

Advent Review

AND SABBATH HERALD.

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

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TO THE NEW YEAR.

Oh bring me joy, New Year!
Sorrow has lingered long,
Has shadowed life with fear,
And swept away its song.

Oh bring me love, New Year!—
Love pure and strong and true,
That day may slug with cheer,
And night the song renew.

Oh bring me peace, New Year!
The gentle, fair-browed guest
Shall charm away each tear,
And save from doubt's unrest.

Nor joy, nor peace, nor love,
Can fill my soul's desire;
Its longings still increase,
To holier heights aspire.

The Holy Spirit, here
Abiding in his might,
Shall fill the whole New Year
With joy and love and light.

Oh bring me this, New Year!
What can I want beside?
When God in love is near,
The heart is satisfied.

—Christian at Work.

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.

NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

THE MEETING AT SOUTH LANCASTER, MASS.

THE meetings at Battle Creek were fraught with deeper interest than similar meetings ever held among our people. Many prayers had ascended to Heaven in behalf of this session of the General Conference; and we can testify that Jesus came up to the feast, and was an honored guest at this important gathering. The Bible-readings afforded valuable instruction to ministers, licentiates, and people. The morning meetings, designed especially for the benefit of ministers and other workers in the cause of God, were intensely interesting. Faith and love were awakened in many hearts. Spiritual and eternal things became a reality, and not a mere sentiment; a glorious substance, and not a fitful shadow. This precious meeting is in the past; but its results are to be seen in the future. We shall never know the good accomplished during the twenty days of its continuance until we meet around the great white throne. At its close, with greatly improved health, and increased courage in the

Lord, I started to attend a ten days' meeting in South Lancaster, Mass.

Here we found it necessary to do much the same work that had been needed at Battle Creek. Many had not been making progress; their faith was at the lowest ebb. Arrangements were made to hold meetings at half-past five in the morning for the benefit of these dear brethren and sisters, and I was greatly pleased to see the interest manifested both by the youth and those who had had long experience. Young men and women who were attending our school seemed anxious to make the best use of these golden opportunities; they bore their testimonies, and many were blessed of the Lord. Some of our sisters who had been long in the truth, and were in feeble health, we felt should be excused from attending these early meetings, but they scarcely missed one, feeling that they could not be deprived of these precious seasons of refreshing from the presence of the Lord.

My heart yearned to have these dear brethren and sisters become better acquainted with Jesus, with his unfathomable love, his tender compassion, his measureless mercy, and his willingness to pardon the repenting, contrite sinner. When the faith we profess is exemplified in the life and character of those who believe the truth, they will exert an influence that cannot be easily resisted. Men may combat and defy your logic, they may resist your appeals; but a life of holy purposes, of disinterested love manifested in their behalf, is an argument in favor of the truth that they cannot gainsay. Earnest, unselfish effort will garner sheaves for Jesus. A consistent life, characterized by the meekness and lowliness of Christ, is a power in the world. But Christ says, "Without me ye can do nothing." If we will only believe, he will do great things for us. At these early meetings the Lord wrought for us. They were occasions of heart-searching, of humiliation, and of confession, as well as of thanksgiving and praise to God for his mercies and goodness. The Lord heard our supplications, and his Spirit set his seal to our work.

While at South Lancaster, the record of another year of my life closed and passed into eternity, and I entered upon my fifty-seventh year. I did not feel like making this an occasion of merriment, of exalting self, and of receiving presents, as is the custom of the world; but I felt more like reviewing my past life, and, with a sense of my own weakness and deficiencies, humbling my heart before God, pleading for his grace, and for health of body and clearness of mind, that the year just entered upon might be productive of more good than the past year had been. And yet I feel deeply grateful to God that he has blessed me in these respects beyond what I could reasonably expect. He has been better to me than my fears; and on this birthday the peace of Christ abiding in my heart was to me of priceless value.

THANKSGIVING EXERCISES.

Nearly the whole of Thanksgiving day, Nov. 29, was spent in church. Our morning meet-

ing was one of special interest. In a cheerful testimony every one had a thank-offering to present to God. In the forenoon we had a Bible-reading on the subject of thanksgiving, and it was clearly shown from the Scriptures that it is our duty to glorify God by offering thanks and praise. This was a most precious season. All were instructed and reproved; for repining at the dealings of God has been almost continual, while gratitude and praise had been seldom expressed and little cherished in the heart. Many confessed that they had cherished doubt and distrust, and had reaped as they had sown; and as they expressed a resolution to reform in this particular, I reminded them that when pretexts for dissatisfaction are presented, we are to say, "Get thee behind me, Satan." Let every one who has tasted of the love of God praise him for his goodness to the children of men. In this let every soul be whole-hearted and sincere.

It is a great cause of gratitude that we understand the nature of this day better than we once did. It is not designed to minister to our selfish gratification in the enjoyment of every luxury because God has bestowed upon us the rich bounties of his providence; on the contrary, we are to recall his mercies, and to meditate upon his favors with thankful hearts. To devote this day to gluttony, and our time and strength to the preparation of rich and expensive dishes, thus tempting our families and friends to gorge themselves, instead of offering thanksgiving to God, is the basest idolatry of self; for it is perverting the very best gifts of Heaven to the indulgence of appetite. Many thus lay the foundation for disease and premature death, and furnish Satan an occasion for hellish exultation.

I could not let this opportunity to invite sinners to Jesus pass unimproved. I wanted all who had not previously done so to present themselves a thank-offering to Him who has made so costly an offering for them. Oh, matchless love! Oh, precious, precious offering in our behalf, that we might have eternal life! In response to the invitation, about thirty came forward, including some who had backslidden from God, and quite a number who were seeking him for the first time. What a precious thank-offering to Jesus was this! He himself says, "Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." There was indeed cause for rejoicing when the news was borne to heaven that on Thanksgiving day, Nov. 29, 1883, at South Lancaster, Mass., souls were deserting the black banner of Satan, and taking their position beneath the blood-stained banner of Prince Immanuel. In imagination I could hear the response of praise, as angels told the glad news that these precious souls had entered into covenant with God to obey him as dear children, and that their names were enrolled in the Lamb's book of life. What a victory was this for Christ, and what a disappointment for Satan!

Our meeting closed about two o'clock, and we then took ample refreshments; but we had

no time to devote to the preparation of extra dishes. We were having a feast of fat things; we were eating of the Bread of Heaven, and drinking rich draughts from the well of Bethlehem. Jesus graced the feast with his royal presence, and our hearts were joyful in him. The testimonies borne by our brethren and sisters were full of courage and gratitude to God; and their verdict was, "Oh, what a Thanksgiving day this has been! It is the best Thanksgiving day I ever experienced!"

THE SCHOOL AT SOUTH LANCASTER.

The meeting-house at South Lancaster was well filled, and all the services were of great interest. The wants of the cause in New England were presented. The school here has been productive of much good. As a result of its influence, several have gone out to labor in the cause of God, and students are constantly preparing themselves for some field of usefulness. Our brethren here have not been able to raise means to erect a suitable school-building and boarding-house to accommodate those who should attend this school.

I was free in presenting the importance of broader plans, and many important and pointed testimonies were borne in response. Our limited ideas and calculations show our limited faith. We are not half awake to the importance of working while the day lasts, remembering that the night cometh when no man can work. If we have a mind to work, and plan trusting in Jesus for help and wisdom, we shall see great things accomplished; but if we fold our hands in unbelieving idleness, Jesus cannot do many mighty works for us. We are standing upon the very threshold of the eternal world, and we need to realize the claims God has upon us to do something, and to do it now. All the heart is to be given to God; all the powers are to be dedicated to his service. How many profess much, but do little! God requires far more of us than we perform. Love for the Saviour will beget love for souls, and this love will be expressed not in words merely, but in earnest, substantial deeds. Every genuine Christian will be a worker with Christ. He cannot selfishly hoard the means in his keeping; God wants it, and he cannot withhold the intrusted talent.

A call was made for means to begin the erection of a college building and boarding-house to meet the pressing needs of the cause in South Lancaster; and in about thirty minutes \$7,000 was subscribed, and pledges came in until the sum was increased to \$12,500. This was as it should be. No one was urged, but the brethren made their offerings freely, because their hearts were moved upon by the Holy Spirit; and they did no more than they ought to have done, considering what Jesus has done for them. I thank God that I can report evidences that our brethren have a zeal for the advancement of the cause of truth. I thank him that he has put it in their hearts to give their means and themselves also to the work.

When I remember how forward our brethren in New England have been to respond to every call for means for our missions and the various other enterprises connected with present truth, even calls coming from the Pacific coast, I feel very anxious that now, when the cause in New England is in great need, the brethren in other sections may reciprocate their liberality. They may do this by taking shares in the school buildings that must go up at once. Twenty-five dollars is the amount which the law of Massachusetts fixes as a share; will our brethren express their interest in this enterprise by taking as many shares as they shall choose?

This is a precious opportunity for all to cheerfully take part in a good work. We have seen the deep movings of the Spirit of God. The Lord has been fitting up the teachers; he has been bringing them nearer to himself.

Professor Bell has been drawing near to God, and his rich blessing has rested upon him. Brethren, remember that the field, although large, is one. We are serving the same Master, and no jealous feelings should arise. Let the work go forward everywhere, and let no feeling of envy come into any heart. The school at South Lancaster is not designed to take the place of that at Battle Creek, but to supply a great need in the Eastern States. There are many who cannot attend the College at Battle Creek, who can spend a short time at South Lancaster.

We are responsible for the use we make of the blessings God has given us. Let gratitude for the precious gift of a Saviour move our hearts, and let all take part in this good work. The children need not be excluded; for the smallest sums will be accepted. Brethren in Michigan and adjoining States should make liberal offerings for the endowment fund, and for the erection of a suitable boarding-house to accommodate the students in Battle Creek; and at the same time, let all who can, have some share in the good work of the Lord in South Lancaster.

Means can now be used to advance the cause of God, but those who wait till some future time will be too late. The cause has waited years for men to get ready to do, and work that ought to have been done years ago is not done yet. How many more years will God wait the convenience of moneyed men, who are doing their best to lay up treasure on earth, in direct opposition to the command of Christ? He says, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." God has lent men strength to plant, to sow, to build, and to engage in various enterprises to accumulate means; and they most entirely lose sight of the great loss they sustain by not laying up treasure in Heaven. He has intrusted to individuals means to be used in advancing his cause. Will they unselfishly fulfill this trust? or will they wait until the Lord shall be obliged to curse the fruit of their grounds and their possessions, because they will rob him by appropriating his means to their own use?

As I looked upon the few believers assembled in that small church in New England, and saw so large a sum raised so quickly without any labored effort, I thought of Michigan and the adjoining States, where, so far as means is concerned, the brethren have from fifty to seventy times the advantage of those in that small congregation. Very few of these New England brethren have means, and nearly all of them are poor, and their liberalities should provoke our wealthier brethren and sisters to good works. New England helped our College at Battle Creek, and was not slow in responding to the call for aid for our publishing house; and now is the time to help those who have stood in the front rank to aid in every enterprise. All that has yet been done for the school at South Lancaster has been done by the brethren in New England, while not abating their donations to other branches of the cause; now let the liberalities be mutual.

THE IMPORTANCE OF FAITH AND LOVE.

I had freedom in speaking of the simplicity of faith and its exercise. Faith and feeling are distinct, one not being dependent upon the other. Faith, relying upon the naked promise, takes God at his word, not because of any special feeling, but because the Lord has said it, and will fulfill his word. I felt burdened for this dear people; for I knew that the tender regard for one another that should exist among the members of the Lord's family had not been cultivated. The light shining from

the cross of Calvary reveals a love that is broad, and deep, and exhaustless. If we depend on our own strength, we may make every effort in our power, and not be able to approach this high standard; but if Christ abides in us and we in him, we can love in our sphere as fully as Christ does in his. How can we claim to be children of God, while we disregard the oft-repeated command to love one another? Says Christ: "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Faith and love are the divine credentials we show to the world in proof that we are children of the light, and not of darkness.

It is the special device of Satan to lead professed followers of Christ to love themselves, to hold themselves in high estimation. They exalt themselves above their brethren, and find fault as though their own judgment was unquestionable. It is self that divides brethren; but self must die. Christ will then be revealed in our words, in our tender regard for one another, and in a deportment characterized by true Christian politeness, free from affectation and dissimulation. Religion does not consist in a harsh, dictatorial, overbearing spirit. Those who are full of mistakes themselves, but do not realize their errors, are the least pitiful toward the erring. They are not happy, but they charge their unhappiness upon the course that others have pursued. There is continual friction, and they do not see that it all originates with themselves. These dear souls need the converting power of God; they need transforming grace. They will then be pleasant Christians, lovable, forbearing, kind, and courteous. Jesus has borne with our perversities; he has forgiven our transgressions and pardoned our errors; and we should exercise a similar spirit toward our fellow-men, even though their course may be very trying to us.

When unselfish love reigns in the heart, the Christ side of our character will be revealed in our dealings with minds. But when men claim that their stereotyped positions and views are perfect, they will be led to criticise the character and plans of others, and the Satan side of their own characters will be manifested. The precious plant of love must be cherished; all bitterness, all malice, must be put away. Then we shall realize the promise, "Ye shall find rest to your souls." The fluctuating, mournful, repining experience of most professed believers is anything but rest; it is labor, bondage, and sorrow. But there is not the least necessity for an unhappy religious experience in the life of any child of God. I would commend to all the important graces of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," as the rich cluster of fruit growing on the Christian tree.

THE GIFTS OF THE CHURCH.

BY JOSEPH CLARKE.

THOSE spoken of in Ephesians 4:11 and in 1 Cor. 12:8-11, are compared by Paul to the members of the body, such as the eye, the ear, the hand, the foot, etc. Now if you say that these gifts are not needed at present, you might as well say that the human body has no need of the eye, or the ear, or the hand; and by so affirming you do unconsciously acknowledge that you are in favor of having a deformed church. A person lacking an ear or an eye, is to that extent crippled for life. Is further comment needed to illustrate the case?

—If a man plant briars, he must expect to be pricked by his own crop of thorns.

—Withhold it not, that unvoiced prayer
Which struggles in thy thought,
To bear upon its ample wings
Each soul with burden fraught.

PALESTINE.

BY E. W. DARLING.

O SACRED land! o'er vale and hill
Sweet voices seem to echo still;
Thy mountains rise, thy rivers flow,
Replete with tales of long ago.

And o'er the outline of thy seas,
The waves, tossed by the passing breeze,
Perchance this moment, as of yore,
Break with sweet music on the shore.

The blessed Book of gospel grace
Was molded on thy furrowed face;
Thy rugged lineaments compare
With every line recorded there.

Thy roads were trod, thy streamlets cold
Were quaffed, by holy men of old;
Their deeds and days were numbered here
With every warning, every prayer.

Here was the Saviour's humble birth;
And, in his mission here on earth,
He trod on foot from place to place,
The sick to heal, the poor to bless.

The garden's gloom and agony
And all the scenes of Calvary
Do still a hallowed Instar shed,
That time and change can never fade.

And never tale of other land,
Nor fiction strange, nor poet grand,
Can move the hearts of young or old
Like that sweet story simply told.

Arab and Turk, each babbling tongue
Of rude barbarian, Gentle throng,
Know little of the dust they tread,
That round them lie the mighty dead.

For many a patriarch, many a seer,
Hold still their silent resting here,
And wait the illustrious day that brings
The coming of the King of kings.

O wasted land! one change for thee,
The whole creation waits to see,
When change and strife and war shall cease,
And usher in eternal peace.

Battle Creek, Dec. 2.

THE PEOPLE'S CHOICE.

BY ELD. A. S. HUTCHINS.

ACCOMPANYING a draft for tithes, which indicates that the church at ——— believe that "all the tithes of the land, whether of the seed of the land or of the fruit of the tree, is the Lord's," comes a request for a minister to settle in their midst. In speaking of the desired qualifications of the minister, they say: "We want one that is sound on every point, especially on the tithing system and the temperance question, and one who will go among unbelievers and preach the truth to them."

The points singled out are good ones. A church that would be sound on the tithing system, love sound doctrine on the point, emphasized by sound practice. A sound minister and a sound church on rendering to the Lord tithes sounds well. Says Christ: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things which are God's."

"A sound minister on the temperance question"! There is work enough for millions of them to do. The world and the church need their precept and example.

"And who will go among unbelievers, and preach the truth to them." The brethren do not ask for a man to settle among them to speak to them only. This church has had but little preaching; yet their meetings are kept up, with their Sabbath-school, and there is a prompt payment of tithes. May the time speedily come when many souls shall be gathered into the fold of Christ such as shall be saved. Dear brethren and sisters, let us pray for the canvassers and colporters in the field, and for the few preachers in our midst. God is blessing their efforts in some measure.

—True friends visit us in prosperity, but in adversity they come without invitation.—*Theophrastus.*

THORN IN THE FLESH.

BY ELD. M. C. WILCOX.

INQUIRY is often made as to the signification of the above expression; and many idle guesses, curious conjectures, and foolish fancies have been indulged concerning its meaning. As it has been so recently before our Sabbath-schools, this article may be of interest to some.

