarters entirely unsuited for the work, or be removed to the suburbs, beyond the reach of the best classes, where it will be impossible to arrest the attention of *the city*.

7. *It can be done.* Whether it *will be done* rests with the friends of believers in the cause in Illinois. There are persons who profess the faith in Illinois who (several together) could furnish the sum named without bringing upon themselves and families any suffering, without depriving themselves of a single comfort in life. It might reduce their property some, but not beyond their ability to do without injuring themselves. And if they loved the cause as well as they love the world,—

if they had as high regard for the suffering cause of present truth as they have for even their *imaginary wants*, this money would all be furnished in less than three months.

Everything indicates troublous times not far in the future. The days will soon be upon us when he who possesses will be as though he possessed not; when gold and silver and estates will be of no value; when that which supplies our present wants will be all that any can use; when traffic will not be permitted. Rev. 13:16, 17. In that day earthly possessions and riches will be spurned with loathing, having been the means of a terrible deception. In that day they who have been covetous of earthly goods and have laid up their treasures on earth, will be filled with grief and lamentations; for they will lose their all. If they who cling to their gains do not soon have their eyes opened to their dangers, they will find themselves bound in a snare from which they can never escape; they will perish with their treasures.

A word for Ohio. I have said that there are professed believers in Illinois who could easily place the Chicago mission on a substantial footing. I believe it without a doubt, judging from my knowledge of other fields. I can pick out individuals in a single church in Ohio who could establish in Cleveland a mission such as we are pleading for in Chicago, and they would be only the happier for it; individuals, too, who have never *lifted*, on whose hearts never yet rested a heavy burden for the cause of present truth. The cause will not always plead for their means. They are making a sad mistake.

Who will lift on the Chicago mission? It is to be hoped that the officers of the Illinois Conference will look to this matter without delay.

J. H. W.

CITY MISSIONS.

THE subject of city missions at the present time is a live question. How the attention of the tens of thousands of people in our large cities can be most successfully called to the subject of present truth with our present limited resources, is a question of importance. All Conferences contain large cities, in which might be used to advantage all of their means and ministerial force, but this would not be wise. Our strength would then be too much concentrated in one direction. The labor should be more equally distributed throughout the Conferences. The Saviour did not confine his labors to Jerusalem, but extended them throughout all Judea, and even to the vicinity of Tyre and Sidon. But how far is it best to carry our city mission work? How much talent and means shall we invest in it? Our present emergency demands wise generalship in the distribution of laborers and means, so as to accomplish the greatest amount of good possible.

The cities which border on the coast, having a large shipping interest, are most important, and should be entered first. Not a vessel should touch American shores without bearing away with it the truth of God. The cities second in importance are the railroad centers, from which, by the aid of tract distributors and other means, thousands of the traveling public can have their attention called to present truth. Every large depot in such cities should be supplied with tract distributors, more or less, and proper persons should have the care of them.

Reading-rooms connected with our city missions are an important auxiliary, but if simply advertised as reading-rooms they will not prove a success. Persons laboring in cities as canvassers, colporters, etc., should have some place to which they can invite people to read, where they can find works on particular subjects. A card, also, bearing the address of the mission-rooms, and advertising free religious reading, gives character to the

work, and a standing as city missionaries to those who engage in it. By this means they can gain access to many families when doors would otherwise be closed to them, and they are relieved of the appearance of peddlers, cranks, or other irresponsible or fanatical persons. Those visiting the reading-rooms will principally be persons who come by special invitation, because they are interested in the kind of reading kept there. It is not necessary that these reading-rooms should be in the most central and expensive part of the city, but they should be in the locality where the canvassers and colporters are at work, and also where religious meetings can be held once or twice a week. It is not always necessary to open mission rooms upon entering a city, and in some cities it may never be best to incur this expense. Neither is it necessary, under ordinary circumstances, to take ministers from the field, and place them in charge of city missionary work. A few canvassers and colporters, if no more than one or two,—more would be better,—can enter a city and commence to labor in an economical manner, with our periodicals, "Sunshine at Home," or other publications. This will afford them an opportunity to find families with whom they can hold evening Bible-readings. Thus they can effectually present the truth at a very little expense. The interest awakened will indicate in what direction and to what extent the work in that place should be enlarged. In some cities, where the work has been carried on in this quiet manner week after week, most marvelous results have been seen.

We would think it unwise for any State Conference to select its best ministers from the field, where they may be able to raise up church after church, and place them in cities where the work can principally be carried on by a different class of laborers at a less expense. Experience has shown that our publications can be sold in the cities. In one of our eastern cities, where there are five laborers, including a boy of eleven years, the number of "Sunshine" sold averages from ten to fifteen copies per day. This aids largely in paying the expenses of the mission. But it may be said that this offer is a special one. So it is; but if all of our Conferences and tract societies would take advantage of every special offer, such as is now made on "Sunshine" and the *Signs*, it would be a great financial help to them, besides accomplishing a great amount of good in the spread of the truth.

We should never become stale or stereotyped in our methods of labor. Truth is progressive, and from time to time the voice of God is heard, through his people, saying, "Go forward." At such times there should be a hearty response from our people everywhere.

In some of our large city missions our periodicals are sold on board of boats, in other public places, and also delivered at houses. Tracts and books are also sold to a greater or less extent. Whatever is received in this way, contributes so much toward the support of the mission. In Liverpool, San Francisco, Boston, and Baltimore, our periodicals have been sold to quite an extent. The work will of necessity move slower in the city than in the country.

In no city where a camp-meeting was held during the past summer should the work be discontinued. Impressions made at that time should be followed up with personal labor,—colporteur work, Bible-readings, etc. If this is done, the camp-meeting next year at the same place will bring far greater results than were seen last year.

We feel anxious that the expenses incurred in the city mission work shall not be such as to bring discouragement to the brethren. Make this work a study. If those in charge of city missions will do this, the expenses will in some instances be less than they were last year. We hope that before 1885 closes, the standard of truth will be raised in every prominent city within the bounds of our Conferences.

S. N. HASKELL.

OUR MEDIATOR.

THE work of Christ as the Saviour of men runs back to the fall of man in Eden. Thus, John says that he is "the Lamb slain from the foundation of the world." Rev. 13 : 8. It was a settled fact as soon as man fell that Christ would die to redeem the race. From that time forward he has carried upon his heart and mind the burden of a lost world. In the form of an angel he visited the patriarchs and prophets to instruct them in the work of God. See Acts 7 : 37, 38. Paul says that he was with the Israelites in the wilderness. I Cor. 10 : 1-4. Peter says that it was Christ who spoke through the old prophets. 1 Pet. 1 : 9, 10. He is said to be the foundation on which the prophets of the old dispensation and the apostles of the new were built Eph. 2 : 20-22.

Christ is the head of the church (Col. 1 : 18), while the church is his body, and each child of God is a member of that body. I Cor. 12 : 26, 27. As the head sympathizes with all the body, with the least member of the body, so Christ feels all the sorrow and suffering of each Christian on earth. He suffers with them. Thus the prophet says, "In all their affliction he was afflicted." Isa. 63 : 9. The Christian need not think he is left alone in his temptations and trials. No, the dear Saviour sees them all, feels them all, and his great heart yearns over them. Paul says that Jesus loves the church as a husband loves his own wife.

