

# Advent Review

## AND SABBATH HERALD.

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

Vol. 61, No. 12.

BATTLE CREEK, MICH., TUESDAY, MARCH 18, 1884.

WHOLE No. 1556.

### The Review and Herald,

ISSUED WEEKLY, BY THE

Seventh-day Adventist Publishing Association,

Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to

REVIEW AND HERALD, Battle Creek, Mich.

#### IS HE AT THE DOOR?

Oh! Great Master, are thy footsteps  
Even now upon the mountains?  
Art thou walking in thy wheatfield?  
Are the snowy-winged reapers  
Gathering in the silent air?  
Are thy signs abroad,—the glowing  
Of the distant sky, blood-reddened,  
And the near fields, trodden, blighted,  
Choked by gaudy tares triumphant?  
Sure it must be harvest time!  
Who shall know the Master's coming?  
Whether it be dawn or sunset,  
When night dews weigh down the wheat ears,  
Or while noon rides high in heaven,  
Sleeping lies the yellow field.  
Only may thy voice, Good Master,  
Peal above the reaper's chorus  
And dull sound of sheaves slow falling:  
"Gather all into my garner,  
For it is my harvest time!"

—Miss Muloch.

### 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.

#### A SABBATH REFORM NEEDED.

BY MRS. E. G. WHITE.

IN the days of Nehemiah, when the children of Israel had brought upon themselves humiliation and distress by their departure from God in disregarding his law, they sometimes felt that God had forgotten them. The Lord showed his rebellious people that they were dependent upon him for prosperity and safety, yet his eye was upon them. They were feeble, exposed to the ravages of their enemies; yet they were the guardians of the worship of the true God, and were to preserve a knowledge of his law until the Prince of peace should come. Nehemiah was God's chosen instrument to effect a reformation among his people, and to deliver them from the oppression of their enemies. The circumstances were discouraging, but Nehemiah was a man of courage and fidelity. He caused the people to be instructed in the law they had broken. Precept by precept it was carefully explained, that all might fully understand the will of God.

One of the principal ways in which the people had departed from God was in the desecration of the Sabbath. Heathen merchants, who came to Jerusalem to sell their wares, lodged outside the gates, and when they were opened in the morning, offered their goods for sale. Many of the Jews traded with them on the Sabbath; these not only broke the Sabbath themselves, but tried to remove the scruples of

their more conscientious countrymen. Thus to a great extent the sacredness of the Sabbath was destroyed.

The Jews acknowledged that their deplorable condition was the result of their transgressions; and in a general assembly, the Levites, as the representatives of the people, confessed God's goodness in his dealings with them, and their ingratitude and sins as a nation, and pleaded before God: "Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly. Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it; and it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies and over our cattle at their pleasure, and we are in great distress."

Having suffered punishment for their sins, and acknowledged the justice of God in his dealings with them, they covenanted to obey his law. And that it might be a sure covenant, and preserved in a permanent form, it was written out, and the priests, Levites, and princes "sealed unto it." They had a clear knowledge of the claims of God and of the character of sin; and with those who had real principle, to see and understand was to act.

We need Nehemiahs in 1884, who shall arouse the people to see how far they are from God through their transgressions. It is time for the whole Christian world to search the Scriptures for themselves; for in the pulpits all through our land the law of God is made void by precept and example. The papal power has thought to change the law of God by instituting a Sabbath for the world and the Christian church; and this spurious Sabbath is exalted and revered, while the Sabbath of Jehovah is trampled beneath unholy feet. But will the Lord degrade his law to meet the standard of men? Will he accept a man-made institution in place of the Sabbath which he has sanctified and blessed? No; the convenience or profit of men is not to supersede the claims of God; for he is a jealous God. He does not alter his precepts to gratify the desires of the ambitious or the covetous. "Thus saith the Lord" should be sufficient to settle all controversy.

He who instituted the Sabbath has never changed it to a common day. He rested on a

definite day, and blessed and sanctified a definite day, and he requires the human family to observe that definite day. Every part of God's plan will be perfectly executed. Satan has interfered, and attempted to thwart it; but there is no change in the law of God. The position that God blessed and sanctified a seventh part of time, and no day in particular, is one of Satan's devices. By this means he has so confused the minds of many that they regard God's holy rest-day as possessing no special sacredness; and because the world do so, they feel at liberty to set it aside, and select a Sabbath that suits their own convenience. And professed ministers of the gospel assure their congregations that this course is right. Those who are conscientiously observing the original Sabbath are styled heretics, deluded fanatics. But who are thus regarded in God's sight? Whom will he rebuke and punish—those who have kept the day that he blessed and sanctified; or those who, trampling upon the holy commandment, have accepted the institution of the papacy?

There is need of a Sabbath reform among us, who profess to observe God's holy rest-day. Some discuss their business matters and lay plans on the Sabbath, and God looks upon this in the same light as though they engaged in the actual transaction of business. Others who are well acquainted with the Bible evidences that the seventh day is the Sabbath, enter into partnership with men who have no respect for God's holy day. A Sabbath-keeper cannot allow men in his employ, paid by his money, to work on the Sabbath. If, for the sake of gain, he allows the business in which he has an interest to be carried on on the Sabbath by his unbelieving partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however much he may lose by so doing. Men may think they cannot afford to obey God, but they cannot afford to disobey him. Those who are careless in their observance of the Sabbath will suffer great loss.

The Lord has a controversy with his professed people in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah. They will not only ignore and despise the Sabbath themselves, but they will try to keep it from others by burying it beneath the rubbish of custom and tradition. In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week. There are calamities on sea and land; and these calamities will increase, one disaster following close upon another; and the little band of conscientious Sabbath-keepers will be pointed out as the ones who are bringing the wrath of God upon the world by their disregard of Sunday.

Satan urges this falsehood that he may take the world captive. It is his plan to compel men to accept errors. He takes an active part in the promulgation of all false religions, and will stop at nothing in his efforts to enforce erroneous doctrines. Under a cloak of religious zeal, men, influenced by his spirit, have invented the most cruel tortures for their fel-

low-men, and have inflicted the most awful sufferings upon them. Satan and his agents have the same spirit still; and the history of the past will be repeated in our day.

There are men who have set their minds and will to accomplish evil; in the dark recesses of their hearts they have resolved what crimes they will commit. These men are self-deceived. They have rejected God's great rule of right, and in its stead have erected a standard of their own, and comparing themselves with this standard they pronounce themselves holy. The Lord will permit them to reveal what is in their hearts, to act out the spirit of the master that controls them. He will let them show their hatred of his law in their treatment of those who are loyal to its requirements. They will be actuated by the same spirit of religious frenzy that goaded on the mob that crucified Christ; church and State will be united in the same corrupt harmony.

The church of to-day has followed in the steps of the Jews of old, who set aside the commandments of God for their own traditions. She has changed the ordinance, broken the everlasting covenant, and now, as then, pride, unbelief, and infidelity are the result. Her true condition is set forth in these words from the song of Moses: "They have corrupted themselves, their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?"

When Nehemiah moved out as a reformer and deliverer in Israel, he was actuated by love to God and anxiety for the prosperity of his people. His heart was in the work he had undertaken; his hope, his energy his enthusiasm, his determination of character, were contagious, and inspired others with the same courage and lofty purpose. Each man became a Nehemiah in his own sphere, and helped to make stronger the hand and heart of his neighbor; and soon feebleness was succeeded by strength and courage.

Here is a lesson for ministers and others who are laboring for the salvation of souls. Those who believe that we have the truth, that God has made us the depositaries of his law, should manifest the same earnestness and zeal that characterized Nehemiah. If ministers are inactive and irresolute, destitute of godly zeal, what can be expected of those to whom they minister? In some instances they may rise above the moral level of their teachers, but not often. But when ministers broaden their plans, and show that they are in earnest, the people will respond to their efforts; and disunited, dispirited workers will become united, strong, hopeful, and eager.

It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with his cause should be carried forward with order, forethought, and earnest prayer. Faithful standard-bearers for God and his truth are wanted, and many are ready to respond to the call. As these see the iniquity and violence that exist in consequence of making void the law of God, they will see greater reason than ever to reverence that law, and will greatly prize its righteous, restraining influences. Contempt and reviling increases their love for the precepts of Jehovah. With David they will say, "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold."

—We sometimes hear it said of churches that they want a minister who will *build them up*. Think of the contrast between what is usually meant in such cases and what Paul meant when he said, "And now, brethren, I commend you to God and to the word of his grace, which is able to *build you up*."—*Congregationalist*.

#### OUT OF THE DEPTHS.

BY VIOLA E. SMITH.

OUT of the depths I cry, to Thee I cry!  
Great God of heaven, do not pass me by;  
I sink, I perish on an unknown sea,  
O'er which fierce winds are raving angrily;  
The billows roar, the booming thunders crash,  
And round my head the forked lightnings flash.

I've trusted human love, and found it weak;  
For any help of man in vain I seek;  
Reach down thine arm of power from above,  
O thou who reignest there, whose name is Love,  
Reach down thy mighty arm to bless and save  
And hold me, lest I sink beneath the wave.

'Tis dark profound; the sun has long since set,  
And e'en the little light that lingered yet  
Is lost behind the black funeral cloud  
That clasps the viewless waters as a shroud;  
The flood-gates of thy glory open wide,  
And shed thy light across the troubled tide.

Yes, light from heaven! oh! send it on its way,  
So shall the night be radiant as the day;  
So shall I 'scape the pit-falls and the snares,—  
Dangers which else would take me unawares;  
So shall I weather safely ev'ry storm,  
And anchor in the harbor, free from harm.

Drearer the storm-winds rave, and yet more drear;  
But well I know that on thy loving ear  
More loud than tempest-din or thunder-roll  
Falls one faint whisper of a helpless soul;  
Therefore I raise my voice to thee above,  
To thee who reignest there, whose name is Love.

To thee who forged the thunderbolts of wrath,  
To thee who marked the lightning's fiery path,  
Who hold'st the raging waters in thy hand,  
Who walkest on the sea as on the land,  
To thee who ne'er didst pass the needy by,  
Out of the depths I cry, to thee I cry.  
*Smithland, Ia.*

#### "EVOLUTION" AND EVOLUTION.

BY ELD. A. T. JONES.

(Continued.)

BUT now as evolution is so "directly antagonistic to the doctrine of creation," what do those persons who pretend to hold to both evolution and the Bible do with those scriptures which speak of the creation of the world, of man, etc? Why, that is all set aside as "not historical," "not historically correct," etc. Wm. Hayes Ward, D. D., editor of the *Independent*, in his issue of Feb. 26, 1880, says: "For reasons which almost, if not quite, compel their assent, one of which is the general acceptance of the doctrine of evolution, many believe as I do, that the story of the creation and fall of man, told in Genesis, is no more the record of actual occurrences than is the parable of the prodigal son [italics mine]. Dr. Dörner, the greatest among German evangelical theologians, whose name is honored here as in Germany, holds that this story is *not to be accepted as history*. So hold perhaps a quarter, perhaps a half, of the educated ministers in our leading evangelical denominations. When Dr. Boardman, of Philadelphia, repeated with great applause and then published a year ago his lectures on the Bible cosmogony, *taking this view*, I do not remember that a single Baptist paper in the North found any fault. . . . Nevertheless, Paul doubtless believed that the story of the fall was true historically, and used it as an illustration convenient and pertinent for the purpose he had in mind. But it cannot be proved that God might not properly allow Paul to use the illustration, which occurred to him as being to his purpose, *even though it were not an actual verity*." But ["be astonished, O ye heavens, at this"! ] "we do know that a commandment given on Sinai assumes as a reason for working six days and resting on the seventh, that God made the heavens and the earth in six days, and rested on the seventh; but we know that this statement is not historically correct. The world was not made in six days."

Now is it sufficient to say simply that evolution is antagonistic to creationism? Is it not antagonistic to the whole Bible, and even to the Creator himself, when in reply to the words

of Jehovah, spoken with a voice that shook the earth, "In six days the Lord made the heavens and the earth," the evolutionist boldly asserts, "We know that the world was *not* made in six days"? It is sufficiently astonishing in itself, to realize that a man could be so boldly irreverent as to thus flatly contradict the living God in the only words ever written by his own hand; but our astonishment is increased when we realize that this same man claims to be a Christian, and not only that, but is a "Rev.," a "Doctor of Divinity;" and more, that he is only one of thousands of the same titled gentlemen who hold to the same views. I would willingly stop here with these words so bold that I almost tremble as I copy them; but doubtless it were as well to bring out to a fair view this "scientific" system fully, so that we may know, in a measure, what we shall yet have to meet in our defense of the third angel's message, and the whole truth of God.