While the Bible does not reveal to us in so many words what the term signifies, to my mind, it leaves little room for conjecture respecting its import. The passage in which it occurs is as follows: "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." 2 Cor. 12:7. It is evident, 1. That it was a weakness or an infirmity. Verse 9. 2. That it did not come naturally, but was given for a special purpose; viz., to keep Paul humble. The apostle makes this very emphatic by twice giving the reason why this affliction was necessary, "Lest I should be exalted above measure." 3. It was given before "the abundance of the revelations" was given. This is evident from the use of the word *lest*. That is, the Lord did not give him the revelations, and then humble him, but prevented his exaltation by some infirmity.

Turn now to Gal. 4:13-15. In the 13th verse, Paul says that he preached through infirmity. Verse 14 states that this affliction was a temptation, *the peculiar temptation or trial which was so hard to bear.* What he denominates "temptation . . . in my flesh" in Gal. 4, is manifestly the same as "thorn in the flesh" of 2 Cor. 12. With this, all will readily agree. The Galatians did not despise him for this, but rather desired to relieve him of the infirmity. "For I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me." Verse 14. For what would they have done this? To relieve his infirmity. We are forced to the conclusion, then, that it was defective eyesight that was Paul's special and burdensome weakness, infirmity, thorn, temptation, or trial.

What adds to the force of the above reasoning is the fact that the apostle was forced to employ an amanuensis to do his writing, he only subscribing his name. See 1 Cor. 16:21; Col. 4:18; 2 Thess. 3:17. Another consideration is found in "Spirit of Prophecy," vol. 3, page 319. It reads as follows: "He was ever to carry about with him in the body the marks of Christ's glory in his eyes, which had been blinded by the heavenly light."

God chose Paul for a special purpose. His gifts were many, wonderful, and varied. At his first vision, our Lord Jesus Christ himself appeared before him. To prevent his exaltation the Lord afflicted him in his eyes, blinded them by the heavenly glory. This must have been a great source of trial to the apostle. So powerful and independent before his conversion, in matters pertaining to the receiving and imparting of information, afterward he is forced to depend largely upon others. No wonder that the infirmity rose up before him like a veritable "messenger of Satan." But it drew him nearer to God. God's strength was thereby made perfect in human weakness. Grace, the grace of Christ, was sufficient. And so will it be to you, fellow-Christian, whatever your trials may be. If you cannot rid yourself of them, if the Lord still allows them to remain after having sought him sufficiently, be assured it is better for you in some way. God knows better than we; he sees the end from the beginning. Some traits of our character need suppressing, some rough places need polishing. Seek him for grace. The trial will thus be turned for your good, and God will be glorified by your infirmity.

The Sermon.

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

THE COMMANDMENTS.*

TEXT.—"If ye love Me, keep my commandments." John 14:15.

THE aim of Christ's teaching is to make men as thoroughly good as possible, to develop in all his followers the highest degree of virtue, truthfulness, sympathy, large-heartedness, and true manhood. The world has never outgrown his maxims or produced principles that because of any superior wisdom have eclipsed his. Yet there is a tendency to teach in some quarters, and also a readiness to receive such instruction, that the commandments are not of very much importance, that obedience to them is a sort of slavery, that they are a series of negatives at most. "Thou shalt not make unto thyself any graven image;" "Thou shalt do no work on the Sabbath;" "Thou shalt not steal;" "Thou shalt not kill;"—he who makes these notions his creed, will not accomplish anything.

And so they call men to the ignoring of these and living for higher aims. They say that these commandments fetter and bind a man, whereas true religion is intended to make a man free; that to be restrained by such commandments, and to set them before one and strive to obey them, is ignoble. Not so did Christ view it. He was speaking to his disciples,—men somewhat advanced, if not perfect, in the Christian life. He was speaking when words have all the value of a message, when on his dying bed; for these words were in the last address made them before he was crucified. The ground of this obedience is placed on love to Christ; it is not, If you fear me, if you have any regard for the fearful judgments that are threatened against evil-doing, then keep my commandments; but he puts it on the highest ground, "If ye love me;" so that a study to keep all God's requirements and commands is not a low or unworthy motive, but it is an effort to show our love for Christ.

Let us notice what relation the keeping of the commandments has to a Christian life.

1. Keeping the commandments is the foundation of all spirituality. There are fundamental rules in every science that must be learned before any advance can be made in that science; fundamental laws in society which a man must regard in order to have any of the benefits of society; and fundamental principles in regard to our life, which, if they are broken, bring death to us. And so these commandments are the fundamental principles of spiritual life.

The multiplication table lies fundamental in mathematics; it is a little bill of knowledge learned in one's childhood. But I care not how vast the calculation a man may be making, if he is solving some of the most intricate problems in astronomy, if he once ignores that multiplication and departs from its truth, it makes the vastest calculation all worthless and wrong. If one has risen to be secretary of the treasury of the United States, and is working upon the finances of the country where thousands of millions of dollars are the sums with which he is dealing, if in his calculations he departs from the simple truth of that same table, and instead of saying $7 \times 8 = 56$ should say $7 \times 8 = 20$, his whole work becomes wrong, and his estimate may come millions of dollars short. The most important work is ruined if you depart from it. Just so the principles in the commandments lie at the foundation of all spiritual and religious life, and a failure in these ruins the whole. It is not necessary for the mathematician to feel that he is enslaved by that table; it is simply a statement of absolute fact

* A sermon delivered at the Third Presbyterian church in Chicago, Aug 19, 1883, by M. N. Preston, of Skaneateles, N. Y.

and eternal truth, and if he wants his reckoning to be correct, he must simply regard that fundamental truth laid down in the table.

Just so, "Thou shalt not steal" is fundamental to honesty; and if a man wishes his integrity to stand unspotted, he must regard that law. The ten commandments, which Jesus Christ endorsed and which he enforced, hold the same relation in reference to a religious life as the foundations of a building do to the structure itself, in that a failure here is fatal. If a building is erected on a strong foundation, a hurricane may take off its roof, an explosion may knock out one of its walls, and still the building will, in the main, stand, and can be repaired. But let the foundation crumble, and the house falls a complete wreck. If it is ever rebuilt, the man must begin at the bottom; nay, worse than that, he has a vast pile of rubbish to remove before he can begin.

So let a man who has builded a character be attacked, let a whirlwind of jealousy or a hurricane of calumny tear away that part of his reputation by which he is higher than other men, let some mistakes of judgment which he has made cause a breach in his renown, and men will quickly investigate the cause of this calamity; and if they discover that he is a true man, that the principles of honesty, virtue, and integrity are the foundation of his character, and that they have not been broken, then he will find it easy to repair the damage, and he may build higher than ever before. But if they find that those foundations have been broken up, that the commandments have become rotten and crumbled under his life, then it is a ruin indeed; down, down it goes to the very earth. Is there no hope for such a man? Yes. Just as one can rebuild a ruin from the foundation. No repairing can be done. You must begin at the bottom, and, moreover, there will be a vast amount of work, like clearing away the rubbish in living down old errors and rooting out old prejudices, that will be found, and generally this life is not long enough for one man to build up two noble characters.

Therefore, if you do not want your life and character to come down in utter wreck, "keep the commandments." It matters not how fast or how high a man builds on the generosity of humanity, disobedience tears out the cornerstone. A man may have arisen to high position, clear above his fellows, like the Philistines who had gone to the roof of the temple of Dagon, apparently beyond all possibility of being reached; but if he is breaking the commandments of God, he is letting a Samson lean against the pillars by which the house is borne up, and terrible will be his downfall.

2. The commandments do not hamper and fetter a man; they only guide and direct. If you notice a locomotive, you will see on all its heavy iron wheels a flange on the side of the engine. The flange is on the right edge of the wheel; on the wheels of the other side the flange is on the left side of the wheels. These projectures are thick and strong; they prevent the locomotive from running off the track. Now it would be very strange reasoning to say that, because the engine cannot move to the right or to the left from its track, therefore its power is decreased. There it stands, the very embodiment of power; its iron muscles and nerves of steel can hardly confine the tremendous pressure. And there is the track, straight and narrow, along which it can run with the swiftness of the wind. But if it splits one of those flanges it jumps the track. There it lies, with all its power, as motionless and helpless as a log.

Now there are two series of commandments, like the flanges on the opposite sides of the wheels,—one to keep man from sinning on this side against his Maker, the other from sinning on that side against his fellow-men. And here man stands. In his impulses and his capacities he is the very incarnation of strength, and be-

fore him is the road that leads direct to heaven. There is nothing to hinder his going in that direction. And these powers will carry him swiftly along the pathway of righteousness. But if he breaks the commandments, then he is like the engine off the track; a man cannot make any advances heavenward while he is disobeying the commandments.

When visiting Niagara falls, I crossed over a part of the rapids to the tower on a narrow footbridge. There was a railing on each side of the bridge. I did not feel myself hampered by them; they simply told me that there was death if I went over one side, and destruction if I went over the other. But there was a straight, open way of safety before me. Now, there is a straight pathway for our feet all through life. There is a railing on one side which says, "Thou shalt not wrong God;" on the other, "Thou shalt not wrong man," and as at that footbridge it would make no difference over which side of the paling a man hurled himself, he would be swept over the same precipice and dashed on the same rocks, it makes no difference through which of the commandments he breaks—he is swept into the same abyss. Therefore, Jesus says, "Keep my commandments."

3. The commandments are exceedingly applicable and serviceable in the highest Christian life. Some think that these are too coarse for refined people,—“Thou shalt not steal, shalt not commit adultery, shalt not kill.” They may be necessary for the restraint of the most vicious, for those in the slums of society. But for refined people—why it is almost an insult to pronounce them. But Christ has laid these commands open and shown their hidden meaning. He showed that murder does not lie alone in the assassin's knife or the revenger's bullet; but it lies in the heart that hates a fellow-man. And murder lies folded in that hatred to a brother like a chicken in the egg, and all it wants is the warmth of opportunity to bring it out.

But Christ in explaining this, grafted on other commands which he declared lay in the same line and were of the same import as the ten. Such, for example, as "Bear ye one another's burdens." If you see a man weighed down with difficulties, and it is in your power to add to the load, instead of so doing, put your shoulder under the weight and help him to raise it. If one has a fault and he knows it, and it is a grief to him, and you know it, instead of publishing it, bear that brother's burden with him. It may be hard at some convenient times to resist telling what would be for his injury, but the command is: "Bear ye one another's burdens." Christ says, Be charitable, be forgiving, be pure in heart, love your enemies. Then he brings that beautiful picture of the man going from Jerusalem to Jericho, who fell among thieves; of the priest and the Levite, of his own countrymen, coming and turning from him and passing by on the other side. Then the Samaritan, of a despised nation, stops, binds up his wounds, and ministers entirely to his relief. Then said Jesus, "Go thou and do likewise."

If you say the requirements of the ten commandments are too coarse material of which to build the best character, then I say to you, lay therein the foundation and build your superstructure with obedience to these requirements. Here you find material fine enough for the sculptor's chisel or the engraver's tool. As the diamond and the charcoal are of the same material, only in a different form, so the command, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," is the same in substance as the ten commandments, differing only in form.

Lastly, obedience is the best proof of love. Nothing can be love which does not shape itself into obedience. We remember the anecdote of a Roman commander who forbade any engagement with the enemy, and the first transgressor

against that prohibition was his own son. He accepted the challenge from the leader of the opposing host, met and slew him, and then in triumphant feeling carried the spoils before his father, saying, "I have done this for love to you and your cause." But the Roman father refused to receive this as a proof of love, and said, "To obey is the best proof of love. Your disobedience contradicts your assertion of love, and deserves death." If you ask a soldier, What is the first law of a soldier? he will answer you, To obey; the second law? To obey; what is the third law? To obey. The first law of a Christian soldier also is, To obey, and the commands of God are our sealed orders. They are stamped with the signet of Heaven; therefore, keep the commandments. There is no danger of keeping them too fully.

Young Casabianca was the son of the admiral of the Orient. In the battle of the Nile the ship had taken fire, and his father, placing him on deck, said to him: "Stand here till I come for you." As the father went below he was struck dead by a shot from the enemy. The flames approached the boy, and in the agony he cried out, "Speak, father! if I may yet be gone!"—but no answer came from those dead lips, and he held his post. The soldiers called him to retreat. The hot flames scorched him; still he moved not. The fires reached the magazines, and—

"The boy—oh! where was he?
Ask of the winds, that far around
With fragments strewed the sea
With shroud, and mast, and pennant fair,
That well had done their part;
But the noblest thing that perished there
Was that young and faithful heart."

God's eye is upon the one who is faithfully keeping his commands, and he never will desert you in the time of your trial. We all have read of Havelock, the Christian general. During a visit he was making at his home in England, a gentleman called upon him; and in the course of the conversation in the early part of the evening, his wife turned suddenly around and said, "Where is Henry?" referring to their son. The general sprang to his feet, exclaiming, "Poor fellow! He's standing on London bridge, and through all this cold, too. I told him to stand there at twelve o'clock to-day, and that I would find him there ere long. Meeting some officers, I forgot the boy." He called a cab and rode to London bridge; there stood the boy, and he exclaimed: "Father, I knew you would come!" Returning home, the general said to his visitor, "You see the discipline of a British officer's home."

Should children be thus obedient to a father's command, and Christians break their God's commands? Obedience is one of the chief virtues. Remember Christ's words: "If ye love me, keep my commandments."

Our Basket.

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

—Remember aye that ocean deeps are mute;
The shallows roar:
Worth is the ocean; fame is but the brine
Along the shore.

—Schiller.

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

—Blessed is the man whose trust is in God.

—He that turneth away his ear from hearing the law, even his prayer shall be abomination.

—After the union with Christ has been formed, it can be preserved only by earnest prayer and untiring effort. We must resist, we must deny, we must conquer, self. Through the grace of Christ, by courage, by faith, by watchfulness, we may gain the victory.—Mrs. E. G. White.

Educational.

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

HEALDSBURG COLLEGE.

BY PROF. C. C. RAMSEY.

THIS is the name of an educational institution located at Healdsburg, California, established and supported by the Seventh-day Adventists on the Pacific coast. From its opening it has been under the management of Prof. S. Brownsberger, for eight years in charge of Battle Creek College.

Healdsburg is a pretty village of about two thousand inhabitants, situated in the beautiful valley of the Russian River, sixty-five miles north of San Francisco, on the San Francisco and North Pacific Railroad, and thirty miles from the ocean. Looking north or south, on either hand you see a range of low mountains, which are covered with trees that are green throughout the year. This, with the flowers which are in bloom much of the time, renders the scenery very fine. With a clear and invigorating atmosphere, the climate is unusually healthful. In these respects a more favorable location for the College could not have been chosen.

From its inception the providence of God has attended the school in a remarkable manner. As conclusive evidence on this point, a few facts relative to its history may be briefly stated without entering into many interesting details. In September, 1881, the California Conference decided to open a denominational school for this coast, and appointed a committee to set the enterprise on foot. By April, 1882, a substantial building of ten rooms, and ample grounds had been purchased, two instructors had been employed, and a school of thirty-three students opened. During the college year (beginning July 29, 1882), the school was regularly chartered as a college, an additional plot of five acres bought, a commodious hall erected, a faculty of six members secured, and one hundred and fifty-two students enrolled. Since its opening, nearly \$27,000 have been subscribed for its support, much of which has been paid, chiefly by our people of California. This is a wonderful history for a school not yet two years old. The present college year has been one of great encouragement thus far, there being a goodly number of adults and reliable youth in attendance, who give promise of usefulness in the cause of God. Therefore its founders and friends feel that they have good reason for believing that God approves and accepts the efforts made in its establishment.

It may be well to mention some of the features of this young institution which have contributed to its success. As in all our work as a people, so in this, we have sought to have the greatest

THOROUGHNESS OF INSTRUCTION.

This term has been employed to convey various ideas, but it is here applied to that kind of teaching which develops and strengthens the mind, and renders the individual practically useful. The aim has been to develop mental power by awakening thought, as well as to impart useful knowledge. Everything like cramming the mind with unassimilated material, has been carefully avoided. That method which is the most natural, thought-stimulating, informal, and direct, has been uniformly employed.

In the fear of God the instructors have not forgotten that the chief end of all true education is the

FORMATION OF A CORRECT CHARACTER.

Hence the discipline has been vigilant and wholesome. Believing that the Bible is the great source of all true morality and religion, and therefore the most salutary of all forces in

its influence upon human conduct, they have adopted it as one of the leading studies for all students. The arrangements for boarding greatly facilitate careful oversight, and render it comparatively easy. All those influences and safeguards calculated to guide and guard the young, are thrown around every student. In addition to the weekly prayer and missionary meetings, whose influence permeates the whole body of students, there is a Sabbath-school of two hundred and five members. In this the students manifest a commendable zeal and interest.