"For," says he, "we are members of his body, of his flesh, and of his bones." Eph. 5 : 25, 30. What a close relation, then, exists between Christ and his church. How it ought to encourage us when we are tried. Every true child of God is very precious in the eyes of the Saviour. He says that it were better for a man to be drowned in the sea than to offend the humblest one of those who love Jesus. Matt. 18 : 6. His love toward them is expressed in the most tender way and by the most forcible illustrations. He says that as a mother cannot forget her little babe—cannot fail to have compassion on it—so the Lord cannot forget his people, but rather loves them as that mother loves her own dear child. Isa. 49 : 15. Does the Lord mean what he says, and repeats, too, so many times? Can we not believe him and trust in his goodness to us?

Christ gave his life for his people. John 10 : 15. He bought them with his own blood. Acts 20 : 28. Then he ascended to the right hand of God, there to make intercession for all who come unto God by him. 1 Tim. 2 : 5. If we sin, he is our advocate with the Father. 1 John 2 : 1. The high priest in the Mosaic dispensation bore upon his heart the names of all the people when he went in to officiate before God. Ex. 28 : 29, 30. So Christ in heaven now bears on his great divine heart all his children on earth. He mentions each one by name before the Father (Rev. 3 : 5), and intercedes for them with groanings which cannot be uttered. Rom. 8 : 26, 27.

Just what Jesus was while upon earth, just the same he is now in heaven, the same tender-hearted, compassionate, pitying, loving Saviour. His work of suffering for man did not cease when he went to heaven. His heart feels for them as it did while upon-earth. He talks about them with the angels; he prays to his Father for them; he sends angels to aid them; he is deeply interested in every plan on earth to carry out his work and bring souls to him. How deeply and how anxiously every true minister feels for the good of his flock. But Christ, the great Shepherd, with his divine heart of love, feels a thousand times more for them. May these thoughts lead us to love him and serve him more earnestly.

D. M. CANRIGHT.

—A man lives by believing something, not by debating and arguing about many things.—*Carlyle*.

THE WORCESTER MISSION.

THE city of Worcester, Mass., contains about seventy-five thousand inhabitants. There has been much missionary work performed here the past two years. During the summer of 1883, about two thousand short-term subscriptions for the *Signs* were taken. For many years a strong prejudice has existed here against the observance of the seventh-day Sabbath. In the fall of 1883, a camp-meeting was held in this city, which awakened quite an interest in the public mind. During the past summer nearly five hundred subscriptions have been taken for Vol. IV. of "Spirit of Prophecy," and several persons have been engaged in the holding of Bible-readings, doing colporteur work, etc. Within the last two months the seed sown has been yielding precious fruit. The enemy's stronghold has been broken down, and although much opposition is manifested, the tide is setting in favor of the truth of God.

A short time ago I spent Sabbath and first-day at the mission rooms. About twenty-five attended the meetings, the most of whom had recently taken their stand on the Sabbath. Bible-readings are held every day and evening. Bro. Israel has a crippled son of eleven years, who cannot walk without a crutch. He goes out with papers and tracts, which he sells and loans. At the same time he finds families desiring Bible-readings, and in some cases he has held readings and prayed with persons. This shows what a child can do if properly instructed. Bible-readings held with individuals enable them to withstand the opposition much better than preaching. Many call for a copy of the readings for the purpose of holding readings with persons who labor to turn them from the truth. Certainly God is on the side of his truth.

We believe that if more of our city missions were conducted on the plan of holding Bible-readings in families, in connection with canvassing and colporteur work, much greater results would be seen in the salvation of souls. God's word is powerful, and it carries a conviction that cannot be withstood by unbelief. It was the sword of the Spirit, the word of God, with which our Saviour prevailed against the attacks of Satan. "It is written," were the words he used. Martin Luther once said that he had done but little except to set the word of God running through the earth, and in a short time, while he took a chat with his loved Katharine, down came thrones and kingdoms. If we can do no more than to present the word, praying that it may have free course and be glorified, it will accomplish far more than great efforts put forth in human strength. S. N. HASKELL.

A FEW WORDS PERSONAL.

It is known to my brethren, and especially to personal friends, that for more than a year I have been laboring under some difficulties that have in a measure separated me from the cause, and greatly hindered my spiritual growth and prosperity. I therefore esteem it a privilege to say, through the medium of our good paper, that of late the rich blessing of God has in large measure rested upon our household, and our hearts are now in full union with the work of God, in all its varied interests. True, this blessing has come through great affliction, but it seemed that the kind Father knew what was best adapted to humble our hearts before him, and bring us into subjection to his will. When we laid our darling innocent boy away to rest till the Life-giver shall come, our crushing sorrow was alleviated by the feeling of thankfulness that it was not our first-born, who was then unprepared; and as on Sabbath, Dec. 6, we witnessed another burial, our converted son going down to the watery grave, and being buried with our Lord in baptism, our cup of joy was overflowing. We realize that indeed "no chastening for the present seemeth to be joyous but grievous; nevertheless, it afterward yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

While sorrow, deep and sore, has been our portion, the mercy and love of God have been boundless, and our souls are filled with peace and joy. Our union with this people now seems complete; and the cause of present truth and all its interests lie very near our hearts, and occupy the largest place in our affections. The change in our feelings seems, indeed, like a new conversion, for which we daily render praise to the Lord.

Battle Creek, Mich.

WM. C. GAGE.

The Sabbath-School.

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

TO OUR ILLINOIS SABBATH-SCHOOLS AND WORKERS.

IT is hard to realize the importance of our Sabbath-schools. They do a work, when properly conducted, that can be done by no other agency. Arranged, as they are, with their departments for both old and young, they are adapted to the needs of all. From the gray-haired sire down to the small child, each can here receive the instruction needed to stand through the sore trials just before us. The lessons in the *Instructor* are setting forth the doctrines of our faith in a very clear and forcible manner. These should be studied carefully; and the Scriptures to be committed to memory, marked by the bold-faced type, should be made our own. I am satisfied that very few, even in our best organized schools, are doing this work as thoroughly as they should.

A few weeks ago I visited a school considered one of the best in the State. After the recitations, I was granted the privilege of reviewing the classes. I asked, first, "What subjects have been discussed in the *Instructor* for the past few months?" All readily responded, "The Nature of Man, and the State of the Dead." I then called for all those who could give just one text on each of those subjects, and tell the chapter and verse in the Bible, to manifest it. Imagine my surprise when only two out of a fair sized school raised their hands. This is by no means as it should be. No Seventh-day Adventist should be so destitute of a knowledge of the Scriptures. Of course, any member of the above school could have found an abundance of Scripture proof for his positions if he had been allowed "a little time." But that will not do. "Sanctify the Lord God in your hearts; and be ready *always* to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3 : 15.

There is a responsibility resting upon our Sabbath-school officers and the parents and guardians of children, that they cannot shake off. The Lord's instruction to ancient Israel was very plain: "These words which I command thee this day, shall be in thine heart; and thou shalt teach them *diligently* unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." If it was important then that so much care should be given to teaching the word of God, how much more important is it now! When I read the record of trouble in Vol. IV. of "Spirit of Prophecy," and then compare it with the Bible, I am led to exclaim, Who shall abide these things! But the answer comes direct and clear from inspiration, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6 : 11. See also verses 12-17 of the same chapter.

The importance of a thorough knowledge of the Scriptures cannot be overestimated. They should be searched with prayerful diligence. Upon this point let all read with care the article in the volume above referred to, entitled, "The Scriptures a Safeguard."

Now, to bring the Sabbath-schools in our State up to the high standard they should reach, means untiring and unceasing labor for all; not in the Sabbath-school on Sabbath alone, but in the homes as well, where the parents should learn the lessons thoroughly during the week, and should spare no pains to see that the children have their lessons well learned also.