Again Dr. Ward says in an editorial: "But we are told that certain statements—for example, as to the origin, the early history and character, and the age of man—are made in the Bible, and that their acceptance as historical facts is binding upon any one who accepts the Christian system taught in the Bible. To this we have replied that if this is true, Christianity is already gone, and to the educated mind the Bible is already gone, or very soon must go; because the scientific authorities, the only authorities on which we can depend, are now substantially agreed in holding and teaching certain theories about man's origin, as well enough established, which are quite inconsistent with the story in Genesis of the creation of man and woman. This we have stated as a fact, and have concluded that the friends of the Christianity which we so heartily believe in and support, must adopt a theory of the Bible which will not put God's word into direct contradiction with the teachings of our best authorities in science. We have said that we, laymen in science, are compelled to allow the now well-nigh unanimous authority of our best teachers, that man was physically, at least, evolved from irrational animals, and has lived on the earth scores of thousands of years." [This is from the editorial before quoted, entitled, "Deliver us from our Friends".]

So, then, it appears from all this that the Bible is of no authority at all, but the "scientific authorities are the *only* authorities on which we can depend;" and to these "authorities," we all, and the Bible, and even the Lord himself, must bow in unquestioning credence; for, as is said in another place, "It is so generally taught that it is inevitable that our thinking and scholarly young men will generally accept it on the word of those whose business it is to study the matter." And by this same token the "inevitable" result is that the word of man supplants the word of God. And right in the face of all this, we are gravely told that "this evolution is held and taught in harmony with Christian faith."

If all this can be held and taught in harmony with Christian faith, I should most intensely like to see that form of doctrine which can *not* be held and taught in harmony with the Christian faith. And that it is not and cannot be so held and taught, is betrayed by Prof. Francis L. Patten, in an article on this subject originally published in the *Interior*, and quoted in the "Editorial Notes" of the *Independent*. He says:—

"Neither the preacher who cries 'infallible Bible' without showing that it is infallible, nor the priest who cries 'infallible church' without giving proof of her claims, will satisfy the man who, with all earnestness in his eye, and all uncertainty in his speech, asks, What must I do to be saved? The church must defend the doctrines she preaches. The pulpit must meet the skeptic with something better than assertion and something more satisfying than earnestness. And if the pulpit has not the time

to do this work, and the existing societies have no interest in it or no means of carrying it on, it is not a day too soon for those who know the importance of the controversy to put their heads together to *devise a scheme* for the preparation of a *literature suited* to the wants of the doubters of the day." [Italics mine.]

Exactly! the literature of the Bible is not suited to the wants of the scientific doubters of the day, and therefore the evolutionists must devise a scheme to prepare something that will suit them. And what a blessed scheme that will be, of man's devising, and above all, when he is an evolutionist! It will suit though. And then when the man, not with all "earnestness" in his eye and "uncertainty" in his speech, but with all pride in his eye, and all arrogance in his speech, asks, What must I do to be saved? the answer comes from that splendid scheme, Believe in evolution; Deny the plain statement of positive facts of the Bible; Flatly contradict the words of the Lord, although spoken with his own voice, that shook the earth, and written by his own blazing finger on tables of stone; and instead accept evolution "on the word of those whose business it is to study the matter," and hold them as "the only authorities on which you can depend," and thou shalt be saved. Yea, evolution and Darwinism shall be the stability of thy times and strength of salvation; and great shall be the peace—of the apes.

That will suit them every one and every time. And even if it should not, all that will be necessary is simply to "devise" another "scheme" "suited to the wants of the doubters" of this.

But not to treat them cavalierly, we will examine that other form of evolution known as "Theistic Evolution;" that is, a form of evolution which acknowledges God: and inquire where in the theory this acknowledgment comes in, and why. It is plain from all that has gone before that this acknowledgment of God, especially as a creator, does not lie at the beginning; because, as has been often stated, "evolution is opposed to creationism," is "directly antagonistic" to it. And as evolution is opposed to creation generally, or once for all, so biology, its chiefest handmaid, is opposed to special creations; *i. e.*, of any interference of a creator after the process has started. And in this evolution and biology are both plainly consistent, and reasonably so, too; because it is certainly a reasonable position before quoted from Prof. Huxley, that "if all living beings have been evolved from pre-existing forms of life, it is enough that a single particle of living protoplasm should once have appeared on the globe as the result of no-matter-what agency. In the eyes of a consistent evolutionist any further independent formation of protoplasm would be sheer waste."

And further he says: "If the hypothesis of evolution be true, living matter must have arisen from not-living matter; for by the hypothesis the condition of the globe was at one time such that living matter could not have existed in it." Now surely it is no more than reasonable and consistent, upon this basis, to suppose that if living matter could arise entirely of its own evolutionary power from not-living matter, and start onward in its progress without a creator, it certainly could keep itself a-going just as easily without him.

Then what is it that impels these other gentlemen to the adoption of theistic evolution, *i. e.*, that God has interfered in a certain place? There is just one thing, and that alone, and herein is the pivot upon which turns the whole theistic process; and that one thing is, the immortality of the soul. Believing as these men do, in the immortality of the soul, it is impossible to adopt such an idea, or doctrine, as that immortality should be evolved from materiality, and therefore God must have interfered in the process just at the place where the immortal soul was bestowed upon man.

But the moment that view is adopted, there appears the inconsistency also; for theistic evolution, holding, in common with evolution straight, the antagonism to the doctrine of creationism, when it admits the interference of God in behalf of the immortal soul, it therein admits the doctrine of creation; for assuredly the bestowal of immortality upon that which has been evolved from apes and lower forms of animals is nothing short of a creative act, or volition, of God. And the inevitable consequence is, the doctrine is inconsistent with itself.

Now for proofs that the soul is the *main*, if not the only, point of distinction between evolution and evolution. It appears dimly in the above first-quoted statement of Darwinism; thus: "According to him, even mind, heart, conscience, are just as much the product of physical evolution as is the physical structure itself." And again in the foregoing list of leading evolutionists the qualifying word "physical" is applied thus: "Man's physical structure they regard as no real exception to the law;" "And where a man believes in evolution it goes without saying that the law holds good as to man's physical structure;" plainly implying that his mental structure is held as an exception. But Darwin has shown conclusively, not by speculation, but by genuine science, that the difference in the mental power of man and the lower animals consists not in kind but in degree. And surely none of these theistic evolutionists, ultra as he might be, would deny at least some mental structure to the lower animals. Consequently, when they differ from Darwinism, it can only be on that one point of the immortality of the soul.

Happily, however, we are not left to this conclusion drawn from qualified statements, necessary though it may be, but we have the unqualified statement itself by one of the highest authorities on evolution. Mr. Sully, before quoted, says: "At first sight it might appear that the doctrine [of evolution] as applied to the subjective world, by removing the broad distinction between the human and the animal mind, would discourage the hope of a future life for man's soul." Exactly; and this is consistent with evolution throughout, and consequently when these "orthodox," "evangelical" gentlemen, holding fast to that intensely "orthodox" and "evangelical" doctrine, the immortality of the soul, adopt evolution, they are compelled to adopt such a form of it as will admit this doctrine, even though it involve them in the glaring inconsistency of antagonizing "creative activity," yet being obliged to antagonize their antagonism to save their theory.

But of what worth is all this "contrivance to save appearances" if the soul be *not immortal*? It is "nothing worth." And as the soul is absolutely *not* immortal but in this, "man hath no pre-eminence above a beast" (Eccl. 3: 19), this consideration removes the whole and sole ground of distinction between the two forms of evolution; and then this would-be theistic evolution appears just where consistency and the logic of pure evolution demand that it should appear,—that is, in the bald reality of *atheistic* evolution,—and brings out the plain truth plainly that there is no such thing as theistic evolution.

But when this so-called theistic evolution, resting only upon a fallacy the exposure of which so surely lands it in atheistic evolution, is so wide-spread, so almost all-pervading in the orthodox and evangelical churches, schools, and colleges, are we not brought in another form to the contemplation of the text, "Nevertheless, when the Son of man cometh, shall he find faith on the earth"? Not alone, Shall he find faith in his second coming? but, Shall he find faith at all? In studying these evil tendencies of the times, I am persuaded that "when the Son of man cometh," he will not find faith in his word, he will not find faith in

himself, he will not find faith in God the Lord, the Creator of all. And I am also persuaded that we are again coming fast upon the time in the world's history, when "in the wisdom of God, the world by wisdom" will know "not God" (1 Cor. 1: 21); and when again, as of old, it shall please God "by the foolishness of preaching to save them that believe." And in view of it all, I feel as never I felt before, how holily, how unblamably, how sacredly, we whom it may please God to call to do the preaching, should conduct this holy work—how humbly, meekly, and again, as of old, not with excellency of speech or wisdom, not with enticing words of man's wisdom, but in *demonstration of the Spirit* and of power. May God help us all, in these dark and trying times, and when they become still more fearfully dark and trying.

(Concluded next week.)

## DID JESUS ASCEND TO HEAVEN TWICE?

BY N. J. BOWERS.

W. S., in a late issue of the *World's Crisis*, thinks not, from the fact that if he returned to his Father soon after his resurrection, and then returned to earth, this return would be the *second coming of Christ* (whereas the Bible teaches that that event is yet future), and that this second appearing would in reality be the *third*.

The mistake seems to lie quite largely, it seems to me, in failing to comprehend fully the *first coming* or appearing of Jesus. This means more than the mere *birth* of Christ. It includes the entire period of his life upon earth, from his birth to his ascension to heaven after the great forty days. Heb. 9: 26 states that he (Christ) "appeared to put away sin by the sacrifice of himself." This appearance is contrasted with another in verse 28, which is called the *second*. This *first* appearance or coming of Jesus contemplates the sacrifice of himself for our sins. Jesus was revealed to the wise men of the East at his birth; he appeared to the doctors in the temple when twelve years old, attending to his Father's business; to the multitude on the banks of Jordan at John's baptism as the Lamb of God taking away the sin of the world; to Nicodemus as a teacher sent from God; to Mary as the risen Lord and Saviour; to the two who went sorrowing to Emmaus, as the death-conquering Alpha and Omega; and on the mount of ascension he appeared to the disciples for the last time when he was borne heavenward to the Father's right hand.

The Lord's first coming was his manifestation to Israel during the period of his ministry as the Prince and Saviour. "He came to his own, and his own received him not." John 1: 11. He manifested the Father's name to the men whom the Father had given him out of the world. John 17: 6. This was *declaring* that name or teaching among the people the gospel of salvation. Verse 26. Hence his first manifestation or coming occupied years. The ministry of Jesus in the heavenly temple for our sins is called his appearing before God for us. Heb. 9: 25. This has extended over 1,800 years. If his continuous work in heaven for us may be styled his appearing, why may not his continuous work on earth in the past, preceding his heavenly work, be also designated his appearing? Jesus, from the time of his goings forth "from of old" (margin, Heb., "from the days of eternity") (Mic. 5: 2), until he shall gather his redeemed, has *appeared* all along the years of human probation for us. He will appear the *second* time without sin unto salvation. Heb. 9: 28.

His first appearance as the angel of the Lord was to the chosen of God before his incarnation. His first appearance as the Atoning Sacrifice began at Bethlehem and ended at Bethany. So the ascension of Jesus to his Father (John 20:



17) was but one of the events of his first appearing, as his death and resurrection prior to this were others. Hence the objection in regard to this coming or returning of the Lord is of no value.

Again, it would seem that the command of Jesus to Mary to touch him not *because* he had not yet ascended to the Father, was removed in about a week, when Thomas at the request of Jesus reached out his hand and touched him. John 20:26, 27. Now Jesus can be touched because he *had* ascended to the Father. This is the natural conclusion.

Further, Jesus appeared to Paul as to one born out of due time. 1 Cor. 15:8; Acts 9. He must have returned to earth, else the apostle could not have conversed with him. This cannot be evaded by saying he was seen in vision and not in reality; because the apostle places this in the list of real appearances after the resurrection. Jesus as really appeared to Paul as he did to Cephas, James, and "all the apostles." So the objector has involved himself in trouble with the great apostle; for if Christ appeared about A. D. 35, that was his *second* coming, and his future coming in glory will be the *third*.

Eld. S. closes with the common snap against "the visions of Mrs. White." These, he claims, furnish us with the testimony that Christ ascended to heaven a short time after the resurrection. But we see by examining the Bible that it is quite probable that he ascended to his Father before his final ascent from Olivet.

We suggest that the visions against which so many make war, have a closer harmony with the Bible than many of the theories of those who oppose them.

### THE SPIRIT OF CHRIST.

BY HELEN L. MORSE.

THE time was when an evidence of conversion to God was the understanding and possession of the Holy Spirit. This was expected of the converts by religious instructors; and those who had not this witness were regarded only as "baptized unto John's baptism." Acts 19:3. Although that time is past, is it not the duty and privilege of the people who are trying to "build the old waste places" to also "raise up this foundation," not only in theory, but by practice, presenting it as second to nothing in importance? That the workings of the Spirit formed a prominent feature of the teachings of Christ and the apostles, all will admit. It is referred to as "the Comforter," the promise of the Father, "power from on high," "the Spirit of Christ," "the Spirit of God," "the anointing," and "the spirit of truth." It may be defined as the representative of Christ, as when he says, "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you." He presents it to his disciples as even more to be desired than his presence.