It has long been held by our brethren and sisters, and very justly too, that physical exercise in the form of useful labor should be combined with intellectual exertion. Therefore on the completion of the new college hall, which was erected chiefly for that purpose, an

INDUSTRIAL DEPARTMENT.

was begun. This can fairly be said to constitute a new feature of our educational institutions. The design includes the complete equipments necessary for learning the principal kinds of manual labor. The primary object, as above intimated, is to afford students an opportunity to alternate physical with mental activity, thereby securing a healthful condition of mind and body. But there is another end equally important, that is, the inculcation of correct views of life and the formation of habits of industry and usefulness. Secondarily, it is desirable that students should become producers, as well as consumers, during the period of their school life. The facilities provided in the new hall are well adapted to secure these important results. It contains, besides healthful and convenient sleeping apartments neatly furnished, the following rooms furnished with all the modern improvements: A large dining-hall, an extensive kitchen with pantries, a good bakery, a sewing-room, a laundry, and a carpenter's shop. There are other rooms, of course, not specially designed for instruction in the arts. In the former, students are regularly employed a certain portion of time each day under the supervision of a director. Adjacent to the building, are ample grounds which will be used by students for gardening and fruit-growing. It is the intention soon to start a small printing-office, to acquaint students with the elements of this art.

An experience of twenty weeks in this department enables those in charge to state that the results thus far are highly satisfactory. The fears of the writer, that attention directed at once to several employments of diverse nature would prove distracting, have been shown to be groundless except in a very few cases. The influence of manual labor upon students' deportment has been very wholesome and in no way has it impeded mental progress, but has rather accelerated it. What effect a greater amount of physical exercise would produce is uncertain. It has greatly reduced the number of cases of discipline, and has not affected students' class-standings. This is but a natural consequence, as there is a very intimate relation existing between the mental and moral and the physical powers. They are mutually dependent upon one another for vigor and efficiency. This, therefore, is no longer an experiment, but a permanent department.

(Concluded next week.)

—If you tell your troubles to God, you put them into the grave; they will never rise again when you have committed them to him. If you roll your burden anywhere else, it will roll back again like the stone of Sisyphus.—*Spurgeon*.

—Censure and criticism never hurt anybody. If false, they can never harm you, unless you are wanting in character; and, if true, they show a man his weak points, and forewarn him against failure and trouble.—*Gladstone*.

The Home.

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

"THERE is beauty all around,
When there's love at home;
There is joy in every sound,
When there's love at home.
Roses blossom 'neath our feet,
All the world's a garden sweet,
Making life a bliss complete,
When there's love at home."

THE EDUCATION OF GIRLS.

A LITTLE paper called *Girl Life*, just started in New York City, contains in its initial number an interesting letter from Miss Louise M. Alcott, in which, after expressing approval of the objects of the paper, she says: "I can only hope that with the new and freer ideas now coming up, some of the good old ways may also be restored. Respect shown to the aged, modesty, simple dress, home-keeping, daughters learning from good mothers the domestic arts, are so much better than the too early frivolity and freedom so many girls enjoy now. The little daughter sent me by my dying sister has given me a renewed interest in the education of girls, and a fresh anxiety concerning the sort of society they are to enter by and by. Health comes first, and early knowledge of truth, obedience, and self-control; then such necessary lessons as all must learn, and later such accomplishments as taste and talent lead her to desire,—a profession or trade to fall back upon in time of need, that she may not be dependent or too proud to work for her bread. Experience is the best teacher; and with good health, good principles, and a good education, any girl can make her own way, and be the braver and better for the exertion and discipline. No late hours, unwholesome pleasures and dress, no mixing of school and flirtation, but simple amusements, daily duties, and a purpose in life to keep them girls at heart even while preparing for the work and happiness of women."—*Sel.*

THE FLY ON THE CATHEDRAL PILLAR.

THERE is a striking passage in which a great philosopher, the famous Bishop Berkeley, describes the thought which occurred to him of the inscrutable schemes of Providence, as he saw, in St. Paul's Cathedral, a fly moving on one of the pillars. "It requires," he says, "some comprehension in the eye of an intelligent spectator to take in at one view the various parts of the building, in order to observe their symmetry and design. But to the fly, whose prospect was confined to a little part of one of the stones of a single pillar, the joint beauty of the whole, or the distinct use of its parts, was inconspicuous. To that limited view the small irregularities on the surface of the hewn stone seemed to be so many deformed rocks and precipices." That fly on the pillar, of which the philosopher spoke, is the likeness of each human being as he creeps along the vast pillars which support the universe. The sorrow which appears to us nothing but a yawning chasm or hideous precipice, may turn out to be but the joining or cement which binds together the fragments of our existence into a solid whole! That dark and crooked path in which we have to grope our way in doubt and fear, may be but the curve which, in the full daylight of a brighter world, will appear to be the necessary finish of some choice ornament, the inevitable span of some majestic arch!—*Dean Stanley*.

—They who scatter with one hand, gather with two, not always in coin, but in *kind*. Nothing multiplies so much as kindness; it brings "muckle meal from a mickle mill."—*J. Jackson Wray*.

Special Attention.

THE SUNSET HEAVENS.

WE have been watching with some interest the various attempts of scientific men and the leading journals of the country to explain the fiery glow which has ushered in the dawns and bowed over the sunsets, the world over, for some weeks past. The fact that scarcely any two agree shows that the phenomenon is an unusual one, and that the ship of earth is driving into unexplored seas and uncharted waters.

When such phenomena appear, the world is first startled as by an unpleasant omen, a portent of danger; and then, as if prompted by a common impulse, men set about the work of trying to explain the appearance, and account for the phenomenon, under the impression, apparently, that if this can be done, the event loses all its significance, and involves no cause of apprehension.

An inquiry into the cause of these things is all well enough, if it is not used for a wrong purpose. The Scriptures have foretold that in the last days strange sights should appear in the heavens. Now what matters it whether these come through what we call the operation of natural laws, or by a manifestation of God's power, independent, as we would view it, of such laws; does not the event answer the same end? and is not the Scripture equally fulfilled? Taking the present as an illustration, what matters it whether, as some argue, the earth has suddenly plunged into a cloud of meteoric dust which it has never before encountered; or whether, as others assert, we have run so near one of those strange visitants, the comets, as to become enveloped in its tail; or whether, as still others explain, such vast clouds of volcanic scoriae have been blown from our own earth as to fill the upper stratum of the entire atmospheric heavens? the appearance still remains, new and novel, and explainable, if explainable at all, only on grounds which have not hitherto existed.

The N. Y. *Independent* of Jan. 3, 1884, contains an editorial on this subject, under the heading, "The Twilight Conflagrations," which is well worth the perusal of every one. We therefore give it entire, simply prefacing it with the remark that if its explanation is correct, which may be the case, the blowing up of an island which was 4,000 feet in height and seven miles in diameter, with such force that it has diffused itself in floating gases and impalpable dust through the upper atmosphere of the entire earth, is itself a wonder overtopping any the world has seen in its six thousand years of human occupancy.

It says:—

"Now that we have reports of fiery dawns and blazing sunsets from every quarter of the globe,—from Asia, Africa, and South America, as well as from Europe and the United States,—there can no longer be any doubt that we have to do with something very different from ordinary meteorological phenomena. The cause cannot be local, but must be, if not strictly cosmical, at least of such a nature as to affect the upper atmosphere of the entire earth. Our readers will be interested in the following explanation, which is not simply our own, but is indorsed by the high authority of Prof. C. A. Young.

"The probability is very great that these phenomena are due to the gases and impalpable dust ejected by the tremendous eruption of Krakatoa in the Straits of Sunda, supplemented, perhaps, by other more recent eruptions in the Aleutian Isles. Krakatoa has been active all summer; but on Aug. 26 and 27 the catastrophe came. An island, about 4,000 feet in height and some seven miles in diameter, was literally blown into the air. The noise was heard nearly 2,000 miles away, and the sea, for hundreds of miles, was covered with scoriae and ashes (we speak without exaggeration), while the great sea waves that followed devastated the coasts of Java and Sumatra, and were felt over

nearly all the earth. Soon after the earthquake wave reached the Seychelles, the Islands of the Indian Ocean and off the east coast of Africa were visited (first on Aug. 28) by a dry haze which gave them a green sun by day and the same twilight phenomena which have since then excited our wonder.

"On Sept. 1st, on the "Gold Coast" of Western Africa, the same pale green sun was observed, so shorn of brightness as to be mistaken for the moon. On Sept. 2 and 3 identical appearances were seen in Northern Brazil and in the Southern West Indies. In less than ten days the Pacific Islands were visited, and the circle of the earth had been accomplished.

"The effects seemed to have spread north and south of the equatorial belt much more slowly. In September, India and Ceylon had the green sun and the subsequent twilight conflagrations to perfection; but it was not until October and November that the temperate zones were reached, as the great cloud of volcanic smoke slowly extended and diffused itself. In Germany, France, and England, the phenomena were substantially the same as with us. In several instances the fire departments of European cities were called out to extinguish the burning skies, just as was the case here in Poughkeepsie and Portland. Every one is familiar with the appearance presented by the twilight skies; but many probably did not notice the daylight phenomena, which, though less striking, were not less singular to a close observer. The sky in general, at a distance from the sun, was rather unusually and darkly blue; but around the sun there was a whitish, curdled haze, which was dazzlingly bright near the sun, but faded out at a distance of some 30° or 35°. In some respects this haze was much like the ordinary veil of incipient cloud which precedes a November storm; but if it had been of this nature, the whole sky would have been whitened. The spectroscope showed that it did not consist of water, like an ordinary cloud; in fact, the spectrum indicated abnormal dryness. The absence of the 22° ice halo showed that the haze was no snow cloud. These circumstances and the great elevation of the cloud indicated by the duration of the evening glow, together with the wide extent of the exhibition through the country, led the writer, as early as Nov. 28, to the conclusion stated above,—a conclusion strengthened by every new fact which has so far appeared. It has been reached also independently by many others, and, in fact, by the great majority of those who have considered the matter at all.

"Two other theories have been proposed, and should be mentioned. The first is, that the sun itself has become enveloped in a great cloud of nebulous or cometic matter. As to this, which has not been much pressed, it is enough to say that, if it were true, then the effects observed at different places on the earth ought to have been substantially identical and simultaneous. When India was enjoying its green sun, we, also, ought to have seen the same thing. Moreover, if there were such a cloud around the sun, it would need to have a diameter of more than 140 millions of miles to produce the observed effects.

"The other theory, which is much more plausible, and is strongly urged by several astronomers of high authority, is that this cloud-like haze is of meteoric origin, composed of meteoric matter encountered by the earth in its movement through space. But, to a certain extent, the same remark applies as before; unless the meteoric cloud were unusually small, a whole hemisphere of the earth would be affected at once. Besides, it would be very strange if such an encounter did not produce a conspicuous shower of shooting stars, such as has not been seen for years. It may be added that when, in 1833 and 1866-67, the earth actually did encounter a cloud of meteors, no similar effects followed in our atmosphere.

"So far as known to the writer, the only objection to the theory of the volcanic origin of the phenomena lies in the great velocity with which the cloud must have first encircled the equator; but high up above all friction and resistance, the necessary velocity of 100 or 120 miles an hour is nothing very improbable for the upper trade wind.

"It is just possible that the examination of rain or freshly fallen snow may enable us to collect and test some of the atmospheric dust, and so determine its pedigree, and whether it is of terrestrial or meteoric origin.

"The question has been raised whether any disastrous consequences are to be feared from the contamination of our upper air. It is impossible to answer with absolute certainty at present; but the probability of any serious, or even perceptible, effects is very slight. At the altitude at which these clouds have floated, not less than forty miles, according to Helmholtz, the tenuity of the air is something quite inconceivable, and the absolute quantity of matter concerned must be an almost infinitesimal percentage of the whole atmosphere, hardly to be compared in its power for mischief with the deleterious influence of the smoke of a great city upon its citizens.

"It is proper to add that, for many of the facts stated above, we are indebted to a very interesting article in the London *Times* for December 8, by Mr. Lockyer, who adopts the same theory."

The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH IN JANUARY.

(See *Instructor* of Jan. 16, 1884.)

STORY OF THE LESSON.

(Review.)

THE book called the Acts of the Apostles was written by Luke, the author of the gospel bearing that name. Both books are addressed to the same person, Theophilus. The opening sentence of the Acts refers to a "former treatise" which related the history of the doings and teachings of Jesus "until the day in which he was taken up." It is precisely at this point that the Gospel of Luke closes; and there can be no doubt that the writer of that Gospel penned the Acts as a supplement to his former treatise that he might record the events of the thirty memorable years immediately succeeding the ascension of our Lord. Dr. Hales says: "The Acts of the Apostles form a truly valuable supplement to the Gospels. The book was written by the Evangelist Luke in continuation of his Gospel, about the same year, A. D. 66, to the same Theophilus, probably president of Achaia, and at Corinth, the capital city of that province, and the residence of his predecessor Gallio. Acts 18:12. The early fathers, Clemens Romanus, Polycarp, Irenaeus, Origen, Eusebius, etc., all agree in ascribing this work to him. Its authenticity, therefore, is unquestionable, both from the external and internal evidence. Acts 1:1."—*Hale's Chronology*, Vol. 3, p. 219. Authorities vary two or three years with reference to the time of writing. In the first part of the Acts, Peter, John, and Stephen are the principal actors; but after the conversion of Saul, the history deals almost entirely with events connected with his missionary journeys.

Only a few of the most important events in the life of Christ are recorded by the Evangelists; and John in hyperbolic language supposes that "even the world itself" would scarcely contain a complete record of all the things which he did. Jesus remained with his disciples upon earth forty days after his resurrection, instructing them. He told them not to depart from Jerusalem until, according to the "promise of the Father," they should receive the baptism of the Holy Ghost. The prophets of old had spoken of a time when the Spirit should be poured out upon all flesh; and Jesus himself had assured them that the Father would send them another Comforter, who should abide with them, and bring to their remembrance all that he had said to them. But the disciples, ever loath to believe that he was going away, asked him, when together they stood upon the Mount of Olives just before he was taken up into heaven, if at that time he would restore the kingdom to Israel. Jesus replied that it was not for them to know the times or the seasons, but that after the Holy Ghost should come upon them, they would receive power, and should be witnesses unto him, not only in the regions round about Judea, but also "unto the uttermost part of the earth." Thus saying, a wondrous change came over his face; and, rising slowly from the earth, a cloud received him from their sight. Spell-bound, the disciples stood gazing into the heavens; when two men in gleaming robes of white stood by, and addressing them,

said: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

Returning "to Jerusalem with great joy," the disciples continued for ten days "praising and blessing God in the temple," or engaged in prayer and supplication in their own upper room, all anxiously waiting for the outpouring of the Holy Spirit. While engaged in this delightful occupation, lots were cast to see who should fill the vacant apostleship of the traitor Judas; and the lot falling upon Matthias, he was numbered with the eleven. And now, the day of Pentecost having fully come, and they being with one accord in one place, a mighty, rushing sound from heaven filled the house where they were sitting, and cloven tongues of fire sat on them each. And devout men out of every nation dwelling at Jerusalem, when they came together, and heard every one his own tongue spoken as the Spirit gave to the disciples utterance, were amazed, and marveled, "saying one to another, What meaneth this?" Peter, answering, called attention to the prophecy of Joel above referred to, and declared that before them they saw its fulfillment. This fulfillment, begun at the commencement of the gospel dispensation (*i. e.*, "the last days"); will be carried forward to a more glorious high at its close, when the "latter rain" shall be poured out. Already preliminary drops indicate what the "times of refreshing" will be.

After quoting this prophecy from Joel, Peter immediately began to preach Jesus, and boldly accused the Jews of crucifying the Son of God. He explained the words of the psalmist, "His soul was not left in hell, neither his flesh did see corruption," as referring to Jesus, "whom," he says, "God hath raised up, whereof we are all witnesses," and concluded by assuring them that Jesus, whom they had crucified, God had made both Lord and Christ. When they heard Peter's words, many were "pricked in their heart," and said, "What shall we do?" Peter, replying, urged them to repent and be baptized, and about three thousand heeded this exhortation. They gave evidence of genuine conversion by continuing "steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers," and manifested their love for one another by selling their possessions and giving to every man as he had need.

C. C. L.

IMPORTANCE OF THE SABBATH-SCHOOL.

BY ELDER S. J. HERSUM.

IF there was ever a time when old and young should be thoroughly acquainted with the teaching of the Bible, it is now; and the importance of this will be more manifest as we draw nearer the end. When we read such passages from the Bible as the following, it is evident that unless we have something more than a superficial knowledge of the Bible, we shall be swept away by Satan's devices:—

"Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. "Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10. "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect." Matt. 24:24.

We cannot sense these things too keenly nor fortify ourselves too strongly to stand amid the perils of these last days. Christ met the temptations of Satan by a "thus saith the Lord" (Matt. 4:4, 7, 10); and if we stand against the wiles of Satan, we must have on the whole armor. Eph. 6:11-17. There is no better way to gain a correct knowledge of the Bible than by learning thoroughly the lessons that are prepared for our Sabbath-schools. Brethren, we do not want to feel satisfied with reading the answers to the questions at the Sabbath-school, but should commit the answers to memory.

—True religion gives a happy, cheerful turn to the mind, admits of all true pleasures, and even procures them for us.—Addison.