Then there is another work that will come under the province of our Sabbath-school workers that we must not overlook; and that is, to see that every isolated family of Sabbath-keepers in our Conference receives the *Instructor* and holds a Sabbath-school right at home. These isolated families, in nearly every instance, have their membership in some of our churches, and our Superintendents should feel a responsibility resting upon them to correspond with all such families; or, what would be better, visit them if they can, till this matter is fully worked up among them. True, some of these families may live fifteen, twenty, and even thirty and forty miles distant, but it is im-

portant that they should be looked after nevertheless. A good lively interest upon the part of all in the Sabbath-school work will be a great help to keep our churches in a prosperous condition. In fact, a church cannot live without keeping up a good Sabbath-school. The Lord requires it, and the salvation of our souls depends largely upon a thorough knowledge of the Bible. Then let us all take a deep interest in the Sabbath-school as one of the greatest means by which all can get a good understanding of the great truths for our time.

A. O. TAIT, *Pres. Ill. S. S. Association.*

MICHIGAN S. S. ASSOCIATION.

THE first meeting of the seventh annual session of the Michigan Sabbath-school Association was held on the camp-ground at Jackson, Sept. 23, 1884. The minutes of the last session were read and accepted.

The names of the schools known to the secretary were then read. There were found to be one hundred and eighteen schools; nearly half of these were represented at this meeting.

The Chair was empowered to appoint the usual committees, which were named as follows: On Nominations, E. S. Griggs, J. Rumery, and J. Thompson; on Resolutions, H. P. Holser, W. C. Wales, and Winnie Loughborough.

Remarks were made by the President on the importance of the Sabbath-school work and the attention it deserves. He suggested that a question-box be placed upon the stand, and the contents thereof discussed at future meetings. A motion to that effect was carried, and a committee, consisting of W. K. Loughborough, G. W. Caviness, and H. P. Holser, was appointed to answer the questions.

Adjourned to call of Chair.

SECOND MEETING, SEPT. 28, SUNDAY P. M.—The minutes of the previous meeting and the financial report of the last year were read and accepted. The Committee on Resolutions reported as follows:—

Whereas, The importance of the Sabbath-school work in interesting and instructing the young, and in building up our churches, cannot be overestimated, and has been too much neglected among us; therefore—

1. *Resolved*, That we solemnly pledge ourselves individually, throughout the State, to do all in our power to revive an interest in this important work.

2. *Resolved*, That an effort should be made to hold S. S. Normals as often and in such places as the committee may appoint; and that our ministers be invited to co-operate with the officers of this Association in making these Normals successful.

Whereas, The failure to hold S. S. conventions in the past is largely due to the fact that the time of the officers of the Association has been fully occupied with other duties; therefore—

3. *Resolved*, That we request the Conference to co-operate with the officers of the Association in securing a proper person to devote his whole time to this important branch of the cause.

Whereas, The Sabbath-school may be made an effectual means of interesting people in present truth, and attending Sabbath meetings; therefore—

4. *Resolved*, That we recommend our ministers to hold Sabbath-schools at the earliest stage practicable, when presenting the truth in new fields, and especially in connection with tent meetings.

5. *Resolved*, That we recommend the use of envelopes in collecting the contributions.

6. *Resolved*, That we recommend the officers of this Association to devise some means whereby, in the near future, the schools of this State may be furnished with illustrations of the lessons contained in the "Progressive Bible Series."

7. *Resolved*, That we still encourage the holding of Sunday-schools by suitable persons of our people at places where an interest can be awakened in the lessons contained in the "Progressive Bible Series" and the *Instructor*.

These resolutions were considered separately, and quite a discussion arose on some points; but they were all finally adopted.

The Committee on Nominations presented the following: For President, Eld. M. B. Miller; Vice-president, Wm. K. Loughborough; Secretary, Mrs. M. J. Chapman; Executive Committee, J. Fargo, D. H. Lamson, and C. C. Lewis. These persons were elected.

A few questions had been handed in; but as

the time was limited, they were only briefly considered.

Adjourned *sine die*.

M. B. MILLER, *Pres.*

WINNIE LOUGHBOROUGH, *Sec. pro tem.*

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.

YOUR REDEMPTION DRAWETH NIGH. LUKE 21:28.

BY N. W. VINCENT.

Soon the trump of God will sound,
The Archangel's voice be heard,
Hearts now pulseless in the ground
Soon with throbs of joy be stirred;
In a moment then shall we,
Who these wonders live to see,
Feel the Spirit's quickening might,
Be like Christ, all clothed in white.

Angels hastening from the skies
Greet God's tried and faithful friends,
With them to their Saviour rise—
On his smile their joy depends;
As they all to Christ repair,
Lo, he greets them in the air
With a welcome for each one—
With the blest, the true "Well done!"

Then the Lord ascends on high,
Angels, saints with shouts attend,
In bright clouds above the sky,
To the pearly gates ascend.
See, these portals open wide!
Christ, the Bridegroom, takes his Bride!
Oh, what happy children we,
Saved, in heaven, immortal, free!

Jesus' glory to behold,
And God's love-lit face to see!
Half these wonders ne'er was told—
Themes for all eternity!
Brethren now in heaven's high way,
Upward look, oh, watch and pray;
Ready be, for soon He'll come
To receive you to his home.

Casa, Perry Co., Ark.

SWITZERLAND.

THE cause of present truth is evidently progressing in the different parts of the broad field, for which we have reason to be very grateful, and to take courage in the Lord. Since my return from Roumania, in October last, the several meetings which I have attended at different points in Switzerland have been seasons of profit, and of rejoicing to all the friends of the cause who were in attendance. We also enjoyed blessed seasons in celebrating the ordinances of the Lord's house. In this time upward of twenty persons have commenced to keep the Sabbath, seventeen have been baptized, and I expect to baptize seven or eight more soon. Among those that were baptized were an evangelist and six of his friends, who have commenced to keep the Sabbath within the past three weeks. Others for whom he has labored are deciding to obey. Bro. Alfred Vaucher, the evangelist, is a young preacher, and seems to be a valuable accession to the cause. All manifested a willingness to lay aside things that are unwholesome, to take off their jewelry, and to adhere to plainness of dress.

Sabbath, Nov. 22, was a good day for those who were assembled at Cormondreche. Bro. Whitney was present, and all appreciated his words of good cheer. We were blessed while several interesting persons were received into the church by baptism. The new converts seemed to rejoice in listening to the word spoken.

Last Sabbath, Nov. 29, it was my privilege to meet with the church here at Bâle. My brother, Eld. D. T. Bourdeau, was present. We had been separated from each other in our labors for more than six months. We were happy to hear him speak of the prosperity of the cause in France, on the isle of Corsica, and in Italy. Truly God is on the giving hand to his people. He is opening the way for a large ingathering of souls, of such as shall be saved. Let us take courage in the Lord.

Dec. 2.

A. C. BOURDEAU.

MAINE.

BATH.—Soon after the close of our camp-meeting at Portland, I came to Bath, and commenced

a course of lectures. Eld. J. B. Goodrich joined me about ten days ago. Seven have already embraced the truth. Two have commenced to serve the Lord for the first time, and have found sweet peace in Jesus. Three have requested baptism. There is quite a stir here over the Sabbath question, and many say we are preaching the truth. May God help them to embrace it, and live it out.

R. S. WEBBER.

MINNESOTA.

BALLARD'S SCHOOL-HOUSE, BLUE EARTH Co.—Before uniting in labor with Bro. White at Garden City and Vernon Center, I held a few meetings with the friends at the above-named place; have also visited them since.