Without this Spirit we have no right to claim to be Christ's. "If ye have not the Spirit of Christ, ye are none of his." Through it, God reveals to his people those things which "eye hath not seen, nor ear heard, neither have entered into the heart of man." Thus we have a foretaste of the joys of the redeemed. This dear, blessed Spirit! It is our privilege to be led by it, to have it actuate all we do, and to constantly feel its influence; and thus "thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." Those who have felt it cannot be satisfied without it; and all who have it to any extent, long for more. Paul said he would sing and pray with the Spirit. Those who recognize it know how empty and vapid is a sermon, a prayer, or a testimony, without some measure of it.

How are we to obtain this Spirit? Elisha chose a "double portion" of the spirit of Elijah;

and when the prophet tested him by requesting him to remain where he was while he journeyed to Bethel, Jericho, Jordan, his answer was always, "As the Lord liveth and thy soul liveth, I will not leave thee." No, there was nothing he desired so much as the society of this man of God while he was here, and the possession of his spirit when he should be taken away. He *would* be found watching, and he was rewarded by witnessing the grandeur of Elijah's translation, and by having the testimony, "the spirit of Elijah doth rest on Elisha." 2 Kings 2.

The woman in the parable sought diligently *until she found* the lost money. Jacob said, "I will not let Thee go except thou bless me;" and he attested to the truthfulness of his words by holding on, though disabled, until the angel said to him, "As a prince hast thou power with God and hast prevailed." The man in the parable who came at night to his friend for bread, could not effect his purpose by appeals to his friendship or by representing his needy condition; but "because of his importunity" his request was granted. The unjust judge had no fear of God and no sympathy for suffering humanity; but he avenged the poor widow "lest by her continual coming she weary him."

Our pitying, loving Saviour exhorts us to ask, seek, knock, with the assurance that "every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened." And then he makes a special application of these promises to this greatest earthly blessing; if those who are evil by nature can by earnest and continual effort be prevailed upon to give good gifts, "how much more shall your heavenly Father give the Holy Spirit to them that ask him?" God's care for earnest seekers is further illustrated by his sending Philip across the country to the Ethiopian eunuch, who was searching the prophecies, to inquire of him, "Understandest thou what thou readest?" and in response to his touching appeal, "How can I except some man guide me?" to preach Christ to him until "he went on his way rejoicing."

As this Spirit is the representative of Christ, it is as wrong to grieve it from us as to reject Christ; and while we are quenching it or resisting its influence, we are in the condition of the unbelieving Jews, who, while at the same time persecuting Christ, declared, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Attributing this holy influence to any source but the power of God is the sin that "hath never forgiveness."

Finally, it is through this means that we have fulfilled to us the precious promise that comforted the sorrowing disciples, and that cheers the sad hearts of all Christ's waiting children till he come, "Lo, I am with you alway, even unto the end of the world."

*Battle Creek, Mich.*

—The study of divine protection should be habitually conducted, and most devoutly, with reference to our own edification. The benefit of this is literally incalculable and inexhaustible, if we contemplate it with a never-failing reference to our own soul's good.

—Till religion becomes the desire of our hearts, it will not become the business of our lives. Most of the beatitudes which Infinite Compassion pronounced have the sorrows of the earth for their subjects, but the joys of heaven for their completion.—*Hannah More.*

—Pastors will find the worldliness of their flocks increasing with their wealth. Church members will give freely because giving will be easy. But they do as they please; and in less and less measure will it please them to seek for plenteous redemption and holy fellowship with Jesus the Saviour.

## Choice Selections.

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

### "THE LAND AFAR OFF"

A LAND wherein bleak winter doth not reign,  
But always summer, sweet unto the core;  
Where broken hearts are knit in love again,  
And weary souls shall wander out no more;  
Where bliss is greater for all woe before;  
Where fair flowers blow, without earth's sad decay;  
And friendship's happy voices, as of yore,—  
But tenfold dearer,—ne'er again shall say  
Farewell, but ever, "Welcome to this shore!"  
Or, "Hail, tired pilgrims, to this golden day;"  
And, "Come, ye blest, to joys which will not pass  
away!"

A country in whose light our souls shall bask;  
A goodly heritage, where all we sought  
Of hope, and love, and every pleasant task  
Shall center gladly, far beyond all thought.  
And He, the Lamb, who from all evil bought  
His chosen people, shall our eyes behold,  
And graciously, as when on earth he taught,  
His voice shall speak again, clear, as of old,  
But with no ring of sorrow in its tone;  
Glad presence, walking in the streets of gold!  
A mighty King, with people all his own!

—Selected.

### LUTHER'S PRAYER.

THE following, says the *Intelligencer*, is the prayer which Luther was overheard to utter during the Diet of Worms. Summon before you the situation,—this one man against the world,—and I think I am not irreverent in saying that nothing has been equal to it since Gethsemane:—

"Almighty, everlasting God, how terrible this world is! How it would open its jaws to devour me. And how weak is my trust in thee! O thou my God, help me against all the wisdom of this world. Do thou the work; it is thine, not mine. I have nothing to bring me here. I have no controversy to maintain—not I—with the great ones of earth. I, too, would fain that my days should glide along, happy and calm. But the cause is thine. It is righteous; it is eternal. O Lord, help me,—thou that art unchangeable! It is not in any man I trust. O God, my God, dost thou not hear me? Art thou dead? No, thou art hiding thyself. O Lord, my God, where art thou? Come, Come! Thou hast chosen me for this work! Be thou on my side, for the sake of thy beloved Son, Jesus Christ, who is my defense, my shield, and my fortress. I am ready,—ready to forsake life for thy truth,—patient as a lamb. Though the world should be full of demons; though my body should be stretched on the rack, cut in pieces, consumed to ashes, the soul is thine. Of this I have the assurance of thy word. Amen. O God, help thou me. Amen. . . . (and then, as if in soliloquy) Amen, amen,—that means, yes, yes, this shall be done!"

Surely Carlyle was not behind the truth when he said of this man: "A right spiritual hero and fact, for whom these centuries and many that are yet to come will be thankful to heaven."—*Sel.*

### GREAT MEN SPEAK ON THE LIQUOR TRAFFIC.

Dr. LYMAN BEECHER: "I defy any one to show that the rum-sellers are not murderers."

The Bishop of Manchester, England: "Beer and wine shops with vaults are gateways to hell."

John Wesley: "They murder by the wholesale, neither doth their eye pity nor spare, and the inheritance of blood is theirs."

Senator Morrill, in the United States Senate: "The liquor traffic is the gigantic crime of crimes in this age, and particularly in this country."

Dr. Willard Parker, of New York: "The alcohol is the one evil genius, whether in wine, ale, or whisky, and is killing the race of man."

John Williams, the martyr missionary of the Pacific Islands: "I dread the arrival of an American ship; for though she may have more missionaries in her cabin, she brings in her hold the death waters of damnation."

Robert Hall, a very sober and eloquent orator, following in Shakspeare's line, said: "It is a liquid and distilled damnation;" and in our own day an eminent scientific authority has said, "It is the devil in solution."

Dr. Humphrey, President of Amherst College, 1833: "It is as plain to me as the sun in a clear summer sky, that the license laws of our country constitute one of the main pillars on which the stupendous fabric of intemperance now rests."

Rev. Dr. Prime of New York: "If these fountains of crime and misery—the liquor saloons—could be shut up or put under the restraint of existing laws, we might hold a jubilee over the improved condition of our city's poor, and might disband many of our charitable associations."

Rev. Canon Wilberforce: "People talk about regulating the liquor traffic; they might as well try to regulate toothache, when the true remedy is to extract." The advocates of the license law would say, "Tie a stringent rag around the jaw and leave the affected molar to throb and 'stoom.' Drawing the tooth would savor too much of coercive legislation."

The London *Telegraph*: "It is not poverty, it is beer, that has robbed the children of knowledge, liberty, morality, and long life. It is not poverty that fills our hospitals and jails; it is gin. By the time that a child can use its hands, and earn eighteen pence a week, it is offered upon the altar of the great sin god."

The London *Times*: "It is far too favorable a view to treat money spent on it as if it were cast into the sea. It would have been better if the corn had mildewed in the ear. No way so rapid to increase the wealth of nations and the morality of society as to annihilate the manufacture of ardent spirits, consisting as they do of an infinite waste and unmixed evil."

The great Frelinghuysen, half a century ago, uttered the following sensible sentiment: "If men will engage in this destructive traffic, if men will stoop to degrade their reason and reap the wages of iniquity, let them no longer have the law-book as a pillar, nor quiet conscience by the opiate of a court license."

Emphatic was the testimony of the late Archdeacon of Bombay, who, after thirty years' experience, said at a public meeting in London: "For one really converted Christian as the fruit of missionary labors, the drinking practices of the English made one thousand drunkards. If the English were driven out of India to-morrow, the chief trace of their having been there would be the number of drunkards left behind."

The late General Dix, Governor of New York: "I am very glad you have allowed the Woodland House to remain vacant instead of renting it for the sale of liquors. I would rather let it remain vacant till the end of time than to have it rented for such a purpose. I consider rum the cause of nine-tenths of all the murders, poverty, and crime in the country, and no earthly consideration would induce me to contribute in the remotest manner to its sale."—*Domestic Monthly*.

—As Mary of old, with gratitude and love,  
Held in her hand, the Master's head above,  
An alabaster-box of perfume rare,  
Nor deemed the gift too rich to offer there,  
But, crushing it, poured out upon her Lord  
What never to its chalice could be restored:—  
So we may hold our life—our one sweet store,  
Which, once lived out, is gone forevermore—  
As not our own; and, when the years pass by  
Without the joys that to our longing eye  
Once made it seem so beautiful to live,  
We say, "It was the best that I could give."

## 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.

### LONGING FOR HOME.

BY STILLSON SNOW.

O HOME of the pure and the free,  
I long thy sweet joys to behold,  
To dwell where the blessed ones be,  
In the beautiful city of gold.

O land of repose and delight,  
Sweet, sweet are thy bowers of love;  
Thy glories shall welcome my sight,  
When from this dark world I remove.

O Father of mercies, I pray  
That I may thy counsel receive,  
And press to the portals of day,  
In thy presence forever to live.

Thou hast offered salvation so free  
The poorest and vilest may come,  
And crowned with thy diadem be,  
In the beautiful, beautiful home.

Rosedale, N. B.

### HINTS TO MOTHERS ON TRAINING CHILDREN.

#### DECEIVING CHILDREN.

WHATEVER good advice mothers may give to their children, however diligent they may be in pointing out to them the right way and the wrong, and however zealous and earnest they may be in urging them to choose the one and shun the other, they will still find their own daily lives making stronger impressions than all their teachings can make. The silent influence of their example is more powerful than all the carefully worded precepts they can give.

A comic writer has condensed pages into one sentence when he says: "To train up a child in the way he should go, *walk in it yourself*."

If a mother begins the practice of deceiving her children, she may be sure they will soon learn to deceive her. And this is not all. As soon as they are old enough to understand the evil of such practice, they will lose confidence in her, and their respect for her will sadly diminish.

A child, naturally, has a wonderful faith in his mother. Whatever she says is true, and whatever she does is right. In his sight she is the embodiment of all truth, wisdom, and goodness. A mother's success with her children, during their boyhood and girlhood, will depend largely on the amount of this faith in her that they continue to hold. And this will be measured, generally, by the amount she is *worthy* of retaining. For children are close observers, and are quick to discover the errors and inconsistencies of those around them. And it is to the little affairs of every-day life that special attention must be given. Child-life is made up of little things, and these are as great to them as the more important ones of adult life are to the full grown children.

As examples of different ways of deceiving children, I will mention a few instances which have recently come under my notice, and perhaps the reader can recall as many similar cases. A mother says to her little girl, "I am going off and not coming back any more, if you continue to tease and bother me so much." This lady is an excellent mother, in many respects; but if she long continues this method of controlling her child, she will find that the power thus gained is of short duration, and that it will end in miserable weakness.

One mother, even when trying to give lessons of morality to her children, tells them that a big bear will come and carry them off if they do not reform in some of their ways.

A little boy kept teasing his mother for a tart. She did not think it best to give him one at that time, and in order to keep him

quiet, as she had company and was very busy, she told him that they were all gone. An hour later a plate of tarts appeared on the table. The boy was scarcely seated at the table when he exclaimed: "Why mamma, there are lots of tarts. You said you didn't have any." "I meant I did not have any for you," was the weak subterfuge of the mother. She bought her few moments of quiet at a dear price to both herself and child.

Perhaps mothers resort to deceitfulness oftener when their little ones are sick, and are constantly wanting that which they cannot have. "It is really sweet and nice," said a mother to her little boy, as she gave him a bitter and nauseating medicine. She knew it was necessary for him to take the medicine, and seemed to know of no other way to induce him to do so. But on the following day, as she attempted to get him to take a really pleasant draught, he obstinately refused, and her strongest assertions that it was not disagreeable had no weight with him. "I am glad you told me it was unpleasant, bitter stuff; for I swallowed it so quickly that I hadn't time to taste it," said another boy to his mother, who had given him some medicine, and told him just what it was.