Our Tract Societies.

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

NOTES FROM B. C. V. M. SOCIETY.

A LETTER from a lady in Florida says, "The truth is so precious," and tells how anxious she is to impart it to others. Another from a gentleman in Indian Territory, expresses thanks for the *Signs and Good Health*, and says he enjoys distributing as well as reading them, and that if he were able he would send the papers to each of thirty missionaries in the territory. A letter was read from a gentleman in the National Home, Milwaukee, Wis. He speaks of both the *Signs and Good Health*, and tells how the inmates of the Home assemble to hear them read. The writers of all the letters were more or less interested in the reading sent to them.

At this point in the meeting, Eld. Butler favored the Society with remarks. He spoke of the recent meeting in Bushnell, Mich., as a very profitable one; of an advance step in the Missouri Conference,—that of establishing a mission in the city of St. Louis;—and of the late meetings in New York; one of the special features of them all being the readiness with which means was raised in amounts which would have seemed impossible a few months ago. He also urged the importance of earnest labor in the excellent missionary field at Battle Creek.

Quite a number then spoke, some saying they had begun what is termed "home missionary work," and were determined to engage more heartily in that work.

M. A. E.

Battle Creek, Dec. 26.

THE SPIRIT OF LABOR.

How often we hear the expression from S. D. Adventists, "I love this precious truth." Truly it is a glorious truth, and those to whom God has intrusted it are a favored people; he who can rightly appreciate it, is a happy individual. But how can we demonstrate that we do sense its sacredness, and comprehend its importance? Is the above testimony sufficient evidence? If we love his truth, shall we not love supremely the God who sent it, and the Saviour who brought it? and then will this not subject us to the test to which Christ submitted Peter when he said, "Simon, son of Jonas, lovest thou me?" then, "Feed my lambs," "Feed my sheep"? Will not a genuine love for the truth of God cause all who have it to reach out after those who sit in darkness and "in the region and shadow of death"? So many have wandered away from home, and are perishing with hunger, while in their Father's house is "bread enough and to spare;"—will a love that has no burden for these be strong enough to stand by us through the perils and tests of these last days? Will a faith and a hope that does not extend beyond our own salvation be broad and comprehensive enough to take us into the kingdom? "We know that we have passed from death unto life, because we love the brethren;" "and we ought to lay down our lives for the brethren." Christ did not shrink from this. His burden for souls was such that he could not be satisfied to remain in his heavenly home while man had no way of escape from the consequences of sin. Is the servant greater than his Lord? Paul felt this burden when he said, "And I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved;" and "We which live are always delivered unto death for Jesus' sake."

Many feel that they would work for the Lord if their circumstances favored it,—if they could without periling their own interests or making too great sacrifices. But what is temporary inconvenience, what is the discomfort of a life-time, what is this life, which "is even a vapor, that appeareth for a little time, and then vanisheth away," compared with eternal life to the precious souls for whom Christ died?

What were sufferings and adversity to Paul? He says, "None of these things move me." What were bonds and imprisonments? "I am ready not to be bound only, but also to die." He gladly endured all this if by any means he "might save some."

The love of Christ constrained him; not love for Christ only, but some of the love that inspired Christ to leave God and heaven and angels, to meet human nature in its lowest type with the humble inquiry, "Wilt thou be made whole?" Oh this marvelous love! It sustained our Saviour through the agony of Gethsemane, the cruelty of the judgment hall, the torture of Calvary. It incited the prayer, "Father forgive them, for they know not what they do." It enabled Moses to say, "If thou wilt forgive their sin;—and if not, blot me, I pray thee, out of thy book which thou hast written." It was some of this spirit that led Andrew to find his brother Simon Peter; that caused Philip to seek for Nathanael; that induced the woman of Samaria to leave her water-pot and go into the city to carry the glad tidings to her countrymen. This love constrained Jeremiah to abandon all that was dear to him in this world, and link his destiny with the Jews, for forty-two years reproving, rebuking, exhorting, warning, and entreating, being destitute, afflicted, tormented.

This spirit does not seek excuses to evade these sacrifices and efforts. It overcomes circumstances, contends against obstacles, breaks down barriers; does not make this service an expedient by which a comfortable situation can be secured and a good reputation gained; does not choose the easiest place, nor the "highest room," but sees the great fields white to the harvest, and the few laborers, and says, "Here am I, send me;" does not merely endure, but rejoices in being counted worthy to suffer with Christ. Love for souls has always been the direct outgrowth of the converting power of God in the heart; and the measure of our love for God and his truth can be gauged by the fervency of our love, and the earnestness of our efforts to save the perishing.

Is it because the necessity for such effort no longer exists that this spirit of labor has gradually almost died out of the church and out of the hearts of Christ's professed followers? Are souls less precious than when Paul persuaded men? Have the "glad tidings of great joy" lost any of their value? Has eternal life been eclipsed by something more important? Are men easier reached and molded by the gospel? Has the enemy ceased to "sow tares" and to "deceive the nations?" Did Christ commit this work to prophets, apostles, martyrs, reformers, to be laid down when their labors ended? Does Christ himself have less love for souls since he has gone to prepare a place for his people, than when here upon earth he said to the leper, "Be thou clean!" to the woman taken in adultery, "Neither do I condemn thee; go, and sin no more!" to the impotent man, "Take up thy bed and walk?"

I appeal to you, brethren and sisters who believe and "love this precious truth," where is the badge of our discipleship if we are occupied with the things that perish with the using to the exclusion of the claims of our fellow-men? Is it a time to lay down our watch and relax our efforts to save souls when, as the climax of the "everlasting gospel," there is now to be proclaimed to a wicked world and a sleeping church "the hour of His judgment is come," "Babylon is fallen," and the third angel's message? when, in connection with persuading men to escape the terrible sentence, "Depart from me, ye cursed," it is to be announced to this generation that the unmixed wine of the wrath of God will be poured upon those who have the mark of the beast?

Can we want more solemn warnings, more fearful threatenings, and more glorious promises than these to incite us to faithfulness in word and deed? God forbid that, instead of rejoicing through all eternity with those who are saved through our instrumentality, the blood of souls should be found on our garments. God grant that we may realize that the harvest is passing and the summer ending.

HELEN L. MORSE.

Battle Creek, Jan. 2.

—Sorrow for sin is the golden key that opens the palace of eternity.—Milton.

—Leave God to order all thy ways,
And trust in him whate'er betide;
Thou'lt find him in the evil day
An all-sufficient Strength and Guide.

—A single grateful thought toward Heaven is the most effective prayer.—Lessing.

The Review and Herald.

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

BTATTLE CREEK, MICH., JAN. 15, 1884.

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

THE OUTLOOK.

ALL that 1883 can do to mold events and shape the future, has been done. Some of its history has been very significant, as showing the tendency of passing events, and furnishing ground for probable conjectures concerning the future. Turmoil and unrest seem to have been characteristics of almost every community in every land. Political agitations, ever holding over the nations the threat of wild and uncontrollable revolution, have kept them in the condition described in Luke 21:25. Nihilism in Russia, Communism in Germany, Monarchists in France, Fenians in England, Land-leaguers in Ireland, labor strikes in America, revolution in Egypt, want and suffering among the millions of India and the far East, political and corporate corruption, especially in this country, the undisguisable fact that an irrepressible conflict between labor and capital is daily drifting along to a great and not far distant crisis, have caused men to contemplate the future with no pleasant forebodings.

The Czar of Russia has been peaceably crowned; but careful observers tell us not to regard that as proof that Nihilism is dead; it is only held in temporary abeyance in the hope of reform. In Germany a significant reaction has taken place. The State has so far surrendered to Roman Catholicism, on the points of difference between them, that the pope has made it the theme of congratulation to the clerical party in Germany. Church machinery goes back into the almost absolute control of the Catholic hierarchy. Bishops may appoint priests without the concurrence of the State, though the State supports them; and the priests may administer the sacraments, even against the protest of the civil authorities.

France has suffered the loss by death of her ablest republican leader; she has, as all concede, taken an unwise course toward the internal factions of the empire, and in reference to her foreign relations. She has opened war on Madagascar, with force enough to excite the anger of the inhabitants, but not enough to subdue them; while in Anam, under pretext of ancient treaty rights, she has involved herself with China in a way to seriously threaten war, involving grave complications with England and the United States. The outlook in France for the stability of the government and the prosperity of the nation, is set down as far less favorable than it was a year ago.

In England the English Trades-Unions have more than doubled their membership and receipts during the last sixteen years, and during the last six years they have expended ten millions of dollars in their work, only one per cent of which was in aid of strikes and strikers. Their organization extends into all countries, and they are a power in the land.

The Mormon cancer in our own country, is assuming proportions which the people cannot overlook. Its power is absolute in Utah, and controlling in adjacent territories. The moral sense of the better part of the nation is outraged by the huge disgrace. But what can be done about it? A sad comment on the state of society was furnished in the fact that when Geo. Q. Cannon, one of the Mormon magnates, was in Congress, and severe measures were likely to be adopted against Mormon polygamy, he quietly gathered up a little of the private history of some chiefly concerned, and confronted them with the threat of exposure if

they pressed the measures against the Mormons. Unfortunately, that bubble of legislation could not stand such potent pricking, and suddenly collapsed. While marriage laws are treated with such appalling laxity, and such a fearful array of divorce suits disgrace our records, not much can be done with Mormonism. It will probably remain, as it is, a sign of the last days, furnishing ground for the fulfillment of Christ's words declaring what should take place just before his coming: "Wherefore if they shall say unto you, Behold, he is in the desert, go not forth."

The year is set down as one which has been marked by great activity in religious thought. True; but to what end has this thought been directed? Has it been to the inculcation of greater faith in the truths of revelation and God's word? Sadly the reverse of this. Leaders in the theological world have seemed to vie with one another in their haste to avow tenets of the most barefaced infidelity under the seductive terms of "advanced thought," the "higher criticism," and the "claims of science." In the midst of all this, such words as were given in the REVIEW last week from Dr. Spear are most refreshing. With spiritualism arraying itself in Christian garb, and pulpits professedly Christian breaking down all confidence in God's word, is not the world fast coming to that condition indicated by the words of Christ when he said, "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"

Another movement, not as yet particularly attracting the attention of the public at large, but significant to us as students of prophecy, has made marked progress the past year, and enters upon the present with broader plans, increased facilities, and new vigor. We refer to the National Reform Association, which has been organized to carry out a work the success of which will be the inevitable fulfillment of the latter portion of Revelation 13, which is the closing religious crisis of probation.

Our own work has been marked by the strongest evidences of progress which any one year has ever before furnished. Our literature has been more widely scattered; much more has been done to make this truth and this people known to the world; new enterprises have been successfully opened; our organization is more extensive and complete; the working forces are better disciplined; and, what is more hopeful than all else in the outlook, a spirit of consecration and sacrifice is evidently entering the hearts of the people. Evidences are daily accumulating which give to the truth we have to present more nearly the form of a demonstration, than merely a subject of faith; and the time is evidently at hand when a few sermons in a place will accomplish more than weeks of meetings now; when our preachers can go rapidly from town to town and city to city, with a message so evident and demonstrable, that they can say to the people with authority, Believe and be saved, or doubt and perish!

The coming year is to witness another great presidential struggle in this country. What providential moving of a switch may run great religious questions into politics, we know not. We know the tendency is in that direction; and Christian people are more and more openly demanding that politicians shall pay respect to their wishes. Religion and politics will ultimately come together, if not this year, then in the near future.

The 22d of next October will mark the termination of forty years from the beginning of the great antitypical work of atonement, the cleansing of the heavenly sanctuary. Without attaching any definite importance to this period, it will not perhaps be too much to say that it may mark a significant epoch in our experience as a people. In the history of ancient Israel it was followed by a short period of conflict and triumph, resulting in their permanent location in the promised land.

So, looking abroad at the world's movements and

prospects everywhere, to-day, we may say of them that they are—

"All with voices loud proclaiming
That the kingdom now is near."

The present is crowded with great issues. He who is not moved by what is transpiring must be locked in the arms of a dangerous, if not a fatal, drowsiness. The word of the Apostle is, "Let us not sleep as do others." But rather let us stand as the loyal subjects of the heavenly King, who is soon to enter on his glorious dominion; as the expectant heirs of an immortal inheritance soon to be given to every overcomer, keeping tireless watch for every indication of the Master's will, and on tiptoe for every duty he may require at our hand.

THE EVIL OF ERROR.

AN instance showing how deplorably Christianity is fettering its own limbs by clinging to an egregious error, is furnished in the case of Mr. Walter Denning of Japan, as reported in the N. Y. Herald.

This gentleman has been for many years the efficient agent in that country of the English Church Missionary Society. But he finds that one of the greatest obstacles to the spread of Christianity in foreign lands is the hideous doctrine of eternal conscious misery, which Protestantism has deduced from the heathen doctrine of the immortality of the soul. On a further examination of this question, he has come to receive the scriptural view of immortality only in Christ, and the final extinction of the incorrigibly wicked. With this truth he finds he can much more readily gain access to the best minds among the Buddhists of Japan, and his progress in spreading the light of Christianity among the people is greatly facilitated.

Under these circumstances, what does the Missionary Society do? Does it bid him go on with his better views, and rejoice in his increased success? No; but it summons him home, tries him, finds him guilty of heresy, and refuses to send him back to Japan, where his family are awaiting him, and many friends are anxiously desiring his return.

Some of the friends of the missionary, very properly exasperated at such a course on the part of the home Society, are emphasizing the fact that there are scores of thousands of Christians in both Great Britain and America, who hold with Mr. Denning the view of conditional immortality; and they are trying to raise funds to return him to his field of labor. A committee formed in the University of Cambridge has sent forth an appeal to this effect. Most fervently do we hope they may succeed, and that God may smite from the Christian eyes of that Society the scales which on this dogma are holding them in worse than heathen blindness.

A SEVENTH-DAY BAPTIST VIEW.

The *Sabbath Recorder* of Jan. 3, 1884, publishes a sermon from Eld. N. Wardner delivered before the S. D. B. General Conference in September, 1883, in which we find these words:—

"A brother lately said in my pulpit that the time was coming when there would be but two parties among professed Christians; viz., Roman Catholics and Seventh-day Baptists, since the Christian world is rapidly hastening to the issue of church authority or of Bible authority; and the rising agitation on the Sabbath question, and the general effort that is being made to enforce the observance of Sunday by law, and to get it incorporated into the Constitution of the United States, will necessarily lead to a thorough discussion of the question which is the Sabbath day."

We are glad to see the view expressed from such a source that a crisis is approaching on the Sabbath question, and that it is coming through the present movement to enthrone the Sunday in the highest law of the land. In the main, we can agree with the conclusion drawn; that is, that there will in the end be but two classes, and one of these will

be Sabbath-keepers—not simply Seventh-day Baptists, but we think more than that.

The climax of the Sunday movement will be reached through the performance of great wonders by a miracle-working power, which is Spiritualism. This is proved by the prophecies of Rev. 13:11-17; 19:20; and 16:13, 14. And this miracle-working power is the same as that spoken of by Christ in Matt. 24:24, and which he says will, if possible, deceive even the very elect. The elect alone are not deceived by it, because they have the truth which shields them against it. Hence we are led to differ with our brother in his conclusion so far as to say that the two classes at last will be Sabbath-keepers and Spiritualists.

But those who are keeping the Sabbath and standing in the light through the last closing drama of this world's history, will certainly be looking for the return of their Lord from heaven; and that will make them Adventists!

INSPIRATION.

DIFFERENCES IN DEGREES AND MANNER OF BESTOWMENT.

God has not always inspired men in the same manner or degree, but has varied his methods according to his own choice. It is right that he should exercise his own pleasure in giving light to mankind, and oftentimes his reasons for so doing are apparent. But when they are not, we should never question his wisdom. The Creator of the heavens and the earth will do right.

Man's circumstances and requirements vary in different periods of time. At the beginning of important dispensations, when new systems are to be inaugurated and old established habits and customs are to be set aside, special light is required in order to accomplish such results. At other times, when smaller consequences are at stake, less is required.

At the beginning of the Mosaic and Christian dispensations, it was necessary that great light should be given. Hence God gave special light to Moses and Christ and to those connected with them. We believe these two persons were inspired in a higher sense than the ordinary prophet. The law of Moses and the discourses of Christ stand higher in our estimation than the book of Ruth, the Proverbs, or the Song of Solomon. We would not be understood, however, to speak of the latter with anything but respect. But there are varying degrees of respect. We give the former a preference because the subject matter they present is more important, the light revealed is clearer, and their words more impressive and profound. God's ways and plans are more fully made known to us in the former than in the latter. In saying this we do not question a single statement of Scripture when properly authenticated as a part of Holy Writ. We accept them all. We love light. The soft light of the moon is grateful to us, though we rejoice more in the fuller effulgence of the sun. They vary in degree, though the nature of the light of both is the same.

God has given light to man in various ways:—

1. By speaking with his own voice his holy law in the audience of the people; by announcing his Son and commanding the people to hear him; and by writing with his own finger the words of his law upon the tables of stone.