I tried to instruct these brethren in the practical duties of the Christian, and to impress upon them the importance of helping forward the cause of God by devoting their lives and means to his service. A commendable interest to hear was manifested, and we trust good was accomplished. All the members of three families made a solemn covenant to pay hereafter into the Lord's treasury a tithe of all their increase. Three subscriptions for the REVIEW were taken, and a few pamphlets were sold. These friends appeared to be of better courage when I left. My prayer is that they may carry out their good resolutions, and be faithful in the Master's service.

The Lord blesses as I try to labor in his vineyard, and I feel to devote myself to his service more fully than ever before.

WM. SCHRAM.

EAGLE BEND, DEC. 9.—The Lord has been doing a great work for me and the people of this place. I have now been here more than three weeks. Bro. Hewitt preceded me a few days, and visited all the people of the neighborhood, doing colporteur work, and he has since continued to render acceptable service in visiting and in the meetings.

Commencing meetings, under the circumstances, was an experiment. I had been detained at home for several weeks with a severe cold on my lungs, which did not abate, but seemed to be settling into a chronic cough. Yet I desired to do something in the Lord's work, and ventured out by faith. Although I was very weak at first, the Lord has continued to bless, and I am now almost well. I have given twenty-four discourses to interested congregations, nearly all of whom are convinced that we have the truth, and some have already begun to keep the Sabbath. I praise the Lord for his goodness. I now leave the people for a few days that I may attend the general meeting, and that they may rest and read the tracts and books which they have eagerly taken. After the meeting I expect to resume the work at Eagle Bend. I look for a good little company at this place.

JOHN I. COLLINS.

KANSAS.

HILLSBORO, DEC. 14.—SOON after our good General Conference, I again started for my field of labor. In Chicago, I met Eld. R. Conradi, who came with me to establish the work here on a more permanent basis. We arrived Nov. 28, and since then have held thirty-nine services at three different places; twenty more have commenced the observance of the Sabbath. We now have sixty-five or seventy Sabbath-keepers here.

Last Sunday we had a day of fasting and prayer, and commenced to organize a church, after having held three meetings a day for a week. Thus far twenty-three have joined, and fourteen more have applied. Others that could not be with us then, desire to join; in fact, we think nearly all that keep the Sabbath will join.

Some difficulties existing on immortality and other questions, have all cleared away, and the Lord is richly blessing us in our work. There will be but one church for the present; but if the Lord will, it is intended to divide it into three at some future time. Bro. Conradi will be with us another week. Remember us and the work here in your prayers.

S. S. SHROCK.

AMONG THE CHURCHES.—I recently visited the company at Emporia, and found a well conducted Sabbath-school; also a good interest in Sabbath and week-day prayer-meetings. Several interested

ones were present Sabbath and Sunday, and listened with apparently deep interest. We hope for good results from the labor in Emporia. The little company at Burlingame are still trying to hold up the standard of truth by keeping up these Sabbath and week-day prayer-meetings, and Sabbath-school. Their numbers, however, are being reduced by removals. There is a number of interested readers in the town.

The church at Rock Creek still keeps up its interest in Sabbath meetings and Sabbath-school. The original members, through removals and otherwise, are almost all gone; but their places are occupied by a class younger, but not less earnest, as their prompt attendance shows. Several families travel from seven to twelve miles to get to meeting and Sabbath-school.

Nov. 29, 30, I spent with the church at Ottawa. Their numbers are few; yet they manage to keep up a good Sabbath-school, Sabbath meetings, Bible-readings, and week-day prayer-meetings. Since their organization in the summer, they have pushed through ready for dedication, a neat, well-proportioned house of worship, capable of seating comfortably one hundred and fifty persons. It is located on one of the most lovely sites in the town, overlooking almost the entire city. The brethren took the precaution to meet almost the entire expense as they progressed with the work; so the house now stands completed, almost free from indebtedness.

JOHN GIBBS.

Dec. 2.

NEBRASKA.

RICHMOND AND FREMONT.—In company with Bro. Cudney, I spent the last days of November with the Richmond church. The meetings were well attended by those from without, and were much appreciated by all. Two who had embraced the faith through missionary labor, united with the church.

Dec. 3-8 was spent in a general meeting at Fremont. Elds. Cudney, Johnson, and Nettleton were present, also a goodly number of colporters and canvassers. I was much gratified to meet again the young men and women here who have given their lives to the blessed work of spreading the present truth. Some felt that they had been indulging in a spirit of murmuring and complaining in the past, and humble confessions were made; and love, which is only found among the children of Him whose name is Love, flowed from heart to heart. "This is the best meeting that I have ever attended," and like words, were heard from many present. With trust and confidence in each other, and firm faith in the message, these friends have gone forth to their several fields of labor. My prayers follow them as I journey westward. Unless checked, I fear the results of a feeling of unrest,—a desire to go to some new field,—which here, as elsewhere, is manifest.

These young laborers have been doing a good work; their reports were heart-cheering, and as they still press forward, I would bid them God speed until the "Well done" shall greet their long-souls.

CHAS. L. BOYD.

IOWA.

MARSHALLTOWN, ALZONA, WEST DAYTON, ETC.—When I closed meetings at Marshalltown Nov. 19, three more had commenced to observe the Sabbath, making eleven in all that have taken hold during my labor here. We hope for others that are still undecided. From November 20 to 24, visited the Ruthven church, and the Swedish friends that lately embraced the truth in that vicinity. Eight were baptized. At the Alzona camp-meeting, two were baptized. A young Swedish sister from the Campbellite church decided to keep the commandments. These eleven will unite with the Ruthven church. The 24th and 25th I visited friends at Spencer, and found them of good courage. Nov. 26-30, visited Alzona and Wesley. I found all that lately united with us at Wesley trying to be faithful. One young man goes to attend the College at Battle Creek.

Dec. 1-3, I visited the little company at West Dayton for the first time, and found them striving on. From the 4th to the 8th, I labored at Bowman's Grove. Here three who have lately commenced to observe the Sabbath were baptized and united with the church. One of them, a young

man, expects to attend our College, that he may become useful. I had a good outside attendance. Dec. 9-11, I visited friends at Kelly, where a Swedish and a Danish brother desire to go to work in some way for the Lord as soon as they can arrange their affairs. Found some interest here, and spoke by request on the Sabbath question to some from a large Norwegian settlement close by. I praise the Lord for his blessings and that he is calling on some to give their time to the work among the Scandinavians. The 13th and 14th, I met with the friends at Marshalltown, where my family live. They enjoy good health and the blessing of God, and are thankful that they can so well endure the change of climate from Texas to Iowa. We desire to be faithful to the end. My permanent address at present is Marshalltown, Iowa, Box 669.

JOHN WILSON.

Dec. 16.

INDIANA.

WOLF LAKE AND LIGONIER.—Last July I received a written challenge from Eld. Hammond, the Baptist minister at Wolf Lake, to discuss the Sabbath and Sunday questions, also the inspiration of Mrs. White's visions. Eld. H. came to Wolf Lake last spring, and soon began a tirade of abuse against Seventh-day Adventists. He was so insulting in his talk, and made so much fun of the writings of Sr. White, that he disgusted the people generally. He threatened to prosecute all outside of our people for doing the least thing on Sunday in the line of work. Had not the law been in our favor, he would have arrested our people for laboring on that day. He became so domineering and meddlesome that people were glad last fall when he concluded to move a few miles into the country. When he was leaving, a cannon was fired as a signal of rejoicing. This occurred after the arrangements to debate were made.

Our debate began Dec. 2. The Baptists, having but little confidence in Eld. H., at first decided not to open their meeting-house, and the trustees of our church offered ours for the debate; but just before the time for us to commence, the Baptists opened theirs. The house was crowded at each meeting, and many stood up.