Any deceit practiced on others in the presence of children is equally pernicious in its effects. A "tramp" called at a house for some bread and butter. The lady who went to the door did not wish to encourage his idle way of living, and so told him that she had got entirely out of bread. Her little girl had followed closely behind her and heard the remark. Meeting her brother as she turned back, she said to him, with perfect confidence in her mother's tone, "We can't have any bread for dinner; for I heard mamma say just now that she hadn't got any." But a half hour later, when she saw an abundance of bread come to the table, she opened her eyes in astonishment. She said nothing, but how much she thought no one will ever know. And can any one tell how many lessons on truthfulness, given by that mother, it will take to eradicate the harm done?

Children are frequently shocked at some act of a parent in which the parent seems to see no harm. Perhaps, in the innocent simplicity of their childhood, they have a keener sense of the true and of the false. We may have followed some erroneous way so long that we do not now distinguish it as such. We can often turn to these little ones, and, taking them for our teachers, learn lessons that will be profitable to us. The great Master has said: "Except ye become as little children, ye shall not enter into the kingdom of heaven." Perhaps one of the great changes for many in the present generation to undergo would be in the matter of deceitfulness.

Mothers, you have a great work to perform, and a great responsibility resting on you. You are molding character which will shape the destiny of our country. You are instilling principles to-day that will live long after you are gone, and which will be brought to the test in the great questions that will arise for the next generation to settle. You are training soldiers for either one side or the other when the moral battles of the future shall be fought. And this is but the beginning of the result of your labor. We must follow all the way down the long lines of succeeding generations to the end of time, and stepping into the Beyond, your completed work will stand before you. The eternal result will then be seen. Training children! Training men and women! Training citizens of a great republic! Training souls for eternity! Can the work be done, well and faithfully done, by relying on human strength alone?

Mothers, we leave the question with you. Strive to answer it in the way that shall stand the test all the way through to the Eternal One. —H. L. Charles, in *Christian at Work*.

## Our Tract Societies.

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

### UPPER COLUMBIA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1883.

No. of members,.....	144
" " reports returned,.....	91
" " members added,.....	2
" " " dismissed,.....	2
" " missionary visits,.....	346
" " letters written,.....	385
" " Signs taken in clubs,.....	94
" " new subscribers obtained,.....	122
" " pages tracts and pamphlets distributed,.....	54,600
" " periodicals distributed,.....	1,969
Received on membership and donations, \$19.79; on sales, \$56.65; on periodicals, \$44.25; on reserve fund, \$2.00.	
Mrs. G. W. COLCORD, Sec.	

### REPORT OF PENN. T. AND M. SOCIETY.

For Quarter Ending Dec. 31, 1883.

No. of members,.....	253
" " reports returned,.....	121
" " members added,.....	5
" " " dismissed,.....	2
" " missionary visits,.....	374
" " letters written,.....	257
" " Signs taken in clubs,.....	40
" " new subscribers obtained,.....	155
" " pages of tracts distributed,.....	87,310
" " periodicals ".....	1,846
" " annuals ".....	312
Received on membership and donations, \$69.84; on sales, \$684.73; on periodicals, \$376.97; on other funds, \$1060.	
Mrs. D. C. PHILLIPS, Sec.	

### REPORT OF NORTH PACIFIC T. AND M. SOCIETY.

For Quarter Ending Dec. 31, 1883.

No. of members,.....	144
" " reports returned,.....	45
" " members added,.....	9
" " " dropped,.....	3
" " letters written,.....	358
" " visits made,.....	303
" " pages of tracts loaned,.....	10,395
" " " " given away,.....	19,428
" " " " sold,.....	12,249
" " periodicals distributed,.....	2,666
" " Signs taken in clubs,.....	175
" " new subscribers obtained,.....	33
Received on membership and donations, \$35.75; on sales, \$48.85; on periodicals, \$230.32; on reserve fund, \$112.50; on tent and camp-meeting fund, \$16.	
Mrs. C. L. BOYD, Sec.	

### COLLEGE MISSIONARY DEPARTMENT.

THERE has been a steady increase in this department of the work from the beginning. The Society now consists of about ninety members, fifty of whom belong to the class which receive instruction daily.

The work has been so arranged and conducted by Sr. F. H. Sisley that while it is a drill for the class it has afforded actual experience in the missionary work. An effort to obtain subscribers for our periodicals by correspondence has been entered into with zeal, resulting in much good in that direction. A special effort for the *Sentinel* has already added some seventy subscribers to our list, besides bringing these papers before many not of our faith.

The plan of the Society is such that different members of the class preside over the meetings, or act as secretary, while the donations of the students have nearly covered the expenses incurred by the work.

We are sending out each week one hundred copies of the REVIEW and the same number of the *Signs*, besides many pages of books and tracts. Our club of three hundred *Sentinels* has been scarcely sufficient to meet the wants of the Society.

At our last meeting, Thursday evening, the subject of increasing the circulation of our German paper was freely discussed, which resulted in the addition of fifty copies of the *Stimme*. It was generally felt that we should take hold of this long-neglected, but important, branch of the work.

We are thankful that God has opened the way for all to labor in his vineyard, and that the efforts of the students are being blessed. Nearly every mail brings encouraging reports as the result of labor done. This cheers the hearts of the workers,

and encourages them to believe they will see some fruit of their labor in the kingdom of God.

MISSIONARY CLASS.

### PUSH.

MEN who would make a success of what they undertake must put forth vigorous effort,—must push. This is a busy world. There are hundreds of thousands of enterprises, and every one who succeeds does so only by earnest effort. Noble enterprises and philanthropic undertakings often fail, or nearly so, from the lack of *push*. Then again, the vile and worthless are so vigorously brought to the front that there is great danger that the good will be crowded out unless determined and persevering effort be put forth.

Now there can be no question as to the worthiness and importance of the third angel's message,—the last call before the close of probation, and the most fearful warning in the book of God. But important and solemn as this message is, it will be passed by unheeded unless proclaimed with energy, and set home to the hearts by the Spirit of God. If pushing is allowable in any cause, it must be in this. "Compel them to come in, that my house may be filled."

Some time ago a book dealer in Chicago bought 500 copies of the "Home Hand-Book." The intrinsic value of the book, doubtless, led him to thus invest. Now right in the part of the city where his store is located, one of our brethren (who had never canvassed before either) has sold the same book as follows: First week, 62; second week, 89; third week, 71; besides getting a number of subscribers for our papers, and selling ten "Sunshine at Home" and four "Thoughts on Daniel and Revelation," in the same time. It takes right down hard work to do this, and full days,—no lazy loitering, but active service.

The same man has a branch store in Moline, Ill., in the midst of a Swedish settlement. He sent 25 copies of this same book there. One of our agents in a short time sold 100 copies of the work to people living near by, while the clerk disposed of six. Can we not learn a lesson from this and like circumstances? It seems to me that we should. Why not have a general waking up all along the line? Would it not be right and proper for all our ministers to set a worthy example before our people in this respect? If the third angel's message is now due, and being given, then the books and papers published at our Offices should be vigorously scattered among the people. Ministers should not be easily turned away. We should not be satisfied with getting people to subscribe for the *Sentinel*, but we should show them how much they will lose if they do not take the *Signs of the Times*, the REVIEW AND HERALD, *Good Health*, and the *Instructor*. I fear in many instances we lack the push. The people are perishing for the lack of the information these papers would give them. They do not realize it, and we present the matter in such a milk-and-water way that we fail to arouse them to their danger.

There are people all around us who are suffering severely from physical infirmities. Oh, what a blessing *Good Health* would be in their homes! You run no risk to make the offer to such persons, that if they read the journal carefully for one year, and faithfully carry out its instructions, at the end of that time, if they say they have not had their money's worth, you will refund their dollar. You will never be asked for it. What a blessing many of our people are depriving themselves of in not taking this valuable paper! But what shall we say to those who neither take, nor make any calculation to take, our other papers? Brethren in the ministry, let us wake up to our duty in showing them their perilous condition. It is not always convenient to carry around a large bundle of books, I admit. But can we not at least take sample copies of the most important, as the "United States in Prophecy," "The Coming Conflict," etc., take the orders, and have the books sent by mail? Sample copies of our papers are easily carried, and we should always have them with us. And every opportunity we have we should do our utmost to extend the circulation of our reading matter. By so doing we will not only benefit our publishing houses, but we will be doing incalculable good to our fellow-men. May the Lord help us to take hold of this work in good earnest.

R. F. ANDREWS.

## Special Mention.

### "MUTILATION OF HISTORY."

"I LEARNED when I was but a lad that the Armenian Church were Sabbath observers. I felt a strong desire to get hold of their history. I bought a copy of 'Christian Researches in Asia,' by Claudius Buchanan, LL. D., as I understood his work contained that fact. The volume which I bought was published by the American Tract Society. I read and re-read, but read in vain, so far as the fact in which I was especially interested was concerned. I was loath to believe that great Society would be guilty of *garbling history*. I looked upon such an offense as altogether beneath ordinary candor and truthfulness, and began to think I might have been misled as to facts; in the meantime I heard of an old volume, some ten or fifteen miles away, and thought I would get that; so I went, and found the book badly worn and still worse smoked. I had to pay nearly twice as much for the old one as I paid for the one I bought of the American Tract Society. Here is what the author says: 'The Armenians in Hindostan are our (British) subjects; they acknowledge our government in India as they do that of Sophi in Persia, and they are entitled to our regard. They have preserved the Bible in its purity, and their doctrines are, so far as the author knows, the doctrines of the Bible. Besides, they maintain the solemn observance of Christian worship throughout our empire on the seventh day, and they have as many spires pointing to heaven as we ourselves have among the Hindoos.' My advice to the American Tract Society is that they publish a tract on moral honesty. I consider it a very grave offense to mutilate history. I make the above quotation for the benefit of any who have not the work, and yet desire the information. The book I have was published by C. Bowles, Nortonville, V. T., A. D. 1813.

"As my work is well-nigh done on earth, should any of our institutions of learning desire the volume I have, and will inform me, I will forward it to their order.

V. HULL.

"*Utica, Wis.*"

The foregoing we copy from the *Sabbath Recorder* of March 6, 1884. We can testify to the correctness of the extract given above by Eld. Hull; for we have in our library a copy of the work containing it from the original un mutilated edition, procured years ago by Eld. Andrews while engaged in the preparation of his "History of the Sabbath." We were not aware that an edition had been published suppressing that important statement relative to the seventh day, till we read the foregoing from the *Recorder*. Such acts are most astonishing. And if a great Society, standing at the head of the Protestant religious world in this last quarter of the nineteenth century, will thus mutilate a record, against which the author, silent in the grave, cannot protest, for the sake of suppressing a fact in regard to the seventh day, can we wonder that, in the early ages of the Christian era when pious frauds were not only allowed in secret but were considered laudable practices, the testimony of the Fathers was so fearfully garbled to adapt it to the fast degenerating theology of the times as to make the records well-nigh worthless? Can any one explain this virulent, argus-eyed, persistent, and implacable enmity to the seventh day, which prompts men to watch for and seize every opportunity to pervert the meaning of the law and testimony by which it is sustained, and keep back and cover up the historical testimony which exists in its favor? Judging from what the Tract Society has done, it is not uncharitable to conclude that, were it possible, these men would at once suppress every particle of testimony that the seventh day has ever been observed this side the cross. But thank God! the records are beyond their reach, and the Sabbath reform, like a swelling stream overflowing its banks, is now beyond their control. Notwithstanding all the odds against it in this world, if there is any one thing irrepressible it is



the truth ; for "the eternal years of God are hers." And in the interest of truth and honesty, such acts as herein described should be held up to the reprobation of all candid and honorable men.

#### THE WHISKY PRICE.

ONE of the most powerful lobbies known for many years is now mustered in Washington, to influence legislation in favor of an extension of time for the payment of the whisky tax. If favorable action can be secured by a Democratic Congress, then the whisky syndicate will hand over to the treasurer of the National Democratic Committee two hundred thousand dollars for campaign purposes. These are understood to be the only terms on which the liquor interest will continue its loyalty to the Democratic party. We gather these facts from a communication to the *Christian Statesman*, from its Washington correspondent.

## The Sabbath-School.

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

### LESSON FOR THE FIFTH SABBATH IN MARCH.

(See *Instructor* of March 19, 1884.)

#### STORY OF THE LESSON.

(Review of Acts 18:18 to 19:20.)

AFTER Paul had labored some time at Corinth, probably about two years, he deemed it right to re-visit Jerusalem, induced doubtless by a desire to be present at one of the Jewish festivals. Ver. 21. So he set out, accompanied by Aquila and Priscilla, his former partners in the tent-making business. They had to go by land eight or nine miles to Cenchrea, the eastern harbor of Corinth. Here either Paul or Aquila shaved his head in token of the completion of a vow ; but which it was is hard to tell, as the text does not positively indicate, and authorities are about equally divided upon the subject. Leaving Cenchrea, they came by ship to Ephesus, where his companions for a time abode. Paul himself seems to have stopped only over one Sabbath, proceeding on his journey despite the earnest entreaties of the people to tarry and preach to them, but promising to return after keeping the feast at Jerusalem, if God should so will.

Sailing from Ephesus, he landed at Caesarea, went up to Jerusalem and saluted the church there, and proceeded thence to Antioch, the scene of so many anxious days of labor. Here he stopped for some time, and then visited in order the churches of Galatia and Phrygia, strengthening the disciples. How happy must have been these meetings, as the apostle after two years' absence re-visits for the second time the churches he had raised up!