2. By taking Moses and Christ into his especial presence, and fully instructing them relative to the great work to be done in the dispensations he was then inaugurating.

3. By revealing to men in visions and dreams things which they could not have otherwise known, these men afterward writing or speaking the substance of what was thus given them, for the instruction of others. This method of inspiration, however, was not as full and perfect as the preceding.

4. By the influence of his Spirit, the Lord illuminated the memory of those who had been acquainted with important events, so that they could correctly place them on record. The Spirit brought all things "to their remembrance."

5. It is probable that the Spirit of God rested upon Solomon and others, and especially illuminated their natural faculties, bringing to their minds good thoughts which are left on record for our benefit, in such books as the Proverbs, Job, etc. These books seem to have been given in a different manner from most of the other books of the Bible.

We propose to prove many of these points by plain declarations of Scripture. If these positions are correct, it will be evident that there are varying degrees of inspiration; that is, that the Lord gave to some of the writers of Scripture far greater, and more direct, and therefore clearer, light than to others.

In reference to the first point we need to say but little. God did confer a special honor upon the law of ten commandments by his manner of giving them. The only reason we can assign for this is their importance. He spoke them and wrote them himself. "These words the Lord spake unto all your assembly in the mount out of the midst of the fire of the cloud, and of the thick darkness, with a great voice; and he added no more. And he wrote them in two tables of stone, and delivered them unto me." Deut. 5:22; Ex. 24:12; 31:18.

Another event of equal importance God witnessed to with words by his own voice. When his beloved Son left heaven and was manifested among sinful men, he testified to this momentous fact. "This is my beloved Son, in whom I am well pleased." Matt. 3:17. "This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:5. The voice which spoke these words was no angel's voice, but that of the Heavenly Father himself. The presence of his Son among men was the greatest event this world ever saw. The revelation of his law and of his Son was worthy of such honor as the public testimony of Deity itself.

We next notice the degree and mode of inspiration manifest in the writings and words of Moses and Christ. "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders, which the Lord sent him to do in the land of Egypt to Pharaoh and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses showed in the sight of all Israel." Deut. 34:10-12. It will be noticed that a special pre-eminence is here ascribed to Moses above all the prophets which followed him in that dispensation. It is generally admitted that these closing words of the Pentateuch were written by Ezra, an inspired man who brought together into one volume the inspired books of the Jewish nation after the captivity. Moses' superiority is thus recognized by inspiration itself. It was seen in the following particulars: "The Lord knew him face to face," while it was not so with the ordinary prophet to whom the Lord revealed himself in visions or dreams; "the signs and wonders" wrought through him were greater than those seen in connection with other prophets; and "the great terror" shown by the hand of Moses was also greater. The first of these particulars relates to his inspiration. "And the Lord spake unto Moses face to face, as a man speaketh unto his friend." Ex. 33:11. This method of communicating heavenly light was superior to that of visions and dreams. It was more direct and complete. Hence the expression so often noticed in the writings of Moses, "The Lord spake unto Moses, saying." He talked with him face to face. Moses took words from his mouth and wrote them in the book of his law. In this manner was the whole framework of the typical, civil, and sacri-

ficial system brought into being. Infinite wisdom directed it. The work of Christ was the substance. This was the shadow of it. Moses was in the mount in the presence of Deity forty days on each of two separate occasions. Ex. 24:18; 34:28. When he came down from the mount the last time, his face so reflected the glory of God that the people could not look upon him. It shone as the face of an angel. Here we see he had ample time to write from the mouth of God the words of the law and the history of the past.

Another scripture on this point will suffice. On the occasion when Aaron and Miriam complained of Moses, God manifested himself in the pillar of cloud and spoke as follows: "Hear now my words: If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all my house. With him will I speak mouth to mouth, even apparently and not in dark speeches; and the similitude of the Lord shall he behold; wherefore then were ye not afraid to speak against my servant Moses?" Num. 12:6-8.

The brother and sister of Moses, being prophets themselves, felt their position was equal to that of the latter. The Lord undeceives them. The "similitude of the Lord" which Moses beheld, was the likeness of the Lord,—his personal appearance. This he contrasts with the more ordinary method of revelation by visions and dreams, and plainly gives it the precedence. His relations to Moses were closer, and the light given greater. His inspiration was higher in degree, and so he could more fully reveal the mind of the Lord. This text is decisive proof on this point.

Christ was to be in this respect like unto Moses. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him." Deut. 18:15, 18. Christ fulfilled these predictions: "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you." Acts 3:22.

Ezra, who was one of the last inspired writers of the old dispensation, in closing the Pentateuch, declares that no prophet like Moses had ever appeared since his death. Peter declares that Jesus fulfilled this prophecy of Moses in the beginning of the new dispensation. Moses had been with the Lord eighty days, but Christ was with him from the days of eternity. He spoke the words his Father bade him speak. John 8:28. The officers answered truly when they said, "Never man spake like this man." Chap. 7:46. The Lord used Moses to found a new dispensation. Jesus did the same. God's method of speaking to both was the same. It was not through visions and dreams, like the ordinary prophet, but by speaking to them directly, as persons speak to each other.

We do not mean that Moses and Christ stood on the same level. No; the latter was infinitely higher. It is very probable that Christ was the one who revealed to Moses much of that light which he received. Christ was with the church in the wilderness. Acts 7:38. "That Rock which went with them was Christ." 1 Cor. 10:4, margin. Christ has ever been the great source of spiritual light in all ages. But the *manner* of their revelation, as prophets, was the same in many important particulars. It was the highest form of human inspiration.

In our next we will notice the ordinary method by visions and dreams. G. I. B.

—The soul is strong that trusts in God.

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G. I. B.

THE REVIEW FOR MISSIONARY WORK.

THERE is a field where the REVIEW can be legitimately used for missionary work, especially since the new departure proposed by its managers, when doctrinal subjects will be more general in its contents. The *Signs of the Times* is our special pioneer missionary paper. Its name and make-up give it a certain degree of preference in special pioneer work, where people have no knowledge of us and are prejudiced against the Advent name.

But the REVIEW AND HERALD, containing excellent doctrinal articles, may be largely used to advantage where people have become acquainted with us and our work, and wish to investigate further. When "Thoughts on Daniel and the Revelation" has been read or purchased, where our tracts, books, and other literature have been circulated already, or where we know parties are acquainted with us in a measure, there can be no objection to sending the REVIEW.

We would not counsel our missionary workers to canvass for short-term subscriptions, as has been done so successfully with the *Signs*. We think this pioneer field fairly belongs to the *Signs of the Times*. We greatly desire that that paper may largely increase its list the present year, and we expect its enterprising managers will succeed in doing it. We bid them a hearty Godspeed, and would encourage our people to labor earnestly in that work.

But we feel that our people are in duty bound to work for the REVIEW, and give it a fair chance in every field which legitimately belongs to it. Wherever people have embraced the Sabbath, their subscription for the REVIEW should be secured at once. There are large numbers of such who have never taken it. It is wrong, *wholly wrong*, that our oldest, largest, and most important paper should remain with a subscription list of between six and seven thousand year after year, while the numbers of our people are increasing by thousands. Our people should help increase our list, and we believe they will. We are trying to show a liberal spirit, to encourage them to work. Look at our list of prizes. Then go to work for it earnestly. Ministers and people, help us to circulate *your own paper*, that it may do much good in 1884. Procure circulars, and use them to help forward this good work.

G. I. B.

JOTTINGS BY THE WAY.—NO. 3.

THURSDAY, DEC. 20.—Reached Ogden about 9 A. M. to-day. This is the terminus of the Union Pacific road. Ogden is an enterprising city of good size, and lies nestled among the mountains about forty miles north of Salt Lake City. As we could not continue our westward way till night, by the kindness of the railroad company we were all granted a free excursion, without change of cars, to Salt Lake City, the center of Mormondom. The day was delightful, and the ride down the beautiful valley soul-inspiring, with mountains on either side, and Salt Lake peacefully reposing on the right. After several small stations were passed, Salt Lake City was announced. Our cars were soon emptied of their living freight and locked up. Ten horses with vehicles were in readiness to convey us to the places of interest in the city, leaving us at the Mormon Temple square. This enclosure contains the Assembly building, for winter meetings; the Tabernacle, for summer meetings; and the new temple in process of erection. Quite a communicative Mormon showed us about the place. The Assembly building is a fine stone structure, but we were not admitted. We were shown through the Tabernacle, an oblong building with egg-shaped roof 150x250 feet. The immense organ was undergoing repairs. Our company sat in the back end of the gallery, and could distinctly hear the falling of a pin, and a whisper by our guide on the rostrum in the other end. About eighty men were at work on the new temple, but in more favorable seasons of the year the number is increased to one hundred and twenty. It will take from four to seven years yet to complete the building, which has already cost about two millions of money. It is being built wholly of a fine gray stone, quarried from the mountains near by, and the walls are about nine and a half feet thick. We could but think that perhaps no greater monument of the folly and presumption

of man could be found anywhere, than stood before us on this inclosure.

We had no time nor opportunity to become personally acquainted with the true inwardness of Mormon life, which would have been a satisfaction. We took our seat beside our driver, a lad of about thirteen years, and made him the butt of many questions, some of which he could not answer. He told us, however, that his father was a Mormon, and had two wives living in separate houses. When asked how many brothers and sisters he had, he began to reckon, but finally left the matter in uncertainty. Of course it was not because the number was so great, but rather a lack of mathematical knowledge. So we charitably understood it.

The hot springs are about one mile north of the city, very near the railroad track. Here an egg may be thoroughly cooked in five minutes in nature's own seething caldrons.

At three o'clock P. M., we left Salt Lake City for Ogden. We had not gone far, however, till we discovered that two of our party (ladies), were left behind. Had they gone over to the Mormons? While discussing what to do, our train brought up at a station eight miles from the city, and was held by a telegram announcing the speedy arrival of the remainder of our company. An engine soon delivered them to us, and, rejoicing that the lost were found, we pursued our journey.

We changed cars at Ogden, taking skeleton sleepers for San Francisco, at about 7 o'clock in the evening.

FRIDAY, DEC. 21.—We passed over an elevated plateau very fair to look upon. About noon Bro. Corliss conducted a Bible-reading while the train was in motion. For this purpose all gathered in one car, and some not of our company became interested listeners. The subject was "Thanksgiving to God," and I feel sure that many were grateful to God for all blessings of the past, and especially for the Lord's preserving care during our journey thus far. About the beginning of the Sabbath we reached Wells, a station in Nevada, where we stopped for two hours. We improved this time by holding religious services. Some good hymns were sung, prayer offered, and then Sr. White addressed a car full of attentive listeners for more than an hour. Her words were solemn and impressive, and did us all good. Then followed an excellent social meeting in which twenty-six testimonies were borne with promptness and feeling. Some strangers took part. The meeting closed by singing a hymn of praise and the train started. Thus began the Sabbath-day of our journey.

SABBATH, DEC. 22.—On this beautiful Sabbath we journeyed from Wells, before mentioned, to Humbolt. Our train made a stop at noon at Winnemucca of near two hours, which gave us another opportunity for religious services. Sr. White again addressed us with her usual earnestness and freedom. Prayer and songs of praise to our God were offered. It was no doubt a strange thing to train-men, passengers, and station men, to hear preaching and singing and praying,—actual divine services,—on board the train. May it not be that impressions were made that will result in the salvation of some poor soul for whom Christ died?

At the close of the Sabbath we came to Humbolt, a station not soon to be forgotten by weary travelers over the mountains and plains. After hundreds of miles of monotonous wastes of mountain mint, sage-brush, and sand, the reader may imagine how refreshing was the sight of stately trees, orchards, green grass, a beautiful fountain, fowls, and domestic animals, with rare specimens of ducks and geese, together with a large swan floating on an artificial pond of crystal water. Upon the broad platforms we exercised our muscles, invigorating our minds through the medium of the eye, and inhaling large drafts of pure air

during all the time of the brief stop of our train. Truly, Humboldt is like an oasis in the desert. It was at least a faint reminder of how the weary, earth-grown pilgrim will feel when he reaches the haven of eternal rest. How he will rejoice, when, all immortal, he stands beside the river of life, and beholds the fruits and flowers of the Paradise of God!

SUNDAY, DEC. 23.—Stopping for an hour and a half at Truckee, we had an opportunity to hold another Bible-reading. The subject chosen was the second advent. Two or more strangers took an interest in the reading. In crossing the Sierra Nevadas, we encountered a lively snow-storm, reaching the summit just before dark. In crossing these mountains, our train passes through about forty miles of snow-sheds, some of which enshrouded the traveler in total darkness. Generally, however, there are bright glimmerings of sunlight through open crevices in the walls, forcibly reminding one of human life with its rapidly alternating sunshine and shadow, the shadow largely predominating in many cases. Occasionally there would be a break of several rods in the snow-sheds, and we would emerge suddenly into open daylight. Then there would be a rush to the windows to gaze upon the magnificent scenery bursting upon the view. Deep canyons, narrow valleys, and towering mountains covered with evergreens, from the lofty pines to the slender sapling and humble shrub, all laden with a drapery of snow of the most immaculate whiteness, dazzling in the brightness of the setting sun, presented a scene more easily imagined than described. These bursts of sunshine upon mountain scenery while rapidly passing into the approaching night, reminds one of the experience of earth-worn pilgrims in the Christian path-way. Occasionally they will emerge from a state of doubt and uncertainty into the sunlight of God's love and truth, and rejoice in the Lord greatly. But the shadows will come, and death, the darkest valley, is before them. But if their course is onward in the thorny path of the Man of sorrows, they will surely emerge from the darkness into the land where all is light and glory.

Monday, Dec. 24, brought us into the beautiful Sacramento Valley, where were to be seen upon every side, green fields and flowers, summer and sunshine.

We reached the city of Oakland on the Pacific coast about 9 A. M., where we found friends and strangers to greet us. Here our large but united and happy family soon scattered, in some instances, it may be, to meet each other no more on the shores of mortality. Personally, we were kindly received and entertained by Eld. M. C. Israel and wife. Now, having reached our destination, our jottings by the way will cease. We are thankful to God for his preserving care, and hope for divine wisdom and guidance in future labor. H. A. ST. JOHN.

THE LATE NATIONAL REFORM CONVENTION.

It was remarked in a former paper that this Association does not yet desire the masses to attend their conventions. They are not yet ready for the appeal to the great body of the American people. But they will soon be ready. Influences are at work through the representative men of the churches, which will be felt in all parts of the land. The churches themselves, those that are considered evangelical, are to be first converted to the polity of the Association. This is not yet done, as was apparent by the tenor of the speeches of some of the secretaries. The Presbyterian seems to be the church which is taking the lead in this movement. All must be brought to their way of thinking. Very great progress is being made. One of the secretaries, Mr. Coleman, of Cleveland, O., reported that he had addressed one hundred and forty assemblies and visited eight hundred families during the past nine months, and says the lines are drawn with greater tension. Another has visited, or made arrangements to visit, nine States. In these States he has already ad-

dressed one hundred and twenty-five assemblies. Progress is reported all along the line: The report of the secretaries was not completed before the Convention closed. The aggregate of work done, it would be well to know. All unite in saying that the great trouble is the almost universal indifference to the matter as a great moral question. They cannot see the difference between "National Reform" and the "Constitutional Amendment." First, the nation, as a "moral person," must repent and reform, and then the nation, having reformed, must establish *Christian usages* upon an undeniably legal basis, in the *fundamental* law of the land; then, the States having fallen into line, "all these moral questions and issues are to be decided by the *letter of the law*." Of course, all statutory provisions are to be in harmony with the National Constitution as they seek to amend it.

This Association aims high; it is far-seeing. They will go no farther than the temper of the people will allow. They say they can afford to wait God's time, but that that time will come. They have laid the ax at the root of the tree. They re-affirm that the nation is a moral person; that the nation, as such, is accountable to God; that the nation should repent and turn to God. When they have made it turn to God, then they will present it to him. It will not be easy, perhaps, for some to distinguish here between what is truly laudable and what is ridiculous. Angels must blush, and our Lord be astounded at what men propose to do to bring about the Millennium, — a work which he himself has taken in his own hands, and never delegated to others.

To the question proposed by Henry Ward Beecher on some previous occasion, "Why not put the name of God upon a plow-beam or a locomotive," the answer was made, "We do not want a nation without a government. When the nation is Christian, the government will be Christian." "The nation is naturally a moral person, the church supernaturally." In other words, Christ is the supernatural administrator of the church. It happens, then, logically, that the church is above the nation. They say, "We do not mean to stop with the acknowledgment of God." When the Constitution shall recognize God as the sovereign of the universe, and Jesus Christ the rightful ruler of the nations, it will mean far more than the letter, — more than any form of cold dry words. The discussion of Resolution 2 closed with the following pertinent question and answer: "Is there any legal basis to enforce moral action? Answer, This nation is a Christian nation. If we are the majority, we can succeed; if not, we cannot."