We discussed the Sabbath question during five meetings. He started out by boasting of how much he knew of the Hebrew and Greek, how well he was acquainted with our publications in general, and how he had by his arguments disorganized our churches in his travels; claimed the seven days of creation were long periods of time; that the Sabbath was given to the Jews; that the Lord's seventh day was man's first day; that God's seventh day has never ended; that those who keep the first day now are observing the original seventh day; and that the world is round, and that man cannot keep the seventh-day Sabbath. He admitted that the "Sabbath was a part of the moral law, and a transcript of the Divine Mind." Most of his time was taken up by abuse of the rankest sort.

His contradictory positions were easily answered, and I had ample time to preach straight Sabbath discourses, which opportunity was improved to the best of my ability. I never before met a man so defective in a general knowledge of the Bible.

On Sunday night, Dec. 7, we commenced the Sunday question. In his first speech Eld. H. took the position that as in the old dispensation they circumsised on the eighth day, it was typical of the first-day Sabbath; and that the first day of the Jewish feasts, which he said always came on Sunday, was also typical of the first day. Then he read from "Early Writings" of Sr. White concerning the ark which was seen in heaven, ridiculing for several minutes the idea of an ark being in heaven. He then claimed that every time the Saviour met his disciples after the resurrection was on Sunday. We had no trouble in setting aside such arguments, and then explained nearly all the texts which speak of the first day.

We readily proved that John in A. D. 96 saw the ark in the heavenly temple (Rev. 11:19), and noticed that when Eld. H. read from Sr. White's works, the people paid much better attention than when he addressed them.

We read in John 21:1-14 that the third time Jesus met with his disciples after his resurrection he found them fishing, and gave them directions how to catch a large number. If this was on Sunday, he set them a good example for fishing on Sunday.

In his next speech he abused the Adventists in general, the writer, and Sr. White in particular. He stated that on one occasion his opponent visited a family in the country, and that while seated at the table he remarked that there was pork enough on the plate to condemn a thousand souls, directing it to be removed, and that the family eat no more of it. They pleaded in regard to the matter, and he finally stated that he would pray and sleep over the matter. In the morning the family told him that he might go to perdition with his church—they proposed to eat pork.

While Eld. H. was thus speaking, an intelligent lady stepped to the stand, and whispered to me that it was at her house that I remained over night, and when the proper time came she would like to make a statement. In my reply I called on the lady to speak, and she stated that Eld. Lane never preached in their neighborhood but once, and that her husband invited him home to remain over night. Knowing that he used no pork she cooked none—had none on the table—and used no lard in cooking; and she could truthfully say that Eld. Hammond's statement was false in every particular.

The debate was announced to continue the next night, but we were much surprised the next day to find that the trustees had locked the church, and that Eld. H. had left the town without saying a word to the writer about it. Thus closed, in the midst of the Sunday-Sabbath question, the long-looked-for and much-talked-of debate. The people came at night, and lo! no discussion. We rang the bell at our church, and I spoke to a crowded house. Continued nearly one week after the debate, and left the church much strengthened.

Eld. Rees was with me and aided much in the meetings. Eld. Covert held a few meetings before the debate, but was called home by sickness. Those who belonged to no church were friendly, and donated to us \$27.

Either the writer or Eld. Rees held meetings Sabbaths at Ligonier. All is harmonious in this church, and our meetings were good. Some interest was manifested by those not of our faith. The church are taking hold of the *Signs* canvass. Thus the good work moves on.

S. H. LANE.

DEDICATION AT CHARLOTTE, MICH.

THE two closing days of November, 1884, marked a new era in the cause of the third angel's message in Charlotte. The church here have made a noble effort the past summer to build a house of worship, and that effort has been crowned with success. They now have a plain but neat house 26x44. Six feet are partitioned off from the front end for a hall and closets, leaving the audience room 26x38. This arrangement, together with the furnace for heating the entire building, makes it a pleasant place for meetings.

The dedication occurred at a time of pleasant weather, and the roads were in excellent condition. On the Sabbath, the brethren and sisters came in from the surrounding churches and the house was well filled. The services consisted of a Sabbath-school at 10 A. M. and sermon at 11, followed by a good social meeting. There was preaching service evening after the Sabbath, also Sunday morning at 10:30.

The dedication services were held on Sunday at 2:30 P. M. The house was full, mostly of people of the place. Everything passed off in good order, and we had the assurance that the Lord was present with his blessing. Eld. D. H. Lamson was present, and assisted in the services both Sabbath and Sunday; but the state of his health was such that he could not preach. We regret this much, for many were disappointed who expected to hear from him. Bro. L. O. Moore also assisted in the meetings.

Twenty-two years have gone by since the tent was first pitched in this place. Meetings have been kept up from that time to this, though held from house to house. The church now numbers thirty-five members, only about half of whom live near enough to attend meetings regularly.

We have continued the meetings to the present time, but the attendance is small, and but few seem interested. But the cause will grow from this time, and we hope to see the lovers of Bible truth taking their stand with us.

I. D. VAN HORN.

MEETINGS IN DAKOTA.

ON our return from the General Conference, we appointed a worker's meeting to be held at Vilas, Dec. 6-9. It was not intended that this should take the place of the general meeting to be held at Bridgewater in January, so a general notice was not given. Still the attendance was good, and the different churches were nearly all represented. The services were held in the hall of our new depository, and as far as we know, all were well pleased with the new building. Sabbath was appointed as a day of fasting and special seeking the Lord for his blessing to rest upon his work. His Spirit came very near, and its work was apparent in the humble confessions made, and the desires expressed for entire consecration to the work of God. Some whom we had feared were lost to the cause returned with confessions of past wrongs, and pledged themselves to live for the Lord in the future. Others devoted themselves and their property to the work of carrying the last message, and we all felt to thank God and take courage. Our early morning meetings at six o'clock were seasons of special blessing, and many were heard to say that the meeting as a whole was the best they ever attended. All entered heartily into the plan of canvassing for the *Signs* and "Sunshine," and we hope to see much done in this way in getting the truth before the people the present year.

Our closing service was one of praise and thanksgiving for what God had wrought during the meeting, and we separated to enter more heartily and earnestly into the work than ever before.

While we visited the churches at Badus and Madison we were glad to find in them a mind to work; and as the workers go forth to labor, we hope and pray for God's blessing on our efforts, and that the work may spread till the truth shall reach all the honest ones on these broad prairies, and a people shall be prepared to stand in the coming conflict, and triumph with God's people at last.

A. D. OLSEN.

NORTH DAKOTA.

I HAVE now been in this field a little over three months, and it is not without some feelings of reluctance that I leave it for a few weeks to labor in other places. It is generally considered impracticable to hold religious meetings here during the winter; but I see no reason why our work cannot be prosecuted successfully even in that inclement season. I had expected to spend the most of the present winter in Ellendale, whence we have received urgent invitations. But I believe the hand of God is guiding his people, and I wish to walk in that counsel.

So far we have no reason to be discouraged at the prospects of the work here, though financially the times are very hard, on account of the unprecedented low price of wheat, the sole dependence of the country. Money has heretofore been very plenty. Careless investments and debts are the result, and now a change in the times brings distress and utter loss to many. But it is to be hoped that there will be a spiritual blessing in this financial calamity, that the spirit of worldliness will receive such a check as will permit people to consider the claims of God upon them. There are about seventy-five Sabbath-keepers in this mission, nearly one-third of whom have embraced the truth in the last few weeks. Others are in the "valley of decision," and in many places there is an interest to hear and read the truth. Some means is coming into the treasury, and we already anticipate a time when the cause will be self-sustaining.