But meanwhile, as the apostle was engaged in this work, there came to Ephesus a fervent and eloquent Jew named Apollos,—a man "mighty in the Scriptures," but "knowing only the baptism of John." "Apollos was a thorough student of the Scriptures, publicly proclaiming his faith in Christ, as far as he himself had received the light.

"Aquila and Priscilla listened to him, and saw that his teachings were defective. He had not a thorough knowledge of the mission of Christ, his resurrection and ascension, and of the work of his Spirit, the Comforter, which he sent down to remain with his people during his absence. They accordingly sent for Apollos, and the educated orator received instruction from them with grateful surprise and joy. Through their teachings he obtained a clearer understanding of the Scriptures, and became one of the ablest defenders of the Christian church. Thus a thorough scholar and brilliant orator learned the way of the Lord more perfectly from the teachings of a Christian man and woman whose humble employment was that of tent-making."—*Mrs. E. G. White.*

Bearing letters of commendation from the brethren at Ephesus, Apollos passed across the Aegean into Achaia ; and while he was laboring at Corinth, Paul pursuing his journey came according to his promise to Ephesus. Here he found certain disciples, twelve in number, who were in a similar

condition to that of Apollos before he received additional light from Aquila and Priscilla. Them Paul questioned in the following language of the revised version : "Did ye receive the Holy Ghost when ye believed?" To which they replied, "Nay, we did not so much as hear whether the Holy Ghost was given." Then Paul, when he learned that they had been baptized "into John's baptism" only, explained to them that John's work was only preparatory to that of one who should follow him, the Messiah himself, Jesus Christ of Nazareth, who had been crucified, raised from the dead, and exalted to the right hand of God in the heavens. When they heard this, they were baptized into the name of Jesus ; and the Holy Ghost coming upon them, they spoke with tongues and prophesied.

For three months Paul held meetings in the synagogue, until some became so hardened and bitter that they publicly spoke evil of the apostle's doctrine, when he withdrew with his disciples to the school-room of Tyrannus. Here he continued his instructions daily for two years, doubtless visiting from house to house, and making short trips into the surrounding country, until all who lived in the province of Asia had heard the word of the Lord. During this time the power of God rested in a special manner upon the apostle, so that the sick were healed, and evil spirits were cast out merely by handkerchiefs and aprons that were carried to them from his body.

The cause of Christ was also greatly strengthened by that which befell certain wandering Jews, who went from place to place pretending to cast out evil spirits. Seeing the power that attended the name of Jesus as preached by Paul, they thought it would be a great source of revenue if they could employ the same power ; for the country had many demoniacs. So they tried it, saying, "We adjure you by Jesus whom Paul preacheth." And seven brothers, especially, made this experiment, but not with satisfactory results to themselves. Such taking of the Saviour's name in vain could not go unpunished. The evil spirit replied, "Jesus I acknowledge, and with Paul I am acquainted ; but who are ye?" And the one possessed leaped upon them, overcame the whole seven, tore off their outer garments, and drove them out of the house naked and wounded.

This circumstance had a wholesome effect upon the believers ; for it brought to light the fact that some, while professing Christianity, still retained many of their heathen rites, and still practiced the wicked arts of the magician. But now they made a full confession, and proved their sincerity by bringing together their books containing the formularies and secrets of their art, and making a public bonfire of them to the value of about \$10,000. C. C. L.

#### HOW TO STUDY THE SABBATH-SCHOOL LESSON.

IN many places we find some of the older members of the Sabbath-school who claim they cannot learn the lessons as found in the *Instructor* ; and I have been in schools where nearly every one had no lesson at all. These individuals come to the classes paper in one hand, while with the other they keep a finger on the place in the synopsis so as to be able to follow the teacher as he asks the questions, and also to answer when their turn comes. Others do not go into the classes because they have no lesson. Now this is really too bad, and it makes me feel sad to see it. Some have one excuse, others another,—a lack of time or their memory is short, etc. I want to say a few words to help such.

It is not the great amount of brains nor the great amount of time that is required. I have not yet found an individual who could not learn a common Sabbath-school lesson within the allotted time, if he only would go to work right. Now the *Instructors* containing the lesson are generally distributed each Sabbath for the next. I remember that Bro. Bell used to tell us "Never go at a lesson blindly." There is a great deal in that expression. The carpenter who is hired to build a house never goes at it blindly, cutting a board here and a board there, making a mortise here and a tenon there, without knowing whether it is right or not. No ; before he begins, he not only has the plan of the building on paper or on a board, but he also studies till he has it *in his mind*. He knows how long, how wide, how high the

building is to be ; how many rooms, windows, and doors it is to have. He does not prop up the window frames and doors the first thing, and then build all around them. No ; he begins intelligently. He first puts up the foundation, and then part after part is put up till the building is completed.

So it is with learning a lesson. Do not begin to study the questions. Questions are not to be studied. But read the scripture referred to carefully once. Then think what you have been reading about. Do this several times. Each time try to remember as much of the lesson as you can. Do not get in a hurry ; for time is wasted by hurrying. "Great haste sometimes makes waste." Pursue this course until you know what the lesson contains, till it is *in your mind*. Then you are ready to ask the questions intelligently.

Again : do not wait until the middle of the week before you begin to study the lesson. Neither wait till Friday night, when you are so weary you cannot comprehend the lesson ; nor till Sabbath morning, when everybody is busy getting ready for the Sabbath-school. But begin Sabbath afternoon, after you get home, to study your lesson for the next Sabbath ; unless of course, you are living where you cannot get the paper regularly. Begin as early as you can. Put in practice during the week the instruction you receive from the lessons. If all will do this, they can go to the Sabbath-school with a light heart, and with an interest that will inspire them with courage. And if the older members of the school do not take an interest in the lesson, how can they expect the younger members to. Children are great imitators : if we take an interest, they will ; if we do not, they will not.

The Sabbath-school work is just as much the work of God as any other branch of our work. Let us then take such an interest in it that will not only inspire us with holy zeal and courage, but others also. Let us remember that a day of reckoning is coming. M. ENOCH.

—A good map is an almost indispensable help to the study of the Bible. It will be found especially helpful in studying the present lesson.

—In the midst of a discourse upon some wonder in nature, a Sunday-school boy was trying to manage a little scheme to catch his neighbor's handkerchief from his pocket, by the aid of a bent pin. The teacher discovered it, and put up a little prayer for help to win the boy from his plot. He found his enthusiasm for the subject deepened to a glow in his effort ; this was felt through the class like a magnetic current, and the boy forgot his small purpose with the pin, in his interest for the subject his teacher presented so vividly.

## Our Basket.

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

—Idleness is the sepulcher of a living man.

—Woman will be pure if man will be true.

—Character lives in a man ; reputation, outside of him.

—The springs of the soul's life abide in the affections.

—It matters not how selfish a man may be, there is something in him which tells him that the selfishness he sees in others is contemptible.

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

—There is no thought more precious than that my Maker is my constant minister, direct and immediate.

—Life is only an inestimable blessing to him who, prepared to meet the future, and who, comprehending his position, and the meaning of it, is not afraid of the future.

—All those actions which love naturally dictates and performs, if performed by any individual as simple duties,—performed grudgingly and difficultly,—amount to nothing as Christian actions.

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH. 18, 1884.

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

### THE CANON OF PTOLEMY.

A BROTHER, referring to what is said of the Canon of Ptolemy on pages 77 and 78 of our work on "The Sanctuary and its Cleansing," adds: "I have searched considerably for some further evidence concerning the Ptolemaic system of chronology, but so far in vain. Of course we are satisfied with the statements made, but sometimes we meet with those who would like more testimony."

The Canon of Ptolemy fixes the 7th of Artaxerxes Longimanus to the year B. C. 457. This was the year in which the decree for the restoration of Jerusalem went forth, from which the seventy weeks are to be dated, and which also marks the beginning of the 2300 days, on which the application of so many prophecies largely depends. It is one of the most important dates in either sacred or profane history, and should therefore rest on good authority.

Not much testimony respecting Ptolemy's Canon is to be found except in works treating on prophetic or chronological subjects. On p. 81 of the work on the Sanctuary above mentioned, we give the following from Prideaux (vol. i., p. 242):—

"But Ptolemy's Canon being fixed by the eclipses, the truth of it may at any time be demonstrated by astronomical calculations, and no one hath ever calculated those eclipses but hath found them fall right in the times where placed; and therefore this being the surest guide which we have in the chronology, and it being also verified by its agreement everywhere with the Holy Scriptures, it is not, for the authority of any other human writing whatsoever, to be receded from."

Dr. Hales (Chronology vol. i., p. 162) says that Ptolemy flourished in the reign of the second Antoninus. Of his Canon he thus speaks:—

"The first correct edition of it was published by Calvisius in his *Opus Chronologicum*, A. D. 1613, from a copy sent to him by Doctor Overall, Dean of St. Paul's, and transcribed from the original, accidentally found annexed to a manuscript of Ptolemy's Astronomy. And Petavius, in his *Rationarium Temporum*, published 1672, has given at the end of it a second edition of the Canon from a manuscript copy of Theon's Commentary on Ptolemy, collated with another ancient manuscript of the same in the French king's library, both of which agree entirely with that of Calvisius except in the spelling of some of the names. And from these the Canon itself, from Nabonassar to Antoninus Pius, was republished by Jackson, *Chronological Antiquities*, Vol. i., p. 443, etc."

Dr. Hales then inserts some tables from Ptolemy's Canon, giving a list of "Chaldean kings, Persian kings, Grecian kings, and Egyptian kings." After which he adds:—

"To the authenticity of these copies of Ptolemy's Canon, the strongest testimony is given by their exact agreement throughout, with above twenty dates and computation of eclipses in Ptolemy's *Almagest*, recited by Jackson, as he himself acknowledges. Vol. i., p. 450. From its great use as an astronomical era, confirmed by unerring characters of eclipses, this Canon justly obtained the highest authority among historians also. It has most deservedly been esteemed an invaluable treasure, *omni auro pretiosior*, as Calvisius says, and of the greatest use in chronology, without which, as Marsham observes, there could scarcely be any transition from sacred to profane

history; and by means of it some important dates are supplied in sacred chronology, that could not otherwise be ascertained. It fills up especially an important chasm from the reign of Nebuchadnezzar to the reign of Cyrus, without which the term of the seventy years of the Babylonish captivity ending with the latter, could not easily be adjusted."

In Lippincott's Biographical Dictionary we find the following account of Ptolemy:—

"Ptolemy (Ptolemæus) Claudius, a celebrated Greek astronomer and geographer, was a native of Egypt, and lived at Alexandria. His mature life probably extended from 125 to about 160 A. D. Of his personal history we know nothing. He was the most celebrated, but not the greatest, astronomer of antiquity. His contemporaries and commentators usually added to his name the epithet 'admirable' or 'divine.' He was also a great mathematician. His principal work is a treatise on astronomy, entitled, '*Megalê Sûntaxis tês Astronomias*,' to which the Arabian translators gave the name of '*Almagest*,' composed of the Arabic article *al* [the] and the Greek *megistê*, i. e., 'greatest.' In this work he availed himself of the observations and discoveries of Hipparchus, to whom he gives the credit with commendable candor. Indeed, it is through the medium of the '*Almagest*' that the merit of Hipparchus has been recognized by the moderns. Ptolemy maintained that the earth is a sphere, and that the sun and the stars revolve daily around the earth, which is fixed in the center of the universe. 'We find in the *Almagest*,' says Delambre, 'a clear exposition of the system of the world, of the arrangement of the celestial bodies and their revolutions, a complete treatise of rectilinear and spherical trigonometry, and all the phenomena of diurnal motion explained and calculated with remarkable precision. . . . Such was the "*Syntaxis*" ("*Almagest*"), a monument of great value at the present day, since it alone contains the verified history of the science, and the whole astronomical knowledge of his times."

Philip Smith in his *History of the World* (vol. i., p. 211), speaking of the work of the old Chaldean astronomers, says:—

"Ptolemy has preserved notices of the great accuracy of their observations, especially in the calculation of a lunar eclipse in B. C. 721."

The American Cyclopaedia says of him:—

"Ptolemy left a very copious account of the manner in which Hipparchus established the main parts of his theories, and in most of the branches of the subject gave additional exactness to what that astronomer had done. He computed, notwithstanding the fundamental errors and the inaccuracies of his system, the eclipses of the next six centuries; determined the planetary orbits; and discovered the moon's second inequality or evection. As a geometer he has been ranked as certainly the fourth among the ancients, after Euclid, Apollonius, and Archimedes. In physics he made an important advance. He experimented with a ray of light, causing it to pass through media of unequal density, and thus discovered refraction, and has accordingly been regarded as the founder of an important branch of the science of optics. He first recognized the alteration of the apparent position of a heavenly body which is due to this cause."