It is to be hoped that not one of the people known as Seventh-day Adventists will ever misapprehend the objective point aimed at by this National Reform party. Their trumpet, surely, gives no uncertain sound. To the question, "What good will it do to so amend the National Constitution," Mr. Coleman made answer: "If Pres. Brant and Dr. McAllister could do that by themselves and in a night, the question would be pertinent; for then there would be no rightful authority; but when it is done in the only way it can be done, viz., by the authority of the nation, and in the exercise of its power, then the question has no point; for all can see the logical and legal sequence of such an act. This movement takes in more than is called orthodox, much that is called heterodox; and forty millions out of fifty millions will secure that for which we labor."

Dr. McAllister says, "Many do not believe in constitutional enactment, but in State enactment. This amendment and this Resolution (Resolution 4) means that the sword of the magistrate must be used." This Convention recognized the fact, that State enactment must be a sequence to the great work they have in hand. Here is indeed the "wisdom of the serpent," but here are also the sharp and venomous fangs. Listen! for we may hear the ominous rattle, the signal of danger, and escape the cup of wrath which God will mingle, and that all must drink that worship the beast and his image and receive his mark in the forehead or in the hand. D. H. LAMSON.

PATIENCE OF HOPE.

BY N. W. VINCENT.

MID temptation and sorrow and strife,
That shadow our weary way here,
Let's remember the bright crown of life,
Let us look to our Saviour for cheer.

Christ has set the example of love,
All worldly allurements o'ercome:
If our wealth is all laid up above,
He there will provide us a home.

Each day let us strive in his might
Some soul for his kingdom to win;
Our armor, our weapons keep bright,
And abhor all appearance of sin.

Let us wake, our dear brothers that sleep;
Death stealthily lurks in such ease;
For our hardness of heart let us weep,
And try our Redeemer to please.

Soon from clouds overwhelmingly bright
His voice will resound through the sky;
If then we have fought the good fight,
His smiles will reward us on high.

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.

NEW YORK.

ADAMS CENTER, JAN. 1.—Our ten days' meeting at Adams Center was of an encouraging character. The work of harmonizing the elements in this church was still further advanced with a good prospect of permanent results. Instruction on tithing and on spiritual gifts was given by means of Bible-readings, in a very effectual and successful manner. The different branches of the work were considered, and pledges were made on the fund now being raised in the State.

The labors of Bro. Loughborough were highly appreciated, and cannot fail to produce excellent results if his testimony is heeded, and nearly all seemed disposed to do so.

We now go on to Buck's Bridge for a general meeting in Dist. No. 4. M. H. BROWN.

IOWA AND KANSAS.

SINCE General Conference, I have held a few meetings at Mt. Pleasant, Salem, Knoxville, and Sandyville, Iowa. It was a source of great pleasure, after an absence of nearly twenty years, to again meet with the old friends where we first saw the light of present truth. Our tarry with them was profitable as well as pleasant.

Since returning home, I have held meetings and Bible-readings at Ft. Scott and Mound City. At the latter place in connection with Elds. Rogers, Barton, John, and Gibbs, we assisted in the dedication of the new church. The brethren there have done nobly in this commendable work of building a house for the Lord. Friends not of our faith contributed liberally also. The house is neatly and substantially built, in size 30x44, seated with chairs, and neatly finished, even to a bell. The entire cost was about \$1,600. There was a debt not provided for of a little over four hundred dollars; but the zeal and energy that had carried the building through, soon raised the means to relieve it from embarrassment. We hope the Lord will bless the church at Mound City.

We go Jan. 4 to Palermo, Doniphan Co., Kansas, and from there to Fremont, Neb. J. H. COOK.

MINNESOTA.

EAGLE LAKE, VERDALE, AND CROW WING.—The meeting appointed at Eagle Lake for Dec. 22, 23, was well attended. Quite a number from the neighboring churches were present, also most of the laborers from the southern part of the State. A spirit of earnestness pervaded the meeting. We think all left the meeting with a determination to make sure work for eternal life, and to act their part in the work as never before.

We held meetings at Verdale Dec. 29, 30. Here, too, we enjoyed much of the blessing of God. All who attended the meetings were much encouraged; and those who could have attended, and did not, lost a precious privilege. The outside in-

terest was very manifest, and two souls yielded to the claims of God's truth. We would have been glad to tarry with them longer, but we could not.

The two first days of the new year were spent at Crow Wing. Eight meetings were held, the blessing of God coming in, to our great encouragement. We feel much encouraged in the Lord as we realize that he thinketh upon us with mercy.

Jan. 4.

O. A. OLSEN.
H. GRANT.

NEBRASKA.

BLAIR AND DECATUR.—Last Sabbath and Sunday Bro. Johnson and I spent with the Blair church; and the Sabbath and Sunday before with the Decatur church. We feel that our labor with these churches was timely, and that the Lord directed in going to labor for them.

We were very much surprised and pained to find the brethren at Decatur,—the church where my first labor was performed, the members of which have labored so nobly to advance the cause,—in such a state of discouragement and doubting. After about twenty hours labor, we had the pleasure of leaving them with their confidence restored, a good feeling existing, and as great a desire as ever to assist, with their means, and otherwise, in advancing the precious cause of God. Three have been taken from this church by death during the past ten weeks.

We found much of the same spirit existing in the Blair church. We labored with some degree of freedom. We hope and pray that our Heavenly Father will, by the influence of his Holy Spirit, move upon the hearts of these dear souls and beget within them more love toward himself, his truth, and toward each other.

May God help us all to stand firm and faithful through these days of trial and temptation. Only a few more battles with the enemy, and then a glorious victory and reward will be ours!

Dec. 26, 1883.

A. J. CUDNEY.

THE ONARGA, ILL., INSTITUTE.

THIS meeting closed last evening. The weather was stormy and cold nearly all the time, the thermometer being some of the time 28° to 30° below zero. About twenty brethren and sisters from abroad, with the Onarga church, made a class of about forty. We were all very much disappointed that Eld. R. F. Andrews could not attend, on account of scarlet fever in his family. But Elds. B. F. Merritt, E. O. Hammond, J. F. Ballenger, William Owen, and A. O. Tait, were present to conduct the exercises. We sought the Lord's help, and he came in to bless and help us.

We had prayer and social meetings at 9 A. M., instruction in canvassing, etc., at 10 A. M., Bible-readings at 2:30 P. M., and preaching at 7 P. M. Our social meeting increased in interest to the last. The young people were much interested in the canvassing class. Our Bible-readings were very instructive, bringing out many points of our faith clearer than ever before to the minds of many. The last Sabbath we had Bible-readings all day upon the subject of spiritual gifts.

A temperance address was delivered by Bro. B. F. Merritt, assisted by charts illustrating the effects of alcohol and tobacco, which was very interesting. Brn. Merritt, Ballenger, and Hammond assisted in conducting Bible-readings, and Bro. A. O. Tait took charge of the canvassing class. It was the testimony of all that they had been instructed and encouraged, and more closely united in spirit by the meetings.

The Onarga church spared no pains to make all welcome and comfortable. Father Ely, of Manteno, was with us, although upwards of eighty years of age, and attended all the meetings. I hope our next institute will be even more efficient.

T. M. STEWARD.

MEETINGS IN WISCONSIN.

PIERCE CO. AND MILTON.—Dec. 8 and 9, it was my privilege to meet with the church at River Falls for the first time. There is here a church of about thirty members. They have heretofore occupied rather uncomfortable quarters for meetings, but on this occasion they met in the Baptist church which they have rented for awhile. Our time here

was too short; so I took up the appointment for Knapp the 22d and 23d, and returned to River Falls after the Beldenville meeting. On this second occasion we held a quarterly meeting, and the church was more fully organized by electing and ordaining proper officers. Two were received into the church. It was cheering to find here a good state of union and to have encouraging reports from every member of the church. Still there is room for advancement, and they doubtless realize it. There is also much work to be done for the community.

Meetings were held at Beldenville Dec. 14-16. The brethren here are building a little meeting-house, which we occupied at that time. There are but few here who can bear financial burdens, and these cannot bear large ones. Their house is hardly large enough; but they have done well, and I would rather commend their willingness and earnestness than criticize their efforts. Our meetings were good. The word was received with readiness. We were glad to meet at this place and at River Falls Bro. Shull, not long since from Norway, where he received the truth. He walked twenty-two miles to attend this meeting. It is my intention to return to Beldenville when there will be time for more extended labor.

I reached home at Milton Dec. 25, and our quarterly meeting was held the next Sabbath and first-day. There was quite a good attendance. Officers were re-elected, two members were received into the church, and the T. and M. work was revived. We received many encouraging words from S. D. Baptist friends who attended the meetings. Our meetings were of an excellent character, the most encouraging of any we have ever held here. Most of the labor of this meeting devolved upon Bro. Decker.

G. C. TENNEY.

INDIANA.

BROWN'S CORNERS.—I commenced meetings at this place Dec. 8, with a fair hearing. Soon the rain and mud put a check to our gatherings, and I became almost discouraged at the outlook. In a few nights, however, people began to come again more than at first. The house is a union house, but the Methodists predominate. As meetings were to be held by them and the Baptists for a few days, I went home, remaining nearly a week.

On my return, I found the interest deepening. Soon I learned that the Methodists, becoming alarmed, expected to begin a protracted effort immediately. Last night the minister came to my meeting to inform me of his intention, desiring to commence the next Sunday. I shall thus be deprived of the house again. However, my efforts have not been fruitless. Two men, both heads of families, have decided to heed the warning of the third angel, and be obedient to God. Dr. J. B. Burton, who embraced the truth under the labors of Eld. Rees and the writer, is now living here. He has not been idle in the missionary work, but has scattered many tracts and pamphlets. This is right. The "silent messengers" should be abundantly handled by every lover of the truth.

Jan. 4.

VICTOR THOMPSON.

RUSH CO.—At the time of my last report I was laboring in Rush Co. The large meeting-house in which we held our meetings belongs to the Methodists, and on account of their starting a protracted meeting, we were obliged to discontinue ours. I remained three evenings after their protracted meeting commenced, and at their request I spoke on two of the evenings. They kindly permitted me to advertise our publications at the conclusion of the two discourses, and I sold \$3.00 worth. As I left, they stated that I could have the use of the house after the meetings should close. Eld. Bartlett has now gone to labor further at that point as soon as the house can be procured.

HENRY CO.—From Dec. 13-16 I held meetings with the church in Greensboro, Henry Co. There are some faithful souls in this small church who are doing all they can to sow the seeds of truth. Our meetings were well attended, considering the very stormy, cold weather. One aged brother walked six miles to attend our last meeting. He enjoyed it much. It was his last, as he died sud-

denly three days after. He will be greatly missed; for he was a very faithful member.

Dec. 17-24, I labored with the church at Mechanicsburg, Henry Co. The first five days of the time was consumed in discussion with Eld. W. J. Howe of the Disciple denomination. We discussed the Sabbath question three days, and the law two.

Eld. Howe had never discussed with one of our ministers, and was at a loss much of the time to know how to meet our positions. He used the old worn-out arguments against the law and Sabbath. Many of his positions were novel and contradictory. He claimed that the first seven days of time were long periods; that the seventh day has not yet ended, which he tried to prove from Heb. 4; that after the first advent of Christ the people were to turn away from the Sabbath (Isa. 58:13), and thus the breach between Jew and Gentile would be healed; and that Christ was a Sabbath-breaker all through his ministry. Luke 23:56 gave him much trouble, and at last he claimed that because the Sabbath is called an high day, it was not the seventh-day Sabbath but a yearly sabbath. In fact, numerous blunders of this kind convinced many that he was not well posted in regard to the Bible and its doctrines.

We clearly proved from Matt. 24:20,—“Pray ye that your flight be not in winter, neither on the Sabbath-day,”—that the Sabbath was recognized and enforced at the destruction of old Jerusalem. Eld. H. did not know how to meet the argument, and at last claimed that there was no winter at all in Palestine, stating that it was a land of “oranges and bananas, mosquitoes and gallinippers.” We read to the people John 18:17, 18, and proved that snow often falls in the mountains of Palestine. Finally he surrendered the whole question. To cap the climax of his absurd positions, and to give his friends a faint hope that we yet have Sunday as a day of worship, he claimed that Christ rose from the dead on the first day of the week, ascended to heaven on the first day of the week, and, the Pentecost coming ten days afterward, lo, he argued that that fell on the first day of the week! He stated that he would not discuss the Sunday-Sabbath question, because he considered it a grand insult to be asked so to do in an enlightened community. His positions on the law were even more ridiculous, if possible. He claimed that the ten commandments were all done away, yet admitted that the great principles underlying them were still binding, and that it would be eternally wrong to break them. Such being the case, of course we easily proved that it would be eternally right to keep them. At last, as if to burlesque all of his other positions, he claimed that the law had to be abolished in order to save the sinner.

The result of the discussion on the church at Mechanicsburg was excellent, and the truth made many friends among outsiders. There were fully four hundred present at each meeting. We held several good meetings with the church after the debate closed, and never left the members more firm in the truth. Eld. Bartlett and Brn. Richards and Godsmark rendered valuable aid in the discussion.

The work throughout the State has taken an advance step since the General Conference, and good souls are embracing the truth. To the Lord be all the praise.

S. H. LANE.

GENERAL MEETING AT SEDALIA, MO., DEC. 13-19, 1883.

PURSUANT to a call published in the REVIEW, a number assembled at our church at Sedalia, from different parts of the State. Eld. Dan T. Jones, President of the Missouri Conference, called the meeting to order, and after prayer explained the objects of the meeting. He was also elected Chairman, and Nelson W. Allen, Secretary.

Sabbath, Dec. 15, was observed as a day of fasting and prayer for God's especial blessing upon this general meeting. The following resolutions were adopted:—

Whereas, We regard the circulation of the *Signs of the Times* as an efficient and acceptable way of getting the truth of the third angel's message before the people; and—

Whereas, We believe the time has come when we should make greater efforts in this department of the work; therefore—

Resolved, That it is the sense of this meeting that an efficient laborer should be engaged to take charge of the *Signs* canvass and push it with vigor in our State.

Bro. Noah W. Allee was elected superintendent of *Signs* canvass, and the following resolution was passed:—

Whereas, Some means will be required to carry on this work successfully; therefore—

Resolved, That we hereby pledge to this work our hearty and constant support.

On motion, a subscription was started for free-will pledges to a reserve fund for the use of the Tract Society, said pledges to be paid in installments on or before Apr. 1, July 1, Oct. 1, and Jan. 1. Over \$750 were pledged during the meeting, several pledging \$100 apiece.

Resolved, That at our camp-meetings and general meetings an auditing committee examine all the books and accounts of the T. and M. Society and make a detailed report on the same.

Whereas, It is necessary for some one to take the oversight of the canvass for "Thoughts on Daniel and the Revelation;" therefore—

Resolved, That we employ some one to take charge of the "Thoughts" canvass; and further—

Resolved, That each canvasser report both to the agent and to the secretary of the Tract Society.

Bro. R. Low was elected agent of the "Thoughts" canvass.

Resolved, That we establish a depository, to which books and papers should be shipped in bulk, and from which they should be distributed through the State.

Whereas, We believe the time has come when we should make an effort to reach the people in our large cities; therefore—

Resolved, That we make an effort to enlist the aid of the International Tract Society and open a reading-room in the city of St. Louis as soon as possible.

Resolved, That as soon as possible after such a reading-room can be established, we change our T. and M. depository to that point.

Resolved, That a Committee be appointed to take this matter under advisement and correspond with the International T. and M. Society in regard to it.

Resolved, That the Chair appoint a committee of two to act with himself in forming plans for this reading-room and engaging a suitable person to take charge of it.

N. W. Allen and N. W. Allee were appointed as the Committee.

On motion, the Tract Society Secretary was instructed to keep an account of all the expenses and to charge a proper portion to each of the districts.

Whereas, We have been shown by the testimony of the Spirit and by past experience that general meetings of our people are of great importance for their spiritual interests, and to the advancement of the cause; and—

Whereas, The presence and counsels of our ministers, canvassers, colporters, and other leading brethren, are very necessary at such meetings; therefore—

Resolved, That it is the sense of this meeting that whenever a call is made by the Executive Committee of this Conference for general (or other) meetings, that all those working in the employ of the Conference or Tract Society, and the elders or representatives from each church, should consider it their duty to respond by their presence.

Resolved, That a copy of these resolutions be forwarded to ministers, licentiates, and to each church elder in the Conference, with the request that it be read before the church when received, and afterward whenever such call is made.

Whereas, The wants of the cause in our Conference are many, and pressing calls are made for help; and—

Whereas, Our churches and unorganized companies are in great need of assistance, that they may be kept in proper spiritual health; therefore—

Resolved, That some steps be taken, either by districting the State and assigning laborers to the districts, or by some other systematic plan, by which these wants and calls can be supplied as far as possible.

Whereas, Our brethren and sisters justly desire to know that their liberalities are promptly paid into the treasuries of the cause and properly used to support it; and—

Whereas, Such knowledge would inspire confidence in the minds of the brethren in the workings of our different organizations; therefore—

Resolved, That a committee be appointed to take into consideration and present a plan for our church clerks and T. and M. librarians and secretaries to adopt in keeping their cash-books and receipting those who pay money into their hands.