Especially favorable are the indications for labor in the Scandinavian language. Bro. M. M. Olsen has entered this branch of the work. He has his hands full, and so far has labored with encouraging success. Those who have sent papers and tracts into this field have been doing a good work; let it go on.

Our first general meeting was held at our house in Fargo Dec. 6-8. Eld. O. A. Olsen was present and took charge. It was an excellent meeting, though the attendance was small. God's blessing was with us throughout. Steps were taken for the permanent establishment of the work here. A church was organized for the benefit of the scattered brethren. A resolution was adopted inviting all S. D. Adventists in Northern Dakota in good standing with our people, to unite with this church

by sending letters of commendation to the clerk, Mrs. M. C. Wise, Fargo, D. T. Seventeen persons united with the church at this time, and tithes were paid to the amount of about \$70. The organization of a tract and missionary society was perfected, and twenty persons became members by the payment of the fee, one dollar. There is opportunity for as many others to enter this society as feel an interest to connect themselves with the cause of God by labor. We urge all our friends to identify themselves with this work. A good stock of publications is kept at the depository, and we are prepared to do all the business pertaining to the society. The secretary is Mrs. Elsie L. Tenney, Fargo, to whom orders and correspondence should be addressed. Local societies have been formed at Watson and Larimore.

Three or four canvassers are at work with good prospects of success. I believe the time has come when the work of God should be permanently established in this northern section of country. A vast field is open before us extending over five hundred miles along the fertile Red River Valley, and to Montana on the west. There are serious obstacles to meet in this latitude, but the work is God's, and in him we would humbly trust.

G. C. TENNEY.

Educational.

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

BATTLE CREEK COLLEGE ITEMS.

HAVING felt the need of some arrangement by which the Faculty would be enabled to render it certain that the students were putting in their time to the best advantage possible, the following order of exercises has at last been adopted:—

ORDER OF THE DAY AT BATTLE CREEK COLLEGE.

All students in the College, unless excused from so doing by the proper authorities, are expected to carry out the following order of exercises:—

1. At the ringing of the first bell in the morning, students will repair to the College building, and go immediately to the room assigned to them for study.
2. At the regular hour for chapel exercises they will go, under the direction of their Teachers, to the College chapel.
3. At the close of the chapel service they will repair either to the College rooms in which they sit or to those in which they have recitations at that hour.
4. The hours intervening between the chapel exercises and the close of the College session for the day, must be spent in recitations or study, in the rooms that are devoted to those purposes, except such time as may be given to recess or other matters provided for in the programme of classes.
5. The time from one until half-past two o'clock P. M., may be devoted to dinner and recreation or labor.
6. From half-past two until four o'clock, students will be expected to spend the time in study in their private rooms, unless engaged in regular class work, or laboring under the direction of those in charge of the Manual Training Department.
7. The time from four until seven o'clock P. M. can be devoted by the students to recreation or labor.
8. From seven until half-past nine o'clock P. M., all students are expected to be in their rooms engaged in study or other College work.
9. Students are requested to retire as early as half-past nine o'clock, when they can do so consistently with other duties. In case they are found to be up as late as ten o'clock P. M., they will be subject to discipline, unless they can render a good excuse for their conduct.
10. On the Sabbath and on Sundays there will be no literary exercises at the College. Those students who have Sabbath-keeping parents are expected to attend the Sabbath-school and public services at the Tabernacle at least once on the Sabbath. They are also required to abstain during the day from anything that would be inconsistent with a proper external observance of the Sabbath. On Saturday and Sunday evenings students are expected to retire to rest in their private rooms at

the time specified for that purpose on other days of the week.

BY ORDER OF THE BOARD OF TRUSTEES.

READING CLASS FOR FOREIGNERS.

Many of our foreign brethren, particularly those who wish to labor in the cause, have felt the need of a sufficient knowledge of the English language to enable them to read our publications in that tongue without difficulty. To meet this want, a class has been organized in the College especially for the instruction of such persons. It is interesting to attend its exercises occasionally, and surprising to see the rapidity with which many members of the class advance in their work. Miss Ida E. Rankin, their teacher, has had the benefit of experience in the same line of work in other institutions.

SWEDISH CLASS.

For some time a German class, conducted by Prof. A. Kunz, and a Danish class, conducted by Eld. Niels Clausen, have been in operation in the College. We have been anxious for a long while to organize a class in the Swedish language; but have not been able to do so until the present time for the want of a sufficient number of students to warrant the step. The class now formed is taught by Bro. Augustus Swedberg, and numbers but five. We hope that our Swedish brethren will see to it that its patronage is increased.

Let it be remembered that the prosperity of the cause among the nationalities mentioned above will be materially affected for the better if the classes in the College which have been created for the purpose of qualifying laborers to work successfully in these respective fields, are sustained as they should be.

BOARDING HOUSE.

The new boarding house is so near completion that its occupancy was entered upon yesterday morning, Dec. 15. The lady students will room in the building, and the gentlemen will unite with them in taking their meals in the ample dining hall which it contains. Since the rooms have been furnished, the building presents quite a home-like appearance, and answers our present purpose very well. It is heated by hot air; and if the furnaces employed work satisfactorily, we see no good reason why the boarding house may not furnish a pleasant home for its occupants.

W. H. LITTLEJOHN.

Our Basket.

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

—If you would not have affliction visit you twice, listen at once to the lesson it teaches.

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

—Character embraces three distinct classes of elements—principles, sentiments, and habits.

—If laughter is the daylight of the soul, a smile is its twilight.

—Happiness grows at our own firesides, and is not to be picked up in strange gardens.

—Exemption from care is not happiness; on the contrary, a certain degree of care is essential to promote enjoyment.

—In matters of conscience, first thoughts are the best; in matters of prudence, last thoughts.

—God makes the earth bloom with roses that we may not be discontented with our sojourn here; he makes it bear thorns that we may look for something better beyond.

Appointments.

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

GENERAL MEETING FOR DAKOTA.

THERE will be a general meeting held at Bridgewater, Dakota, Jan. 9-15, 1885. We expect this gathering will be a very important one, and we hope to see a general attendance from all parts of the Conference.

A. D. OLSEN, for Com.

I WILL meet with the church at Weston, Iowa, Dec. 27, 28. Will be glad to see at that meeting the scattered brethren in that vicinity.

O. A. OLSEN.

THE next quarterly meeting for Dist. No. 2, Iowa, will be held at Lisbon, Jan. 10-12, 1885.

J. T. MITCHELL, Director.

QUARTERLY meeting for Dist. No. 11, Kan., will be held with the Centerville church the second Sabbath and Sunday in January, 1885.

J. W. BAGBY, Director.

OTSEGO, Mich., Dec. 26 to Jan. 4. We invite all the scattered members of the church to meet with us in these meetings on both Sabbaths, and in the week between if they can.

D. M. CANRIGHT.

THE quarterly meeting for Dist. No. 2, Dakota, will be held at Swan Lake, Jan. 3, 4. Would like to see the workers present, as we have important things to tell them.

E. O. BURGESS, Director.

I WILL hold quarterly meeting with the Charlotte church Dec. 26-28; and with the church at Eaton Rapids, Jan. 2-5, 1885.

I. D. VAN HORN.

THE church quarterly meetings for Dakota will be held the last Sabbath and Sunday in December, and the district quarterly meetings the first Sabbath and Sunday in January.