"Ptolemy wrote a universal geography which Humboldt describes as a 'colossal' production; and the same authority speaks of his geographical information as surpassing that of Strabo. He was the first to use the terms latitude and longitude, by which he laid down the position of each country and town. He proved the earth to be a globe, and calculated its inhabited parts to extend from the meridian of 119° 30' east of Alexandria to 60° 30' west, and from parallel 16° 30' north to 63° north. After him no one attempted for many centuries to

reform geography except in the improvement of details, and his great work continued to be the standard text-book till the 16th century. He was distinguished also as a musician, and wrote treatises on music, mechanics, chronology, and astrology."

His works are of course chiefly valuable now on account of the records he has left by which important historical dates can be determined, as set forth above.

### A WORLD-WIDE PRAYER UNION.

WE have received a copy of a little pamphlet containing Correspondence concerning an Invitation to pray for the return of the Lord, sent out by the Prayer Union of Melbourne, Australia; together with a copy of the Invitation itself. The object of the movement is to unite all who are interested in the second coming of Christ to form themselves into associations, constituting a "World-wide Prayer Union," to hasten the coming of Christ by earnest prayer for that event.

We are glad always to see an interest manifested in the great doctrine of the second coming of Christ, but equally sorry when it is evident that persons are falling into misconceptions concerning it. And it is well to pray for the coming of Christ, as an expression of our desire for it; for so the Scriptures instruct us. But we are to labor for it as well as to pray.

We can but regret to see these brethren giving themselves up to the pursuit of an *ignis fatuus*. Not but that the Lord is coming; for he is at the very door; but if we read the Scriptures aright, his coming is not to be in the manner nor for the purpose which they anticipate. For instance, one of the writers in the pamphlet above mentioned, now laboring as a missionary in North India, says: "His coming is the first thing we want; *after* it, we may hope for a large ingathering from these nations, not *before*."

But the idea of probation after the coming of Christ we regard as a most fatal snare and delusion. Again in the "Invitation" we read; "When Jesus comes to deliver Jerusalem, it will be *after* he has come to take away his saints." We can find no such double coming in the Scriptures,—first a coming *for* his saints, and then a coming *with* them. People fall into this error we think by applying the terms "his holy myriads" (*muriasin hagiais autou*) of Jude 14, and the "armies in heaven" of Rev. 19:14, to the saints, instead of the angels to whom they doubtless do apply. We notice moreover that with much emphasis the church is called the bride, whereas the Scriptures expressly specify another object as the bride in that particular event called "the marriage of the Lamb," and that these brethren are looking to the near future for the "midnight cry," which is already many years in the past.

Mark the following facts: there is in the work of Christ as a Lamb slain for the world, an event at some time to take place which is called "the marriage of the Lamb." Rev. 19:7. This marriage takes place before he comes for his people; for when he comes, he *returns* from the wedding. Luke 12:36. It is the last event preceding his coming. But we learn from Luke 19:12, 15, that he receives his kingdom just previous to his return; and we know that he does not receive his kingdom till his work as priest is done; for Paul says (Heb. 10:12, 13) that having made his offering for sin, he sat down on the right hand of God as our mediator, from henceforth expecting till his foes be made his footstool. After the beginning of his work as priest, the next change in his office is to that of king. This investiture of royalty, this reception of the kingdom, is therefore what is called "the marriage of the Lamb;" and this is why the New Jerusalem, as the representative and metropolis of that kingdom, is called "the



bride the Lamb's wife." Rev. 21:9, 10. In harmony with this, Paul speaks of the same city (Gal. 4:26), and calls it "the mother of us all." There need be no mixing of parties here. In the marriage the church are the virgins which constitute the *guests*, not the *bride*; in our relation to the heavenly family, we are the *children*, not the *mother*. The marriage of the Lamb (the reception of the kingdom) is consummated in heaven before he returns to this earth. To that marriage he comes (Matt. 25:10) when he goes in before the Ancient of days (Dan. 7:13, 14) to receive his kingdom. But his going in to the marriage took place when at the end of the 2,300 days he entered into the most holy place to cleanse the sanctuary (Dan. 8:14); and when that work which is the examination and acceptance of the guests (Matt. 22:11, 12) and the last division of his work as priest (see type) is accomplished, which will be done in the near future, he will take the kingdom—consume the marriage—then "return from the wedding" to take the waiting church, the guests, to the marriage supper of the Lamb. The midnight cry was given before he "came" to the marriage, as above indicated, and no other is to be heard. The present is the period of the examination of the guests to determine who are ready to enter "with him" into the marriage; and when all cases have been decided, the door will be shut.

The true work to be accomplished in reference to the second coming of Christ, is further unmistakably indicated by the message of Rev. 14:9-13. There is no possible room for a question or division of opinion in regard to the chronology of this message as related to the second coming of Christ. It is immediately followed by one like the Son of man, which symbolizes the Son of man himself, coming on the great white cloud; it is the last work the servants of the Master have to do before his return. Now if the Lord is at hand, as Adventists of every name believe, the time has come for this message to be given. Nay, if it is not now going forth, the coming of Christ is not at hand; for this message must precede that event; and, conversely, if the coming of Christ is at hand, this message is somewhere in the land. But those who receive and heed it, are distinguished by their practice touching the commandments of God. "Here are they that keep the commandments of God and the faith of Jesus." This is an infallible test of the nature of the work here brought to view; and we are obliged, on the strength of this testimony, to affirm that any movement with reference to the second coming of Christ which does not bring its adherents to some practice involving the commandments of God which distinguishes them from the religious world in general around them, is not the genuine kind. All this is just as plain and simple as the letters of the alphabet. But there is no class of Adventists who are doing a work of this kind except those who are observers of the seventh day.

Pray for the coming of Christ? Indeed we do, and shall! But we believe the most effectual way to hasten that event, is not to rest quietly in the embrace of error, and think to hasten his coming, which would then be to us a most calamitous event, by the sheer force of prayer, but to make haste to do the work of that third and last message that leads to his coming—to bring out a people who, by ceasing to trample under their feet the just and holy law of Jehovah, and by cheerfully complying with the faith of Christ the Son, will be prepared for that coming. To this message we are fully committed. Others are not giving it. We must give it. We would abate no jot or tittle from the close and searching work it lays upon the hearts of men; and we should be recreant to duty if we should compromise it with other movements or place it on a par with other work. It is the one great question of paramount importance in the

world to-day. It demands all the time and means and energy we can devote to it. The great subjects of the sanctuary of God, and the third angel's message, furnish the only key to an understanding of our present position. These alone explain the past, light up the present, and give a clear and satisfying view in reference to the future. Oh that men would see the beauty and harmony of the truth for this time, and be willing to walk in its light!

#### CAMP-MEETINGS.

THE camp-meeting season of 1884 will soon be upon us, and it is necessary, in order that there may be no confusion in reference to these meetings, that some things be considered and immediate action be taken as to time, place, and laborers. Eld. Butler, who has taken charge of the arranging of the camp-meetings, will be in Europe during a portion if not all of the spring camp-meetings.

In many respects our camp-meetings are the most important meetings held by Seventh-day Adventists. Each year they increase in importance; and this must necessarily be so from the nature of the position we hold. The enemy is marshaling his host, and preparing for the final conflict. The people of God should be awake and arranging such plans as will enable them to be prepared for the storm which is about to burst upon us.

The object of our meetings is two-fold: (1.) To instruct our brethren, and be a help to them. Many of our brethren do not see the living preacher during the year, and they have but little acquaintance with our work except what they read in our periodicals and publications. To such and also to all, the camp-meeting should be a meeting where instruction should be given as to the nature of our work in its different phases and different branches. The wants and condition of the foreign missions where the truth has gained a foothold, and those countries where the living preacher has never gone, should be presented before our brethren at this time. Plans should be laid to forward the work in our own country, especially in the cities of each Conference, so that this year we may see accomplished that which God designs to have accomplished. There should therefore be a general attendance of our brethren. (2.) The camp-meeting is designed to present the truth to as many as possible of those not of our faith. To accomplish this it is well to have our camp-meetings in or near our large cities where the masses of the people may be reached. Two years in succession are enough to hold a camp-meeting in one place unless there are special reasons for doing so.

The city and all the surrounding country where the camp-meeting is to be held, should be most thoroughly canvassed with our periodicals for a few weeks previous to the meetings. This is better than giving a course of lectures in advance of a camp-meeting. This will prepare the way for a large outside attendance. A proper person should be selected to correspond with the leading papers in the city or town where the meeting is to be held, so that daily reports of our meetings may be published. We should advertise more extensively than we have done in the past; in short, we should act as though we had a great work to do, and only a short time in which to do it; and not a stone should be left unturned to favorably impress the public with the solemn truth we profess.

But the object of this article is more particularly to call the attention of our brethren to the importance of arranging the time and place of our spring camp-meetings. The Western States, including Iowa, Dakota, Kansas, Missouri, and Wisconsin, usually hold their camp-meetings in the spring. It is expected that Eld. Olsen, accompanied by Eld. Van Horn, will attend these meetings. Eld. Olsen is a member of the General

Conference Committee, and has the charge of the Scandinavian work; and as these Conferences have that element largely in them, it is very proper that a correspondence should be had with him in regard to the time, place, and laborers, if needed, at the meeting. We suggest, therefore, that those Conferences which hold their camp-meetings in the spring correspond with Eld. Olsen on these points, and also as to the length of time which it is expected their meetings will be held. He is there upon the ground and can better judge what time will accommodate him and others.

Some of our Conferences will no doubt desire to hold their meetings two weeks. In California the two weeks' camp-meeting has proved a success. Some of our eastern Conferences feel as though a two weeks' meeting would be preferable, and it is our judgment that when our brethren can attend, and proper help be secured, a two weeks' meeting is preferable to one; however, much depends upon the sentiment worked up among our brethren and the laborers who attend the meeting. It is time that plans were being laid in order to have successful camp-meetings.

It will be seen that if these western Conferences feel that a two weeks' meeting is desirable in their Conferences the same laborers cannot attend all the camp-meetings. There are other acceptable laborers, such as Eld. Farnsworth, of Iowa, and others. It will therefore be necessary to correspond with Eld. Olsen immediately, that all arrangements for the meetings may be made in season.

S. N. HASKELL.

#### BIBLE-READING GAZETTE.

PERHAPS there may be some who do not take in the object of publishing the *Bible-Reading Gazette*. Wherever our colporters have made a specialty of Bible-readings in connection with their work, they have had marked success. The President of one of our Conferences writes, "We have our work more thoroughly organized than ever before. The Bible-readings are working nicely. One man has two hundred families that are interested, in a city of seven thousand." He with others is able to visit each family once a week, hold Bible-readings with them, and distribute our publications by selling or loaning as the case demands.

A number of our brethren in New England are interesting scores of families in portions of the Conference where other efforts had entirely failed to create an interest. One brother writes, "We had an appointment for a Bible-reading on Sunday, but having a terrible north-east snow-storm, and the roads being drifted, we did not expect any out. Imagine our surprise when over twenty came to meet with us. Many of them took a part in our Bible-reading." Now this brother has regular appointments each day and evening. Those who go from house to house adopting this plan in their colporter work seem to be especially blessed of God. The Bible is a power to convert souls.

The object in publishing the *Bible-reading Gazette* was not that it should ever be arbitrarily followed, but that colporters, ministers, and other laborers who should feel the need of them could take them as an index, a help, and a reference in their work. It was not designed that they should be placed in the hands of everybody, and be used promiscuously by persons who have no judgment or burden of the work, but to encourage individuals to develop the talent of getting out Bible-readings. There are hundreds of people among us who, if they would give the subject thought, might be successful in holding Bible-readings and in doing colporter work.

Therefore a resolution was passed at General Conference making the price of the *Gazette* \$1.00 per year, the subscriber to furnish a Bible-reading monthly, or \$5.00 without the Bible-reading. The design of this was not to secure five dollars from

any person, but to encourage the getting out of Bible-readings. Perhaps there might have been some better plan devised than the paying of five dollars, but no one who has paid a dollar has been deprived of the *Gazette* whether he has furnished a Bible-reading or not; neither will they be, although we think that if all would try to arrange a Bible-reading themselves upon any subject they might choose, it would tend to develop talent, and would do themselves and the cause a thousand times more good than if they should pay \$25.00 for the *Bible-Reading Gazette* and not furnish the Bible-reading.

We hope that our brethren everywhere, East and West, will be encouraged to study the Bible more. Our Saviour says, "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me;" and that some order should be observed in searching the Scriptures is just as clearly taught. "Study," says the apostle, "to show thyself approved unto God, a workman that needeth not to be ashamed, *rightly* dividing the word of truth." Again the apostle Peter says, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." S. N. HASKELL.

#### THE CLEANSING OF THE SANCTUARY.—NO. 2.

"THEN verily the first covenant had also [as well as the second covenant] ordinances of divine service, and a *worldly* sanctuary." Heb. 9:1. The sanctuary of the first covenant being distinguished as worldly, how shall that of the new covenant be distinguished? "We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2. As the sanctuary on earth was destroyed with the destruction of Jerusalem, and has not existed since that time, it is evident that the work predicted to take place in the sanctuary so late as A. D. 1844, must relate to the sanctuary of the new covenant. We shall find, by our investigation, that the sanctuary of the first covenant was a type, and that of the second its antitype. The first covenant extends from the time of Moses to the death of Christ; the second, or new covenant, begins with the death of Christ and reaches to the end. Gal. 4:24-26; Heb. 8:7-13; Luke 22:20.