On motion, the following were elected as this committee: Eld. Dan T. Jones, N. W. Allen, and Marcus Adams.

Resolved, That, in order to prevent much confusion in doing business with scattered brethren, it is the

duty of these scattered brethren to unite with some church or company, and with some local tract society, and as far as practicable do their business with them.

Whereas, All our members who pay tithes are interested to know that it reaches the State Treasurer; therefore—

Resolved, That it is the sense of this meeting that at each quarterly meeting the church treasurers should read a report of each individual member who has paid, with the amount, and also to produce the State Treasurer's receipt for the total amount of the preceding quarter.

Whereas, We believe that the T. and M. reserve fund should be raised largely by contributions from the more well-to-do brethren; therefore—

Resolved, That those who engage in taking pledges for that fund be instructed to take no pledge of less than \$10.

Whereas, We have resolved to enter the city of St. Louis at once, and establish there a reading-room, depository, and mission at the earliest moment practicable; and—

Whereas means will be at once needed to start this work; therefore—

Resolved, That we start a free-will offering to raise a fund for this purpose by pledges of \$5 or less.

The committee on system of book-keeping for churches and T. and M. societies reported as follows:—

We recommend that each district secretary should have a full set of district secretary books, A, B, or C; That every librarian should have a full set of librarian's books, A, B, C, or D; that every church treasurer should have a Tithe Record Book and Tithe Collector's Receipt Book; that every church clerk should have either a two-quire or three-quire Record; that every Sabbath-school teacher should have an S. S. Class Record; that every S. S. secretary should have a complete S. S. Record, either A, B, C, D, or F; and in order that everything may be done in a business way, that the following principles be followed by all: Take a receipt for every cent that passes out of your hands; keep an itemized record of every cent you receive and from whom and when you receive it. The committee further recommended that the treasurer of every church should have a list of all the members of his church, and whenever any one pays tithes he should give a receipt for it, and should record it opposite the member's name in his Tithe Record for the quarter.

Whereas, The Spirit of God has shown us that general meetings should be held among our people; and—

Whereas, Many of our brethren in the northern and southern parts of the State have not been present at this meeting; therefore—

Resolved, That a general meeting should be called as soon as possible at Nevada, and another in the northern part of the State.

Resolutions adopted and recommendations approved.

Adjourned *sine die*. DAN T. JONES, *Chairman*. NELSON W. ALLEN, *Sec*.

Anniversary Meetings.

REPORT OF COMMITTEE ON APPLICATIONS FROM THE SICK POOR.

THE following report would have accompanied the proceedings of the Health Reform Institute two weeks ago, but was received too late for publication:—

The committee recommends, concerning applications for board and treatment at the Sanitarium, made by the poor of S. D. A. churches throughout the country, that in all cases they apply to the church to which they belong, and that the church in turn counsel with its Conference Committee as to the advisability of incurring the necessary expense of sending the afflicted one to the Sanitarium; and that if the church is unable to bear the expense, or if it be decided by the State Conference that it would not be wisdom for the church to bear it, then the State Conference shall hold itself responsible for one-half of the expense incurred by the patient at the institution. It is further recommended that a discount of one-half be made from the rates for regular board and treatment, to the church or Conference making the arrangement.

Should a church become unable to meet the expense after having sent a party to be treated,

the State Conference shall be held responsible for the debt.

J. FARGO,
H. GRANT,
G. H. MURPHY, } *Com.*

PROCEEDINGS OF THE AMERICAN HEALTH AND TEMPERANCE ASSOCIATION.

THE fifth annual session of the American Health and Temperance Association held its first meeting in the Tabernacle at Battle Creek, Mich., at 7 P. M., Nov. 18, 1883. The meeting was called to order by the President, Dr. J. H. Kellogg. Eld. S. N. Haskell offered prayer. In the absence of the Secretary, D. A. Robinson acted in that capacity. The report of the Secretary was read and approved. On motion, the Chair was empowered to appoint the usual committees.

The President expressed his gratitude in being able to say that the Association was still alive, and that progress could be reported. The report showed quite an increase in membership. "We need not," he added, "be ashamed of our position. We have not a single principle that is not scientific, and we should not fear to talk out these principles. Four thousand outside of our denomination are subscribers to *Good Health*."

Eld. Loughborough spoke for the cause in England, extending greetings from several societies there to this Association. Interesting remarks were also made by Elds. J. O. Corliss and A. S. Hutchins, Prof. Vesey, Eld. Van Horn, Dr. Hill, Eld. Hanson, I. E. Kimball, Mrs. E. B. Lane, and Mrs. J. A. Owen.

The Chair announced as a Committee on Resolutions, J. N. Loughborough, J. O. Corliss, I. D. Van Horn; on Nominations, S. H. Lane, John Fulton, D. A. Robinson.

After a spirited discussion relative to increasing the circulation of *Good Health*, the meeting adjourned to call of the Chair.

SECOND MEETING, TUESDAY, 2:30 P. M.—Prayer by Eld. J. N. Loughborough. Minutes of last meeting read and approved.

The Committee on Resolutions presented the following, which were adopted:—

Resolved, That we hereby express our gratitude for the success that has attended the efforts of the Health and Temperance Association, not only in securing so large a number of teetotal pledges among S. D. Adventists, but also in forwarding the work outside the church.

Resolved, That we hereby express our appreciation of the indefatigable labors of Dr. J. H. Kellogg in promoting the cause of health and temperance. Especially would we call attention to what has been done for the journal, *Good Health*, and we hereby pledge ourselves to second his efforts by doing all in our power to increase the circulation of said journal.

The Committee on Nominations reported as follows: For President, J. H. Kellogg; Vice-president, D. A. Robinson; Secretary and Treasurer, Mrs. J. H. Kellogg; Executive Committee, J. H. Kellogg, S. N. Haskell, W. C. White.

A motion was adopted authorizing the Executive Committee to appoint Corresponding Secretaries where it may seem advisable.

Voted, That the Executive Committee be authorized to appoint lecturers in each State.

RECORDING SECRETARY'S ANNUAL REPORT.

There are twenty-six State and Conference organizations acting under the auspices of the American Health and Temperance Association. Of these State societies, only four have responded to the call for a membership report, and these four report an increase during the year as follows: Texas, 47; Pennsylvania, 30; Ohio, 21; Illinois, 115; making the total membership in Texas, 338; Pennsylvania, 420; Ohio, 480; Illinois, 484. According to the reports of last year, the membership in California aggregated 1,668; New York, 729; Wisconsin, 1,300; Iowa, 1,098; Kansas, 680; Vermont, 333; and the Upper Columbia Conference, 281; which, together with the reports from other States in previous years, and the increase reported in the four States named, makes a known total of 10,433 members. This, together with the estimated number of members in societies not reported, and the probable increase during the last two years, must make the entire membership between sixteen and eighteen thousand.

Of the known members, over two-thirds are signers of the teetotal pledge, quite a large number of them being reformed tea and coffee drinkers. A

large per cent of the added members in the four States which have reported this year were persons formerly addicted to the use of tea and coffee.

At the Sanitarium, a Health and Temperance Club was organized early in the year for the especial benefit of the helpers of the institution, nearly all of whom have become members, and signers of the teetotal pledge. As the family of helpers numbers nearly one hundred at all times, and is constantly changing, there have been not less than one hundred and fifty members during the year. Most of these have signed the teetotal pledge, dispensed with all animal food, and adopted the two-meal system, while the majority of the lady helpers, to the number of fifty-six, have adopted the healthful mode of dress advocated by the society.

TREASURER'S REPORT.

Cash on hand Jan. 1st 1883,	\$634.44
Receipts during the year,	87.60
Total,	\$722.04
Paid out during the year,	15.70
Cash on hand,	\$706.34

Adjourned *sine die*.

J. H. KELLOGG, *Pres.*
D. A. ROBINSON, *Sec. pro tem.*

Special Notices.

NOTICE.

We now have in the Wisconsin T. and M. depository an assortment of all our denominational books, pamphlets, tracts, and Sabbath-school supplies. All orders will be promptly filled. Address, Euphemia Lindsay, 901 Gorham St., Madison, Wis.
H. W. DECKER.

DIST. NO. 4, MICH.

DEAR BRETHREN: We are favored with an appointment for a general meeting for our part of the State. The cause is rising in Michigan as well as in other Conferences, and let us not fall behind in our district. Brethren, think about this meeting. Pray over it, and when you are deciding whether to attend or not, put not worldly considerations in an even balance with the cause of God and your eternal interests. M. B. MILLER.

IMPORTANT NOTICE FOR IOWA

We have found it necessary to move our State depository from Davenport to State Center. This was necessary because there was no one who could take charge of it when it was necessary for the secretary to be absent. At State Center we can have more help. Sister P. A. Holly will assist in the work, and will take charge of the depository in the absence of the secretary. Let all orders for books or periodicals be addressed to her for the present. The address of the secretary, as well as myself, will hereafter be State Center, instead of Davenport as heretofore. We may, however, be addressed at our places of meeting, as we intend holding a few more general meetings in the State. We have a good stock of books and publications on hand, and we are now able to fill at once almost any order that may come in. We never had a better assortment of books on hand than now. Send in the orders, and let the truth go out.
E. W. FARNSWORTH.

REQUEST.

Will the elders and leaders of all the churches and organized companies in Dist. No. 5, embracing Ottawa, Oceana, Kept, Newago, and Muskegon counties, please write to me at once, and tell me what railroad I must take at Grand Rapids, and at what point I must stop, to be nearest their churches?

To whom must I direct my communications,

with reference to appointments, and what will be that direction? And will those Sabbath-keepers living in localities favorable for a series of meetings, please write to me and give me the following information: What kind of a house can be obtained? how is the surrounding country settled? what per cent of the people are professors? and what religious faith prevails? If you wish a messenger to come to you and accomplish anything, do not forget that to be forewarned is to be forearmed.

Address me at Grand Rapids, Mich., No. 418 Broadway.
E. P. DANIELS.

"THOUGHTS ON DANIEL AND THE REVELATION."

We call especial attention to the article of the editor concerning the new edition of this work. For the purposes for which we desire to circulate it, we regard its value as doubled by the revision. A large amount of new matter is added, nearly all of it bearing upon our special work.

"Thoughts on Daniel and the Revelation" contains the very pith and marrow of our faith. We have no one book which gives such a general idea of it. No one can read this work without having quite a clear conception of our system of doctrine. We ought now to make special efforts to circulate it. Every Conference and tract society where the English language is spoken, should be selecting and training men to canvass for it. We ought to sell 100,000 copies in the next two years, and it could be done if we would take hold of it in dead earnest.
G. I. B.

News of the Week.

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

FOR WEEK ENDING JANUARY 13.

DOMESTIC.

- A cyclone passed over Quitman, Ga., Wednesday night.
- Forty-five cows were burned to death in the barn of Henry Wall, near Elgin, Ill., Monday morning.
- The thirty saloons at Wichita, Kan., closed their doors Tuesday, the proprietors deciding to quit the business.
- Procter & Gamble's soap and candle works, at Cincinnati, were destroyed by fire Monday, entailing a loss of \$250,000.
- Hood & Parsons' saw-mill at Merrill, Mich., was wrecked by a boiler explosion Monday morning, two men being killed.
- A broken rail threw a passenger train down a five-foot embankment near Valparaiso, Neb., Monday, twenty persons being injured, six seriously.
- Mail from the country districts, five days overdue, was brought to Quebec Saturday on snowshoes. Such a blockade has not been known for twenty years.
- The Detroit *Evening Journal* for 1834 is one of the newest, brightest and best publications for Michigan people. It is emphatically the family daily. It costs but 10 cents per week delivered daily.
- Twenty victims of the railroad collision near Toronto were interred Saturday, a large procession following the remains to the cemeteries. Business was suspended, and the fronts of many structures were draped.
- An ice-gorge in the Susquehanna at Port Deposit, Md., threatens widespread inundation. The Delaware River is also gorged in the vicinity of Trenton, and Pennsylvania farms are submerged by back water.
- Business failures in the United States the past week numbered 345, being sixty-three more than the preceding week, and an increase of three over the corresponding period in 1883.
- The cold wave has caused much more damage and suffering in the South than in the North, for there the people were not prepared for it. The thermometer at zero at Nashville is as uncomfortable and causes more suffering than twenty-five below in Chicago.
- The new year starts out with a series of horrors similar to those that occurred in the early days of 1883. The frequency of such events makes one shudder at the insecurity of life, even when human ingenuity has been for centuries engaged in efforts to protect it.—*Inter Ocean*.
- The burning of the Institute of the Immaculate Conception, at Belleville, Ill., Saturday night,

was a horrible affair. The loss of life is now placed at thirty. Eleven bodies were taken out up to dark Sunday night. The remains of six bodies, or portions of them, were discovered Monday.

—The greatest snow storm in fifteen years prevails at Ottawa, Ont. It is about four feet deep on the level.

—A fierce wind and rain storm did great damage at Rutland, Vt., and surrounding towns Wednesday.

—The Columbus, Ga., Female College burned Wednesday morning. All the inmates were aroused in time to escape.

—The remains of Captain Webb, killed while attempting to swim the Niagara whirlpool, were finally interred at Suspension Bridge, N. Y., Thursday, with Masonic honors.

—Near Brenton Station, Pa., Wednesday evening, a train dashed into a gang of men who were clearing snow from the tracks. Three were killed and five wounded, two fatally.

—The Michigan State Temperance Convention at Jackson Wednesday, resolved in favor of a new party, to be known as the Union Party, and to advocate strict prohibition of the liquor traffic.

—On the Atlantic coast, from Hatteras to Penobscot Bay, a hurricane raged Tuesday night, doing much damage. One light-keeper reports the sea at 2 A. M. the heaviest ever known.

—The New Orleans *Times-Democrat's* expedition makes its report of its adventures in the Florida Everglades. Myriads of alligators, fish, leeches, and poisonous bugs were encountered, and the region is set down as utterly irreclaimable, and, even if it could be drained, is worthless for any purpose of cultivation. They found saw-grass ten to twelve feet high and very dense, the edges of the blades being sharp on one side and serrated on the other. No Indians were seen by the expedition.

FOREIGN.

- Twelve thousand British troops are ready to embark for Egypt in a few days.
- It is reported that the French attack on Bac Ninh will be made on the 11th inst.
- The Chinese have blockaded the river near Canton, allowing but ninety feet for the passage of vessels.
- Nihilists have informed Count Tolstoi, Minister of the Interior, that he has been sentenced to death.
- The death of Keshub Chunder Sen, the head of the Brahma Somaj sect in India, is announced in the dispatches.
- Courbet's opposition at Sontay was so determined that he is awaiting reinforcements before making further movements.
- It is stated that Tseng, the Chinese Ambassador, will shortly propose to France a mediation either with England or America in the Tonquin question.
- The post-office and other public buildings at Glasgow are guarded by police, because of alleged threats by dynamiters.
- The French loss at the capture of Sontay was four officers and seventy-seven men killed, and twenty-two officers and two hundred and thirty-one men wounded.
- Sixty thousand persons participated at Rome, Wednesday, in the pilgrimage to Victor Emmanuel's tomb in the Pantheon, hundreds of whom placed numerous wreaths and testimonials on the monument.

RELIGIOUS INTELLIGENCE.

- The Friends number in this country 392 churches, 200 ministers, and 96,000 members.
- Von Schloezer, under fresh instructions from Berlin, has resumed negotiations with the Vatican.
- The Protestant Churches in the United States have enrolled as communicants no less than 10,500,000 souls.
- The question of the Sabbath is the only really great question now before the Christian world.—*Philadelphia letter to the N. Y. Christian Advocate*.
- At an emancipation meeting at Atlanta, Tuesday, the colored Bishop Turner said: "The devil in hell would not make such distinctions against the negroes as are made in this country."
- The Emperor William is giving proofs of his desire to conciliate the Vatican. He has appointed General Van Loe, a Roman Catholic, to the chief command of the English corps of the German Army.
- Three young girls, sisters, were lately received into the communion of the Jewish Synagogue at New York. The girls are converts from Christianity. Their father is an Irish Catholic.
- "Ransack" is the word used in the Swedish version for "Search the Scriptures." If more of our Christian workers would "ransack" their Bibles, they would be more efficient.
- Professor Huxley is reported in the London *Times* as saying in a late address that "the world is

not constructed upon any plan which, upon attentive consideration, produces amiable feelings in the breast of the philanthropist." Does positive science teach that? So does Christianity, which teaches loss, fall, ruin; and both recognize the condition which calls for divine interposition and redemption.—*Independent.*

—Dr. Samuel Hirsch, a noted Jewish rabbi, has published a declaration that he does not think the Jewish faith would be compromised if the Jewish synagogues should generally substitute Sunday services in the place of Saturday services. It would at once relieve Jewish men of all sorts of disability under which they now labor by reason of being at variance with the prevailing customs of the world, while it would devote the same amount of time—one day in seven—as now to rest and religious observance.—*Christian Herald.*

—The Independent Congregational and Presbyterian Church of Battle Creek, Mich., recently adopted articles of faith, of which the following is number two: "We believe the Bible is the most sacred of books, and is an inspiration, and guide to life." Of course the people were not surprised, a few days later, to hear the pastor take for his text Matt. 13:52, and another "inspiration" from Emerson. In his published sermon he places them side by side:—

Every scribe who hath been made a disciple to the kingdom of heaven, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.—*Matt. 13:52.*

May not the heart listen to the soul that has guided it so gently and taught it so much, secure that the future will be worthy of the past?—*Emerson.*

The preacher opened his remarks by saying, "By these texts we are reminded of the fact that things have a past and a future." Indeed! we might have forgotten that.