A. D. OLSEN.

No hindering providence, I will hold meetings at Thorton, Boone Co., Ind., Dec. 27, 28; at Farmersburg, Sullivan Co., Jan. 2-7, 1885; Coal City, Jan. 9-12; Patricksburg, Jan. 13-18.

S. H. LANE.

THE quarterly meeting of Dist. No. 3, Mich., will be held with the church at Mendon, Jan. 10, 11. Those coming from the northern part of the State on the Grand Rapids and Ind. R. R. will stop at Portage Lake; those from the southern part will stop at Mendon, where teams will be waiting for them.

WM. EVERINGTON, Director.

THE quarterly meeting of Dist. No. 2, Ind., will be held at Walkerton, Jan. 10, 11, 1885. It is greatly desired that some one of our ministers attend that meeting.

WM. R. CARPENTER, Director.

THERE will be a two days' meeting at Wright, beginning Jan. 10. It is hoped that there will be a large gathering of our brethren from all the churches throughout the district.

E. P. DANIELS.

QUARTERLY meeting of the Jackson church will be held at Springport the first Sabbath in January, 1885. Let every member be present or report by letter.

E. P. GILES, Elder.

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

Pine Island, Dec. 27, 28
Dodge Center, Jan 3, 4
Wells (where Bro. Kelsey may appoint), "10, 11
Good Thunder, "14, 15
Meetings in each case will begin the evening preceding the date.

HARRISON GRANT. G. C. TENNEY.

THERE will be a general meeting at Elroy, Wis., commencing Friday evening Jan. 9, and continuing over Sabbath and Sunday. The new meeting-house will be dedicated, and a church organized. Eld. H. W. Decker is expected to be with us.

N. M. JORDON.

QUARTERLY meeting of the church at Afton, Iowa, Jan. 3, 4. Cannot Bro. Pegg or some other minister meet with us?

JAS. L. SYP.

QUARTERLY meeting of Dist. No. 3, Ind., will be held at Kewanna, Fulton Co., Jan. 10, 11, 1885. We hope to have the aid of a minister. Let us have a good report from every church in the district.

JESSE WOODS, Director.

THE quarterly meeting of Dist. No. 2, Kan. Tract Society, will be held with the church at Hubbel, Jan. 10, 11. Ministerial help is looked for.

C. W. FLAIZ, Director.

PROVIDENCE permitting, I will meet with the friends near Albany, Wis., Jan. 3, 4.

W. W. SHARP.

THERE will be a Sabbath-school Convention held in connection with the general meeting at Bridgewater, Jan. 9-15, 1885. We expect this meeting will be one of profit to those interested in the Sabbath-school work; and we shall hope for a general attendance of schools and officers.

A. D. OLSEN.

THE quarterly meeting for Dist. No. 8, Mich., will be held at Vassar, Jan. 10, 11, 1885. All Tract Society officers and workers are requested to be present.

E. S. GRIGGS, Director.

I WILL meet with the church at Rome, N. Y., in their regular quarterly meeting, Jan. 3, 4. I feel exceedingly anxious (1) that every member of that church who can attend shall be present; and (2) that every one who is not able to attend in person shall report by letter.

E. W. WHITNEY.

Publishers' Department.

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

My permanent address hereafter will be Ottawa, Kansas. JOHN GIBBS.

THE address of Lillie D. Woods, Secretary of the Virginia Tract Society will be New Market, Shenandoah Co., Va. All orders for books and periodicals should now be addressed to her.

A. C. NEFF, Pres.

RECEIPTS.

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

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

Books Sent by Express.—Kittie P. Ryder, Wm S. Barlow, W H. Saxby, S P. Mason, E J. Van Horn, Wm Penniman, George Green, S N. Haskell, C B. Childs, Mrs. Tillie J. Young, J M. Willoughby, C J. Holmes, B J. Cady, R P. Hansen, G S. Honeywell, Laura E. Robinson, J W. Stephenson, L A. Logan, C H. Bliss, Lizzie Martin.

Books Sent by Freight.—Beem Craig, W A. Young, REVIEW AND HERALD, Clement Eldridge, Clara E. Low, L S. Campbell, B F. Merritt, H W. Decker, R D. Hottel, Neb T & M Soc, A H. Beaumont, A H. Beaumont, Clara Wood Gibbs, Clara Wood Gibbs, Clara Wood Gibbs, Clara Wood Gibbs, Clara Wood Gibbs, S E. Whiteis, S E. Whiteis, S E. Whiteis, S N. Haskell, S N. Haskell, Minn T & M Soc, Minn T & M Soc, Neb T & M Soc.

Cash Rec'd on Account.—Ind Home Mission pr Sarah Bruner \$1.00, B C R M Soc pr H. W. 20.00, N Y Conf pr Wealthy McNitt 3.10, Neb T and M Soc 9.80, Mich T and M Soc pr H H. 182.17.

Shares in S. D. A. P. Association.—F G. Harris \$10.00. Thank Offerings.—Jane Revell \$1.00.

I ter. T. & M. Soc.—S H Lane \$9.30, M J Parshall 50c, Wm Parshall 2.00, Hickman Miller 25.00, Mary A. Hicks 10.00, a friend 5.50.

S. D. A. E. Soc.—Hickman Miller shares \$50.00, Minta Chilson shares 10.00, Donation, Sarah C. McGregor 3.00, Chicago Mission.—Geo B. Starr \$3.25.

European Mission.—Wm Parshall \$2.00, M J Parshall 50c, Mrs Wm Morehouse 10.00, Hickman Miller \$25.00, Mrs Mattie Wright, 10.00, Nettie Reynolds 2.00, D B Richards 4.00.

British Mission.—Wm Parshall, \$2.00, M J Parshall, 50c, Mrs Wm Morehouse 10.00.

Scandinavian Mission.—Wm Parshall \$2.00, M J Parshall 50c, Kirsten Olsen 5.00, Ole A. Petersen 5.00, A E. Hassell 1.50.

Mich. General Fund.—A M. Coleman \$5.00, Ada Moulton 5.00, Ida Moulton 5.00, D R Palmer 500.00.

TO OUR OLD SUBSCRIBERS.

VALUABLE PREMIUM OFFERS.

THE publishers of the Signs of the Times, desirous of retaining the patronage of all their old subscribers, have decided to offer the following valuable premiums to all who will renew their subscriptions before Jan. 30, 1885:—

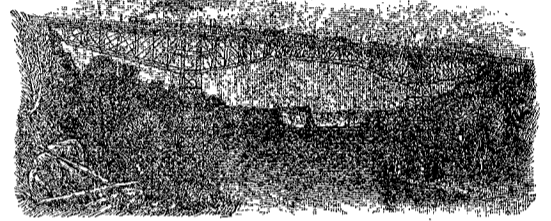
No. 1.—To our old friends and patrons who will send us, before Jan. 30, 1885, two dollars and fifty cents, we will send the Signs of the Times one year, and mail any one of the following books: "Sketches from the Life of Paul," by Mrs. E. G. White; "The Life and Words of Christ," by Cunningham Geikie, D. D.; or the "Early Writings" of Mrs. E. G. White.

No. 2.—To any old subscriber who will, before Jan. 30, 1885, send us three dollars, we will furnish the Signs one year, and mail from New York, a copy of "D'Aubigne's History of the Great Reformation," five volumes complete in one.

The above books are so well known that no words of commendation are needed from us.