The sanctuary of the first covenant is described by the apostle as the tabernacle built by Moses in the wilderness of Horeb. In Ex. 25, the directions for the building of this sanctuary begin. The Lord spoke to Moses to call for materials of various kinds from the people, and, said he, "Let them make me a sanctuary; that I may dwell among them." From this we learn that the sanctuary is the dwelling-place for God. Then follows a particular description of the building with its furniture, all of which must be made according to a pattern which had been shown to Moses while on the mount. "And look that thou make them after their pattern which was showed thee in the mount." The leading features of this tabernacle, as also of the temple afterward built in Jerusalem, was that it had two apartments, the holy and the most holy. Though courts and chambers were added to the temple, yet the main features were the same. The brazen altar, that for burnt-offerings, was in the court of the tabernacle without the door, which was on the east side. On entering the first apartment we find the furniture to consist, on the south side, of the candlestick with seven lamps; on the north side, of the table with its twelve loaves of show-bread; and the golden altar, the altar of incense, before the vail which divides this apartment from the second, or most holy. Passing the second vail, we find the ark of the testimony, which was made expressly to contain the tables of testimony, tables of stone on which

were written the testimony of God, the ten commandments, graven by the finger of God upon the tables. The covering of the ark was called the mercy-seat, or propitiatory, on each end of which was a cherub of beaten gold, the two cherubim having their faces turned inward and downward toward the mercy-seat. Above the ark, between the cherubim, was the shekinah, the symbol of God's presence.

Now, that this sanctuary, constructed so carefully after a pattern shown by God to Moses, was a representation, or type, of the real temple of God in heaven, the new covenant sanctuary, the sanctuary of this dispensation, where Christ himself is the high priest, is taught very plainly by the apostle in Hebrews 8 and 9. Christ in his priesthood is first introduced thus: "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Here is a plain contrast between the true sanctuary where Christ is, and the one pitched by man. Then he speaks of the necessity that Christ should make an offering typified by the priests on earth. Then of the service of these priests he says, "Who serve unto the example and shadow of heavenly things." How plain it is that the service of the priests on earth was typical, or that it shadowed forth the priesthood of Christ in the true sanctuary in heaven! Then to make it clearly understood he adds: "As Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shown to thee in the mount."

He then proceeds in chapter 9 to describe the sanctuary of the first covenant, and the service of the priests in the first and then in the second apartment, and says: "The Holy Ghost this signifying, that the way into the holiest of all [*holy places*] was not made manifest, while as the first tabernacle was yet standing: which *was a figure* for the time then present." Verses 8, 9. Again, in verse 23, speaking of the tabernacle and the vessels of the ministry, he calls them "the patterns of the things in the heavens;" and in the following verse he adds: "For Christ is not entered into the holy places made with hands, which are the *figures of the true*; but into heaven itself, now to appear in the presence of God for us." No more testimony is needed to prove that the tabernacle with its two apartments was a true representation of that where our High Priest now ministers in heaven. Now we will notice other testimonies of Scripture which allude to the heavenly sanctuary, of which the earthly was a figure. "A glorious high throne from the beginning is the place of our sanctuary." Jer. 17:12. "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." Ps. 102:19. "The Lord reigneth; let the people tremble: he sitteth between the cherubim; let the earth be moved." Ps. 99:1. Our risen and glorified Saviour, "made a High Priest forever after the order of Melchisedec," appeared to his servant John on the isle of Patmos, and in his address to the churches he represents himself as walking amid the seven golden candlesticks, a plain allusion to the candlestick with its seven lamps in the first apartment of the earthly sanctuary. Rev. 2:1.

Again, in chapter 4 we read: "A door was opened in heaven;" not the door of heaven, but a door *in* heaven. "A throne was set in heaven, and one sat on the throne." Verse 2. "And there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Verse 5. In chapter 8:3 an angel is seen with a "golden censer" with much incense, "that he should offer it with the prayers of all saints upon the golden

altar which was before the throne." In the tabernacle this golden altar was in the first apartment, or the holy place. Again we read, "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The ark of the testimony containing the ten commandments was in the most holy place, "after the second vail." This, then, is the opening of the second apartment; and it takes place under the sounding of the last of the seven trumpets, in the close of the dispensation, when "the mystery of God," the work of the gospel, is to be finished. Rev. 10:7. And when the work of mercy closes, and the wrath of God is about to be poured out, it is said, "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." Rev. 15:5.

These testimonies show that there is a temple of God in heaven where our High Priest is, and that it is furnished and arranged in the same manner as that which Moses was commanded to make "according to the pattern which was shown to him," and which Paul calls, "The patterns of the things in the heavens," and "The figures of the true." Our next inquiry will be concerning the service of these priests, "who serve unto the example and shadow of heavenly things," in order that we may learn the order of the service of our great High Priest in the true sanctuary in heaven. His priestly work being out of our sight, we must depend upon the types given for the order of his ministration, and the work of cleansing the sanctuary.

R. F. COTTRELL.

### The Commentary.

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

#### SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

##### THE TWO MITES.

H. D.: The two mites contributed by the widow, spoken of in Mark 12:42, were each worth one-fifth of a cent in our money. The Greek word for mite signifies a "fish scale," and denotes the diminutive size of the copper coin for which it stood.

##### THE ANGEL OF REV. 19:10; 22:9.

How do you explain Rev. 19:10 and 22:9? I heard these texts quoted not long since, to prove the immortality of the soul.

E. M. P.

Ans. It is not an uncommon thing for orthodox Christians and Spiritualists to employ these texts to prove the dogma of the soul's immortality. The argument generally runs as follows: 1. The angel says that he is one of John's fellow-servants, the prophets; 2. Prophets were men; 3. Therefore the angel must have been the disembodied spirit of one of the deceased prophets; and as a consequence the spirit of man is immortal, since it can exist independently of the body. It would be possible to show that the premises of this syllogism, as well as the conclusions drawn therefrom, are false, by a line of argument entirely different from the one which I shall employ at this time. For brevity's sake, I shall content myself by proving that the angel states, not that he is one of the prophets, but that he is the fellow servant of John, and the fellow-servant of John's brethren the prophets. To do this it is only necessary to quote these two passages as found in the new version of the New Testament: "And I fell down before his feet to worship him. And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren that hold the testimony of Jesus! worship God! for the testimony of Jesus is the spirit of prophecy." Rev. 19:10. "And he saith unto me, See thou do it not: I am a fellow-servant with thee and with thy brethren the proph-

ets, and with them which keep the words of this book: worship God." Rev. 22:9. The general accuracy of these translations will not be questioned by scholars. They relieve the subject of all embarrassment, and confirm the interpretation given above; *i. e.*, that the angel simply meant to declare that he was a fellow-servant of John and of the prophets in carrying out the great plan of salvation, and therefore should not be worshiped as though he were God, the author of that plan. Such a sense is both easy and natural. It is not a little gratifying also to have fifty eminent scholars of the orthodox school lend the weight of their authority to the correction of a dangerous error, and to the confirmation of a translation which has for years been insisted upon by those who believe in the sleep of the dead. See "Thoughts on Revelation," also "Man's Nature and Destiny," by U. Smith.

## ANSWERING A FOOL ACCORDING TO HIS FOLLY.

How do you harmonize Prov. 26:4, 5? In one verse we are told to answer a fool according to his folly; in the other we are told not to answer a fool according to his folly. R. P.

ANS. The term "fool" in the book of Proverbs is usually applied, not to an idiot, as many suppose, but to a conceited, weak-minded, and irreligious man. Solomon, the author of the Proverbs, was too sagacious to place side by side two declarations flatly contradicting each other. There must be, therefore, some sense in which the verses to which you refer can be understood different from any one which would make them contradict each other. Try the following: (1.) *As a rule*, when you come in contact with a fool, and find it necessary to answer his foolish prating against God and the truth, reply to him in a sober, serious, and logical manner, lest by attempting to match his nonsense with talk similar in character to his, you should lower your own dignity and almost imperceptibly descend in your habits of thought to the low level of his capacity. (2.) When logic fails to make any impression on the mind of a fool, and he, failing utterly to feel its force, grows conceited, and flatters himself that you cannot answer his folly, condescend for the moment to resort to arguments even as foolish as those which he employs, if by so doing you can make him appear ridiculous in his own eyes and those of others.

On a certain occasion one of our ministers, after having made a labored argument to prove that Christians ought to observe the seventh-day Sabbath, was met by a flippant opponent with the objection that the earth is round, and therefore that men cannot keep the same day as the Sabbath the world over. To impress this point he sent, in imagination, two men around the earth in different directions, asserting that one would gain and the other lose a day while making the trip. When he had fairly concluded his remarks, the minister in question gravely responded that were the two men twins, he supposed that when their journey was completed, one of them would have been just two days older than the other. The result can be imagined. The laugh was turned upon the flippant objector, and he retired from the field disgusted with himself and his own illustrations. A thinking man will discover at once that there was but little force in the illustration of the objector, and less in the retort of the minister. The latter served a good purpose, however, by disposing of a foolish argument and a conceited man at one and the same time. The minister, having disposed of his opponent and having the sympathies of his audience, proceeded to fortify his own theory by solid arguments; thus illustrating the doctrine of Solomon that it is allowable occasionally, though not often, to "answer a fool according to his folly."

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

## A WORK TO DO.

I WOULD not have the restless will  
That hurries to and fro,  
Seeking for some great thing to do,  
Or secret thing to know:  
I would be treated as a child,  
And guided where I go.

Wherever in the world I am,  
In whatsoever state,  
I have a fellowship with hearts  
To keep and cultivate;  
And a work of lowly love to do  
For the Lord on whom I wait.

—Christian at Work.

## Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

## FRENCH SWITZERLAND.

ONE more interesting family received the truth at Tramelan before I left. Through the recent effort there the number of Sabbath-keeping families was nearly doubled, and the Sabbath-school considerably enlarged, greatly to the encouragement of the church.

We met no open opposition at Tramelan, but ministers worked against us in private. An Eld. Reymond, of Tavannes, with whom Bro. Andrews had had a written discussion in *Les Signes des Temps*, came to some who were embracing the Sabbath, claiming that God had sent him to them with a special message, and expressing the desire to speak to them when Adventists were not present. I went to see him with a witness, and told him frankly that if he had a message from God, it was his duty to put his light on a candlestick and not under a bushel; and I invited him to come to our hall and take part in an open, well-organized discussion. He refused, saying that the Sabbath question involved points that all could not understand, and that one of the speakers, though on the side of error, might triumph for being better acquainted with the subject, causing the other speaker to regret having consented to discuss, and that in such cases one had better be silent. Our friends saw his inconsistencies, and were greatly helped by this occurrence, while matters were so matured that I could enter another field.

I am now giving a brief course of lectures at Carmondrèche, where Bro. Albert Vuilleumier resides. This dear brother has given himself to the work of the ministry, and renders valuable assistance in the work.

We first commenced in a college hall near by, and although I was greatly blessed in speaking, and used prudence in view of the recent eccentricities and censurable oddities of Salvationists, yet our meetings were broken up the second night. About forty persons annoyed us by their howls, by smoking, drinking whisky, interrupting us, firing pistols, and singing obscene songs in the hall. The authorities were in an adjoining room, and made no attempt at restoring order.

The next day Bro. Vuilleumier published to have the meetings continued in his house, and wrote a plain letter to the authorities, making them responsible for the scandal of the previous nights, informing them of the avowed intention of the mob to repeat their attack that night, and telling them that they would be called to an account if they did not protect us. Two of them were on the ground, and we have had quiet ever since.

I think it is high time that the contrast between our work and fanatical movements, designed by a wily foe to hinder us, be made to appear in bold relief before the candid everywhere; for the night shall soon come in which no man can work.

We have some candid hearers. Some interested ones come even from the city of Neuchâtel, and urge us to preach in that city.

Last Sabbath Bro. Vuilleumier and I held a small meeting in the city of Morat. A German brother and his wife who have recently embraced the truth were present, and seemed much encouraged. I receive good news from France, where the laws are better on liberty of speech and the free circulation of our works than they are in Switzerland. Thus God is opening the way before us, and by his grace we shall soon follow his opening providence.

God is giving me a new lease of life. My courage was never better. God is good.

Feb. 26.

D. T. BOURDEAU.

## IOWA.

GLASGOW.—Closed regular meetings here Sunday eve, March 2, after a stay of nearly eight weeks. Five have signed the covenant. Others are fully convinced, and we hope may yet follow their convictions. Opposition has been strong and determined. Satan has used his ingenuity to keep people away. Dances, socials, oyster suppers, and festivals have kept the young away four and five nights in the week. We trust, however, that the good seed sown will, in the time of the harvest, bring forth some fruit for the heavenly garner. I shall still hold meetings here occasionally, and labor for those who seem to be almost persuaded.

March 5.

IRA J. HANKINS.