Obituary Notices.

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

MOON.—Died at Eagle Lake, Minn., after an illness of several months, Sr. Polly Moon, aged seventy-four years. She was sustained by the blessed hope until the last. A large attendance at the funeral evinced the respect felt for her. Nine children, an aged companion, and many friends mourn their loss. Words of comfort by the writer. **W. B. HILL.**

BACHELLER.—Died in Boulder, Col., Nov. 24, 1883, of paralysis, caused by the bursting of a blood vessel in the brain, Mrs. Cynthia Bacheller, aged sixty-nine years, eight months, and eleven days.

Sr. Bacheller was born in the town of Panton, Vt., March 13, 1814. At the same place, Apr. 30, 1835, she was married to John W. Bacheller, who died May 4, 1839. She embraced the doctrine of the soon coming of Christ in the great Advent movement of 1844, and shared in the disappointment that followed. When the present light on the Sabbath question under the third message was presented, she was among the first to receive it. In 1852, at the invitation of Bro. White, she went to Rochester, N. Y., living for about two years in his family. From the first to the time of her death she maintained a love for the truth and an interest in whatever concerned it. She leaves two children: a daughter in Colorado, with whom she was living at the time of her last sickness, and a son, J. W. Bacheller, who became connected with the REVIEW office in the year 1852 above mentioned, where he has labored ever since. These are both in the faith, and have the blessed hope to comfort them in their bereavement. **U. S.**

Appointments.

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

PROVIDENCE permitting, I will meet with the friends of the cause in Chicago, Ill., Sunday, Jan. 20, at 10:30 A. M., 2:30 P. M., and 7:30 P. M. Bro. W. C. Sisley will be with me. **GEO. I. BUTLER.**

The next general quarterly T. and M. meeting for Maine will be held with the church at Somerset Mills, Jan. 26, 27. **J. B. GOODRICH.**

The quarterly meeting of Dist. No. 2, Ohio, will be held at Corsica, Jan. 26, 27. We desire the presence of all the librarians of this district, and a general turnout of the brethren. It has been appointed two weeks later, so as to have the presence of Elds. Underwood and Gates. **E. C. PENN, Director.**

QUARTERLY meeting for the Stromsburg, Neb., church will be held the fourth Sabbath in January, 1884. We long to see all the members report in person. Let those who cannot be present report by letter, that the church may know the progress made in divine life. The church treas-

urer will be present to receive the tithes. Let us be faithful in this branch of the work, especially now, as the tithe is so much needed. The election of church officers will take place at this meeting. Dear brethren, let us seek the blessing of the Lord, and come to this meeting with our hearts full of the love of Jesus and the spirit of the message. **H. SHULTZ.**

THERE will be a general meeting for Dist. No. 10 held at the Hazleton church, commencing Friday evening, Jan. 19, at 7 o'clock, and continuing over the 21st. As matters of great importance concerning our work in the future are to be considered at this time, we urgently request every brother and sister in the church to be present. Bible-readings will be held. **WM. OSTRANDER, GEO. H. RANDALL.**

IMPORTANT general meetings for Dist. Nos. 4 and 5 will be held at Wright, Mich., Jan. 25-28, and at Otsego, Feb. 1-4. These meetings will commence Friday evening at 6:30, and continue through Monday. Eld. Butler has consented to attend these meetings before sailing for Europe. **J. FARGO, W. C. SISLEY.**

Publishers' Department.

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

A SPLENDID OFFER.

The publishers of the REVIEW AND HERALD are determined to do their utmost to increase the circulation of this valuable paper. It ought to be doubled within a few months.

To encourage our friends everywhere to work for it, we offer to those who will obtain subscribers, the very liberal inducements which are stated below. By this means we hope to obtain many new subscribers, and also to enable our friends to secure excellent books for their own use, in a very easy manner. The books offered are all excellent. Not one of them is worthless or indifferent. They have been selected with great care, and contain most interesting and instructive matter.

Here is a rare chance to do good and get good. We know that every one who reads the REVIEW for a year will be greatly benefited thereby. Many of our people who greatly need it are not receiving it. They are in great danger. It might save them from eternal ruin. The paper needs their patronage; they need the paper. You are conferring a great benefit upon every one you get to subscribe for it.

By getting subscribers, you may obtain quite a library of excellent books, at no pecuniary cost but the postage. We have presented this large list of books so that all who wish to work for the REVIEW, can find something in it which will be desirable to them, and so that they can secure quite a number of different books. All have a chance to take hold in this good work. Our ministers have excellent opportunities to add to their libraries. Some may want Webster's Unabridged Dictionary, but feel hardly able to buy it. They can secure it by obtaining twenty subscribers. Could not any of our ministers do that? They would be doing much good besides. We call especial attention to "The Library of Universal Knowledge," of 15 volumes, Clarke's Commentaries, and Barnes' Notes. These are all especially valuable to ministers. We hope this offer will induce a large number of our people to go to work at once. It holds good till May 1. Some additions will probably be made to this list.

It should be especially noticed that these offers are for genuine new subscribers. Those who have read the REVIEW know its value, and know they receive in the paper itself more than the worth of their money. But the publishers are determined to largely increase their list the present year, and offer these inducements to get our people to work for it in earnest. In order to obtain these prizes, every subscription must be at the regular price, \$2.00 per annum, and the postage on the prizes must be added.

Special inducements will be given to the tract societies. Circulars will be sent to all the presidents and secretaries immediately. **PUBLISHERS.**

LIST OF PRIZES.

For One New Subscriber, your choice of the following books:—

	Post.	Price.
Smith's Diagram of Parliamentary Rules,	2c	\$0.50
History of the Doctrine of Immortality,	6c	.75
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Jewish Exile to Overtrow,	12c	1.25
Story of the Bible,	14c	1.00
Palestine for the Young,	12c	1.00
Schönberg-Cotta Family,	11c	1.00
History of the Waldenses,	5c	.90

For Three New Subscribers, either

Blunt's Coincidences,	11c	1.50
Cruden's Complete Concordance,	24c	1.75
Life Everlasting (Pettingill),	15c	2.00
Webster's Academic Dictionary,	18c	1.50
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" " " 562, Ruby,	15c	4.50
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In order to show its excellence even over the famed English Encyclopedia, it may be mentioned that while it contains some 29,000 titles on general subjects, the American publishers in this issue have added some 18,000 more, bearing on American topics, besides enlarging and improving those of the other work. Thus it stands almost unique in literature, and justifies in the infinity of the matters treated, its claim to really represent universal knowledge. Ten years ago this work, though in a vastly inferior form, could not have been purchased under \$50. Now the entire 15 volumes, with all the improvements made since, and down to the latest possible date, may be had for \$15. And when it is remembered that each volume contains nearly a thousand pages, the true magnitude and character of the work may be more nearly comprehended.—*Times*, Brooklyn, N. Y.

A Superb Quarto Family Bible. Full gilt; 2500 illustrations, many of them fine steel engravings. It contains the greatest variety and largest amount of extra matter of any family Bible with which we are acquainted. It has also the old and new versions of the New Testament on opposite pages, (By Ex.), **16.00**

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Clarke's Commentaries. 6 vols. (By Ex.),	24.00	
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The post-office address of Eld. J. O. Corliss is Healdsburg, Cal.

The post-office address of Geo. R. Drew is 16 Rodney St., Birkenhead, Cheshire, England.

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.

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Cash Rec'd on Account.—S H Lane \$5.00, Mich Ed Relief Fund per H H Stone 9.00, Moses Randall 63.50, Ill T & M Society per L S Campbell 215.00, Clare Williams 89c, W S White 60c, Geo B Starr 70.00, Frank S Porter 5.00, W B White per M Heilsson 9.25, W J Simonton 16.25, Tenn T & M Society per M C Fulton 28.00.

Shares in S. D. A. P. Association.—H L Bolinger \$5.00.

Mich. Conf. Fund.—St Charles (per Clara Halliday 3.70, M C Halliday 4.93), Westphalia per M J Parkhurst 5.40, Class of Mundy per F L Beckwith 8.15, Wright per C Buck 116.67, Pompei per Francis H Howes 93.97, Greenville per J A Despelder 141.75, Vergennes, M E Evans 60c, Alameda per Daniel Hale 125.00, J A Demill 2.00, Cedar Springs per Mrs L S Kellogg 7.00, Vassar per David Main 33.00, Lakeview per Nancy Ellenwood 19.89, Vergennes, I G Evans 75c, Greenbush & Duplain per O B Sevy 26.00, Day & Julia Conklin 11.00, Fairgrove per Elma Wilber 35.23, Fremont per Amos McCrea 41.05, St Charles per J M Wilkinsou 70.00, Coldwater per Loesa L Sheldon 32.27, Eaton Rapids per J F Ferris 19.10, Cedar Lake per Sidney Phippeny 56.33, Vergennes, Cornelia Mohet 3.00, Sheridan per A S Haynes 8.95, Bancroft per L E Rathbun 40.00, Douglass per Mrs M A Deitrich 16.45.

Inter. T & M. Society.—Permena Rothrock & wife \$5.00, D A Owen 200.00.

S. D. A. P. Society.—L L Cushing \$10.00.

Chicago Mission.—Permena Rothrock & wife \$10.00, Mrs B A King 5.00, Anna King 5.00.

European Mission.—Permena Rothrock & wife \$5.00, A M Morrell 25.00, Miss W S Sanford 10.00, D A Owen 200.00.

English Mission.—A M Morrell \$25.00, Permena Rothrock & wife 5.00, Mrs S Vincent 5.00, W S Sanford 5.00, Ella Wetmore 5.00, Ida Grinnols 5.00, Anna King 5.00, Mrs B A King 5.00, D A Owen 200.00.

Scandinavian Mission.—O M Thomle \$6.00, Permena Rothrock & wife 5.00, D A Owen 200.00.

Swedish Mission.—Olof Okerland \$1.00.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 15, 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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In the sermon on the ten commandments which we present this week, will be found most forcible and pertinent illustrations showing how the law can act as a restraint upon our actions, and yet be a law of liberty. The reader will miss a rare treat if he passes it by.

The *Christian at Work* in its issue of Jan. 10, 1884, is greatly excited over the fact that an art gallery was opened in New York for two successive Sundays to raise means for the Bartholdi Pedestal fund; and it says if this thing is persisted in, the matter must be carried to the courts. "We have got a Sunday," it adds in conclusion, "and we propose to keep it."

The *Christian at Work* thinks a good object for concerts of prayer would be the "advancement of Christian scholarship especially in expounding the Holy Scriptures, and for preparing the mind for welcoming whatever new light may shine forth from God's word." This last has been the great need of the religious world ever since the special message of the soon coming of Christ was introduced.

IN OTHER TONGUES.

In the REVIEW of Jan. 1, 1884, we spoke of the first number of the paper issued at Bâle, Suisse, in the Roumanian language. This week we have received the first number of the new paper started in German at the same office, and also one in the Italian language. The latter is named *L'Ultimo Messaggio* which we take to mean *The Last Message*; the former, *Harold der Wahrheit, Herald of Truth*.

With the first month of this year these three new papers go forth upon their mission, increasing the number of papers now issued in Europe, to six, while we have in this country, seven. We hail

with interest these new facilities for the transmission of the light to those who are sitting in darkness, and bid them Godspeed upon their blessed mission.

DON'T MISS A NUMBER.

A SUBSCRIBER of the REVIEW (J. S. F.) having failed to receive it one week, on account of not renewing in season, writes when the first number of the new subscription was received, as follows:—

"DEAR REVIEW: We missed you very much during the week that is past. It seemed that an old friend had departed, who had long been with us. But here you are again, with your bright pages filled with precious truth; and may you speed on your mission another year, and gladden many hearts and homes as you have gladdened ours."

THOUGHTS ON DANIEL AND THE REVELATION.

NEW EDITION.

A NEW edition of this work, revised throughout and materially enlarged, has been for some months out of the press; but we have delayed making special reference to it, till all of the old edition which might be in the hands of agents and other depositaries, should be disposed of. We have reason to believe that this is now accomplished, and we may now freely speak of the revision and the reasons why it has been done.

When the works on Daniel and the Revelation were first written as single volumes, it was supposed that their circulation would be confined almost exclusively to our people; and hence those portions of these books in explanation of which works had already been published, were passed over very briefly. This was especially true with the subjects of the United States in Prophecy, or the two horned beast of Rev. 13, and the three messages of chapter 14. On these subjects books were already printed and widely circulated among our people, and it was thought unnecessary to repeat these things in works which were to go among the same class of readers.

But when it was decided to put the two books together into one subscription volume, to circulate almost wholly among those not of our faith, and who had no acquaintance with the other publications setting forth our views, the case at once assumed a new complexion. It became apparent that the book should treat all subjects at sufficient length to give the new readers a general idea of our faith. Therefore the work has been revised, and nearly three hundred pages of new matter added, chiefly on the 13th and 14th chapters of Revelation. It was to attend to this work that we remained in Battle Creek the past summer, instead of attending the camp-meetings; as it was desired that the plates for the new book should all be prepared and a new edition be printed by the time of the General Conference.

To admit the new matter without making the work too bulky, a condensed type and a larger page has been used. The enlargement of the page consists in throwing off the border and using the space occupied by that and the inner margin, with reading matter; so that the book has numerically only a few more pages than the old edition. Yet if the same form of page as before had been used, the pages would have numbered over eleven hundred.

Two maps, reduced from the large maps we have prepared to illustrate the prophecies, have been inserted.

The new edition is much better adapted to canvassing than the old, and the additions that have been made will give the reader an exhaustive view of some points of our belief, and a sufficient knowledge of all, to lead him to further investigation if he has any interest in these things. The object has been to make it such a work as would do the most good possible. The price has been but slightly increased, and the conditions are made

more favorable to the canvasser than ever before. For further particulars address, REVIEW AND HERALD, Subscription Book Department, Battle Creek, Michigan.

REVIEW AND HERALD CIRCULARS.—We send quantities of these circulars to our T. and M. Secretaries to scatter where they will do the most good. Use them freely and judiciously; when you get out, send for more. We will furnish them gladly to all who can use them to advantage. Help us to work up a large list of subscribers. Instruct your workers to show these to those who are friendly, and obtain all the subscriptions possible.

G. I. B.

GOOD HEALTH CIRCULARS.—We are sending out a large number of circulars to our tract societies to help in obtaining subscribers. There has been delay in getting these ready. We ought to have secured many subscribers during the past few weeks. We have no time to delay. Let a vigorous effort now be made by all of our societies to place these circulars in the hands of those who should have them, and secure all the subscriptions possible. This is a most worthy enterprise, brethren and sisters. Let the list of GOOD HEALTH be more than doubled in the next few months.

G. I. B.

ENVELOPES.

LET those ordering College envelopes remember the following four points: 1. The price of the envelopes, post-paid, is 25 cts. for two packages. 2. The names and address of those ordering should be written as plainly as possible. 3. All orders should be directed to Battle Creek College. 4. If postage stamps are sent for the envelopes, they should be new and clean.

W. H. L.

Quite recently there appeared a notice in this paper, calling attention to a new Bible Atlas. This Atlas is all that was claimed for it. It will also be an excellent help in Sabbath-school work. Every Sabbath-school should have an ancient Bible Atlas; and probably there is none so good and cheap as the one recommended in the REVIEW. It is just the thing for the minister, the Bible student, and the family. The work is published in London, size 8½ by 11½ inches, with 16 large, elegant maps; contains 88 pages, good paper, well bound in muslin, with gilt side-stamp. Price, post-paid, \$2.00. Send all orders to REVIEW AND HERALD, Battle Creek, Mich.

G. W. A.

THE YEAR BOOK.

WE are happy to announce that the Year Book for 1884 is nearly ready. We regret the unavoidable delay, which has been occasioned by the length of time needed to obtain the addresses for the "directories," and by the lateness of the reports of the annual meetings of some of our general societies.

The matter which it contains in addition to the reports of annual meetings, directories, etc., which the book of last year contained, will be of interest to all our people, and especially to all active laborers in the cause. It has a complete directory of all our ministers and licentiates, with the permanent address of each given, so that matter directed to them will be sure to reach them. The book contains a brief historical sketch of the cause of present truth, brought down to the present time; a table of important events in connection with the rise and progress of the third angel's message; a chronological table of important eras, epochs, historical way-marks, incidents, etc., from creation to 1883; a list of accidents, tornadoes, etc., of the past year; the different religious bodies of the United States, and the number of their adherents, and other matters of interest. Send in your orders at once. Price, probably, 25 cts. per copy.

COMMITTEE.