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MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST. Includes times for Mail, Day, N.Y. Exp., Att. Exp., Night Exp., and various local stations like Port Huron, Lapeer, Flint, Durand, Lansing, Charlotette, and Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M. Battle Creek Express arrives at Detroit 11:45 A.M. All trains run by Nineteenth Meridian, or Central Standard Time.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns for GOING WEST, STATIONS, and GOING EAST. Includes times for Chicago Pass, Mail, Day, Pacific, E. Oak, and various stations like Port Huron, Lapeer, Flint, Durand, Lansing, Charlotette, and Chicago.

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

Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager.

W. J. SPICKER, General Manager.

CHICAGO, BURLINGTON & QUINCY R. R.

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

May 18, 1884.

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE. Lists various trains and their destinations like Galesburg, Freeport, Dubuque, Amboy, Rock Falls, Sterling, etc.

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

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

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., DEC. 23, 1884.

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

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Nothing preventing, a sermon by the editor on the Parable of the Ten Virgins may be looked for in the next number.

Our T. and M. Department this week is largely taken up with the interesting table showing the summary of work done during the past year. It is a very encouraging report, and the brethren will find it profitable to make the lesson which its facts and figures contain a matter of study. An organization by which over eleven million pages of reading matter have been distributed the past year, is certainly an important factor in this work.

AN EXTRA NUMBER.

We give in this volume of the REVIEW, fifty-one numbers instead of the usual quota of fifty. This becomes necessary to make the date of the new volume come on the first Tuesday in the new year. The reader will certainly not object to this extra link in volume 61.

NO PAPER NEXT WEEK.

In accordance with our usual custom, we omit a number of the paper during the holidays. There will consequently be no paper next week. The date of the next paper will be January 6, 1885.

BEWILDERED.

"If the year 1884 passes, and the Lord does not come, I shall not know where we are." Such substantially were the words used not long since by an Adventist time-setter. And that is just the trouble with these men. They have not known for years where they are. The sanctuary subject is the great prophetic light-house for this time; and whoever turns his back on that, is simply propelling his boat out upon a trackless sea of darkness and bewilderment.

THE YEAR 1884.

This year, now drawing to its close, will happily crush with its ponderous weight some of the follies of a few prophetic cranks who have assigned great events, even the coming of the Lord himself, to this year. This is one of the satisfactions to be derived from the rapid flight of time, whose course we would almost fain arrest at times to give us

longer opportunities for the work we have in hand. And if the men referred to would only learn from their failures to desist from their senseless work, the satisfaction would be greater still.

CHRISTMAS AND NEW YEAR'S GREETINGS.

As THIS is the last number of the paper through which we can address the reader previous to the coming of those points in the yearly cycle—Christmas and New Year's—noted as seasons of good will and wishes, we extend to all the friends of the REVIEW the cordial greetings of the season—a Christmas, merry, not with the empty vanities and low pleasures in which so many love to revel, but with the consciousness of good deeds done, and the joy of anticipated good which the coming of the Saviour of men into this world, has made sure to his people; and a New Year, happy, because of a nature brought into harmony with His will who is the source of all happiness and blessing.

THE SABBATH SENTINEL.

THE last number of the *Sentinel*, which has been due since the first of the month, is now in the hands of the printers, and will soon be ready for the mails. The delay has been owing largely to the same cause which has embarrassed its progress through the year, and now leads to its discontinuance; namely, a lack of help to give it adequate attention. Its friends will have patience with the delay under the circumstances, and the last number will be forthcoming in due time.

EVEN UP, PLEASE.

WHEN the reader looks over the "General Summary of Labor" of the T. and M. societies, given in this number, he will see some figures which will, or ought to, throw him into profound thought; and if in some cases the perspiration should start a little it would not perhaps be out of place. We refer to those columns which show the average number of periodicals taken to each member in the different Conferences.

Please look at the column where the poor REVIEW comes in for its share, and note the fact that there are only two Conferences where over half a REVIEW is taken to each member; that is, in those Conferences which are doing the best by this paper, there are about two members to every copy of the REVIEW which comes within their boundaries; and in some Conferences there is less than one-seventh of a REVIEW to each member; or in other words, there is one REVIEW to about seven members; whereas of other periodicals there are in some instances several copies to each member. The reader can compare the figures for himself. We do not say that the number of other papers taken should be any less; but we venture to ask if that of the REVIEW should not be more.

TWO NEW PAPERS.

WHILE two monthly papers are discontinued at the close of this year, two others are started, so that the number of periodicals in the field is still kept good.

The first of these is an educational sheet entitled the *Students' Workshop*, published by the Healdsburg College, Healdsburg, California. It will be devoted to the interests of that institution in particular, and educational work among our people in general. The first number, which has come to our table, is an interesting number, and in form and style of workmanship makes a very creditable appearance. We wish it success commensurate with the prosperity of the flourishing institution with the interests of which it is identified.

The second paper is entitled the *Sabbath-School Worker*, published by the General S. S. Association, Battle Creek, Mich. It is a two-column 16-

page journal, to be issued quarterly in the interests of Sabbath-school work, containing the quarterly S. S. reports, and other important matter for both scholars and teachers, for which the *Youths' Instructor* can hardly give the space. There is a want which this publication is well adapted to meet. In typographical appearance it is very neat.

It will be noticed that in the names of both these publications the idea of "work" is made prominent; and that is well; for to the success of any cause, this is a fundamental necessity; and with a suitable amount of this commodity well applied, any object can be gained. The ancients understood this when they gave utterance to the old adage, "*Labor omnia vincit.*"

WHY IS IT?

WE have received a number of letters from Vermont respecting the holding of the coming general meeting in that State. We are glad to get these letters; for they show a living interest in the work, also that the brethren there appreciate general meetings. The general meeting held in that State last spring was a profitable one, and one that left a good influence on the cause. Were there more of this interest manifested by our brethren generally, there would be more of an attendance at some places where meetings are held.

We regret that circumstances are such that it seems impracticable to comply with the request of our Vermont brethren at this time. The meeting will be one of interest to all of the N. E. States, and especially so to the N. E. Conference. It is understood in view of my going to Australia next spring, that Elds. Canright and Farnsworth are coming to labor in the N. E. Conference for a season. To better understand the wants of the cause in this Conference, it seems highly proper that the meeting be held here. South Lancaster is the most central point for all of the N. E. States, Maine in particular. These are some of the reasons why the meeting was appointed to be held here. Also the arrangements were made before I received the requests. I take this means of replying to the letters received. We hope to meet many of our Vermont friends, and to have the special blessing of God at this gathering of God's people.
S. N. HASKELL.

IMPORTANT MEETING FOR ILLINOIS.

THE meeting appointed by Eld. R. F. Andrews for Ridot, Jan. 23-25 will be a very important one. The State quarterly meeting will be held in connection with it. Also at this meeting the Sabbath-school work will receive attention. We expect that Eld. Tait, President of the S. S. Association, will have arranged model classes, blackboard and object lessons, etc., and will superintend that branch of the work. We also expect that Bro. Wm. Hibben, President of the Health and Temperance Society, will be present, and that this branch of the work will receive due attention.

As this is probably the last State meeting our beloved Bro. Andrews will be able to attend with us before going as a missionary to Europe, we trust it will be a very profitable one, and that all who reasonably can, will attend. The meetings will commence Wednesday evening, Jan. 21, and we expect the time will be wholly taken up in earnest work for the furtherance of the cause in this State.

Let all our directors that can, be present. Those who cannot, will be expected to report. Now let each director endeavor to so arrange matters in his district that he may report it free from debt and the cause advancing under his charge. Also let all our agents see that their dues to the society are settled; and let all our brethren throughout the State, who justly owe a thank offering to the Lord for the health, good crops, and prosperity with which we have been favored, remember the missionary work within our borders, and send