## WISCONSIN.

RICHFORD AND SHERIDAN.—Jan. 5, 6 I was at Richford to attend the quarterly meeting. The weather being so cold, only a few were there. The ordinances and business of the church were therefore postponed till the district meeting, Jan. 12, 13. Six united with the church at this time. A Tract Society of fourteen members was organized in the Abbott neighborhood. Returned to Sheridan Jan. 21, and continued meetings there as long as there seemed to be any interest. Seven decided to keep the Sabbath. Have sold books to the amount of \$24, and obtained three subscriptions for the *Signs*,—one with premium, two on trial; one for *Good Health* with premium, two for the *REVIEW*, and one for the *Instructor*.

A. J. BREED.

## OHIO.

PAULDING.—Jan. 14 I began meeting in a log school-house one and a half miles south of Paulding, and labored in that vicinity till Feb. 25. The attendance was perhaps better than could have been expected, and the interest was good. Spoke thirty-five times. Eight decided to keep the Sabbath, and are laying aside their tea, coffee, tobacco, and pork.

Feb. 22 an M. E. minister began meetings in the school-house, speaking on eternal punishment the first evening. Though Sunday was a stormy day, nearly a house-full were out to hear the reply, which was well received. Since leaving, I learn that the Methodist meeting was a complete failure. May the Lord ever establish his truth, and bring to naught the efforts of those who would overthrow it.

P. C. SHOCKEY.

March 10.

## KANSAS.

RACEBURG, Rooks Co.—Began meetings at the Rose Hill school-house the evening of the 3d. Have spoken six times. Good attention has been paid. The cold weather has interfered some with the services; but the attendance has ranged from fifteen to forty, the latter number being present last night. The house in which the meetings are held is built of prairie sod with a roof of dirt, being seated with long unplanned benches with no backs. I pray that the Lord may aid my feeble efforts.

March 10.

N. J. BOWERS.

CARNAHAN CREEK, POTTAWATOMIE Co.—We began a series of meetings at this place Jan. 24, since which time we have been striving to raise the banner of the third angel's message here by teaching both publicly and from house to house. The people are nearly all church members, and are very slow to accept present truth. We have been crying unto God to spare the people, and our pleading has not been wholly vain.

It has ever been our design to make our subjects as practical as possible, and it seemed especially to produce satisfactory results here. The heat of the struggle with the powers of darkness is now past. The Lord blessed the feeble efforts put forth; and the truth has gained a victory, for which we feel very thankful. Eleven have begun the observance of the Sabbath of the Lord, nine of whom have already signed the covenant. These are, with two exceptions, heads of families. There are still others who we expect will yet accept the



truths of this message. We are now taking steps to organize a Sabbath-school and Sabbath meetings.

Pray for us, brethren, that we may have wisdom from on high, and that we may be guided by the Spirit of the Lord in further enlightening these dear ones for whom Jesus shed his precious blood.

WILL D. CURTIS.

LABETTE Co.—Feb. 13, I was with the Timber Hill church, and administered the ordinances. One young brother soon starts out from here to canvass for "Thoughts," intending to make it his work in the future.

Feb. 16 to March 2, I was with the Snow Hill church. Held meetings and Bible-readings every day but one. We were glad to see the church engage in the work of seeking the Lord with such earnestness as to bring the blessing of God to their hearts. The converting power of the truth also reached many others. As the result of the meetings seventeen were added to the church last Sabbath, fifteen by baptism, and two by vote. Three others were re-baptized. In the evening we had an excellent ordinance meeting, many taking part for the first time. The family altar is erected in several houses that never had it before. I was deeply interested in the case of one young man baptized at this meeting. He is entirely deaf, but is learning the truths of the Bible quite rapidly. He had been keeping the Sabbath several months as the result of missionary work. The Lord will greatly bless the Snow Hill church if they unitedly walk in the light.

I obtained three new subscribers for the REVIEW on this trip, one for *Good Health*, and raised \$44.50 on tent fund.

R. F. BARTON.

March 6.

FELLSBURGH, STERLING, NOBLE, AND COOPERSBURGH.—I met with the Sabbath-keepers of Fellsburgh Feb. 4, and found them anxious to learn the truth more perfectly. This company is almost entirely the fruit of missionary labor by Sr. Sawyer while engaged in the V. M. work at Battle Creek. It is proof of the truth of the Lord's words, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." What a precious truth we have, and how sweet to labor for it! Be encouraged, dear souls who are sowing the seed "beside all waters." This company now numbers eight, while a few others have decided to keep the Sabbath. Though poor in this world's goods, they are rich in faith. They subscribed to the poor fund, to be paid quarterly, \$2.25, and pledged \$16.50 to the tent fund. I remained there till the 18th.

I then went to Sterling. These brethren had imbibed so much of the spirit of "report and we will report it" that their peace in God was almost sacrificed. I trust these brethren have learned an important lesson. May God bless the dear friends at Sterling. Our meetings continued here till the 25th. The Spirit of the Lord was manifest, and hearty confessions were followed by sweet peace and harmony. I thank God for this good meeting. A pledge of \$27 was made to the tent fund, \$3.25 quarterly to the poor fund, and thirty-two copies of the *Sabbath Sentinel* were subscribed for.

I next went to Noble, where I feel that the Lord blessed in pointing out the dangers of the way. \$1.25 was pledged quarterly to the poor fund, and \$14 to the tent fund. Six copies of the *Sabbath Sentinel* were taken. One brother who has been long on the background seemed encouraged to try to live the truth. May God help this brother, as I know he will if he will consecrate himself to his service.

The 29th some of the friends accompanied me to Coopersburgh, where we spent the Sabbath with the family of J. V. Mack. He is earnestly striving to live the truth. This company have become so scattered that few can meet; yet a good Sabbath-school and meetings were held at his house. His family and one other are all who can meet here. We tried to encourage them in the way. May God bless the lonely and tried faithful ones.

G. H. ROGERS.

#### DAKOTA.

IROQUOIS.—The past two or three weeks I have been with the church at this place. I found some discouraged, and some who had wandered from

the right way. We endeavored to give them good counsel, and encouraged them to labor on until the work is finished. We were glad to see many, like the prodigal son, return to the Father's house, and we believe the work has been deep and thorough. In many respects it has been the best meeting we have ever attended. A spirit of confession was manifested, and we hope the promises made will not soon be broken. Four united with the church, and several who had backslidden were reclaimed. A V. M. Society was organized, and clubs taken of the *Signs* and the *Sentinel*. We believe the church will now see the importance of connecting themselves by labor with the cause of God. We receive encouraging reports from other parts of Dakota, and we firmly believe the remnant church are taking advance steps toward the kingdom of God.

I now intend to visit Sioux Falls and other churches, and trust that we may have divine help in our efforts to build up the cause of truth.

A. D. OLSEN.

#### KENTUCKY.

We left Shepherdsville Feb. 18, to visit the churches and scattered members. The water was still high, and the only way to travel was on the cars. We stopped one day at Nolin, at Dr. Coombs', the father of our State Secretary, and spent it in looking over the books and T. and M. work. We were well satisfied with the condition, taste, and order in which these things were kept. Feb. 20 we commenced meetings at Locust Grove, near Elizabethtown. These closed the 24th. There were four additions to the church by baptism, but these were all keeping the Sabbath before. \$111.25 was subscribed to purchase a new tent and for expenses. Seven new members were added to the T. and M. Society.

We commenced meetings on the 27th with the church at Rio, in Hart Co., and closed March 3. The weather was very inclement, and prevented many from coming. Still we had quite a good outside attendance. A few were almost persuaded to take their stand on the truth, and we think they will yet. We raised \$32 for the tent. Seven new members were added to the T. and M. Society; twenty-five subscriptions were obtained for the *Sabbath Sentinel*, and one for the REVIEW. May the Lord give wisdom, and prosper his cause in this Conference.

S. OSBORN.

G. G. RUPERT.

#### MAINE.

NEW SWEDEN.—In company with Bro. Alexander Easler I visited New Sweden Feb. 20 and held one meeting. Although it rained in the afternoon, and was stormy in the evening, yet about twenty-two came out. Some came four miles. The Spirit of the Lord seemed to be present, and I trust the season was profitable to us all. The friends here have a good house of worship, and their perseverance and zeal in erecting it are commendable.

At the close of the sermon a social meeting was held in Swedish. We could not understand what was said, but yet we could feel that the Spirit of the Lord was present; and the faithfulness that was manifested on the part of our Swedish brethren and sisters in improving all the time was a pleasant sight to behold. If all of our American brethren and sisters would be just as prompt to take hold in our social meetings, it would be a source of strength to the cause.

We were kindly received and cared for by our Swedish brethren and sisters, and we felt to thank God and take courage for the pleasant visit that we had in New Sweden. New ones have recently been added to the church. May God's blessing still rest upon his people here is my prayer.

March 2.

J. B. GOODRICH.

WASHBURN, PRESQUE ISLE, AND BLAINE.—Our general meeting at Washburn was held according to the appointment, commencing Friday evening, Feb. 15, and closing Monday evening, the 18th. Brethren were present from Perham, Woodland, Blaine, Monticello, and Presque Isle. The preaching was mostly practical, showing the importance of having our work well done. A half-hearted work now will not answer; for the only change in those who are translated will be to be made immor-

tal. The character must be spotless, and this work must be accomplished before Christ comes. Do we realize this, my brethren? Let us seek earnestly that meekness and righteousness that we must possess to stand in the day of the Lord's anger. Zeph. 2:1-3.

Our Bible-readings on spiritual gifts and tithing were interesting, and seemed to be enjoyed by all those who took part in them. Two made a start at these meetings to serve the Lord.

We held three meetings with the brethren in Presque Isle. Bro. Goodrich preached each evening with good effect. Our general meeting at Blaine commenced Friday evening, the 22d. On account of sickness I had the privilege of attending but one meeting at this place. May the Lord help our brethren here to break away from Satan's power, and become united in the truth, that their influence may be of a gathering kind.

March 9.

S. J. HERSUM.

#### MINNESOTA.

BATTLE LAKE, WADENA, SILVER CREEK, ETC.—When I wrote my last report, I was at Eunice, Becker Co. The Lord blessed us very much in our meetings and Bible-readings, which were held daily while I was there. Those who had embraced the truth were greatly encouraged, and others were deeply interested.

I then went to Battle Lake, where I stayed some over a week. The weather was very unfavorable, but still I hope that by the grace of God the effort has not been in vain. I preached three times in the Lutheran church, once in a school-house, and once in a private house. I gave away many tracts, and sold some books. Sabbath, Feb. 23, Bro. Durant took me to the town of Maine, where I had a good meeting with some of the American brethren in that community.

Feb. 25, I went to Wadena, arriving there at 7:30 p. m. A brother met me at the depot, and told me that he had appointed a meeting at 8 p. m. in a school-house two miles out in the country. The house was filled, and the congregation paid good attention to the word spoken.

The next day I went to Silver Creek. The work of God is onward there. Fourteen have lately joined the church, thirteen of whom have come into the truth this winter. We celebrated the ordinances, and the Lord came very near. The influence of his good Spirit was felt by all. Feb. 28 I went to Buffalo, holding meetings in the evening. I am now at Hutchinson to attend the State meeting.

L. JOHNSON.

March 2.

#### NEW YORK.

AUBURN, CAYUGA Co., MARCH 6.—I suppose that an apology to the friends of the cause is due from me for not having reported more frequently through the REVIEW. I wish to say, however, that I am neither discouraged nor idle.

In company with my wife, Brn. E. S. and S. O. Lane, J. V. Wilson, L. E. Ghering, and Sr. Mattie Welch, I am engaged in mission work in this place, which has about twenty-five thousand inhabitants. Our work thus far has been principally canvassing for the *Signs*, visiting from house to house, and talking upon Bible subjects, loaning tracts, pamphlets, and books to those who are willing to read. Have also held Bible-readings in different places with good effect. Quite a number of those who have subscribed for the *Signs* are becoming interested in its contents, and seem anxious to know "whether these things are so."

We have introduced reading-matter into the City Hospital, Home of the Friendless, County House, State Prison, which is located here, and the jail. We have a set of ten of our best books in the library of the Presbyterian Theological Seminary, also in the Seymour Library. These books are being drawn and read. The *Signs* and *Good Health* will be gratefully received at these places, also at the Y. M. C. A. reading-rooms, which are free to all. Have also introduced our works at the Women's Union reading-rooms. I expect to go to canvassing for "Thoughts" soon.

There seems to be but little prejudice existing; but the same indifference in regard to eternal things exists here as elsewhere. Brethren and sisters, pray that God will give us the Holy Spirit,

and wisdom that we may be able to gather the honest-hearted, that they with us may enter the soon-coming kingdom.

J. E. SWIFT.

#### MICHIGAN.

TWIN LAKE.—Commenced meetings here Feb. 1, assisted by Bro. States. A hall newly erected was offered us free of charge. Not being furnished, the people brought in chairs, lamps, table, organ, and stove. Have had, some of the time, the hall packed full. During the cold, stormy weather have not failed of a good interest. Bro. Daniels dropped in unexpectedly one evening, and rendered good assistance. We are now on the Sabbath and law questions. Hear of some who are almost persuaded. Have not been able to fill all the invitations to visit. Pray for us that a good work may be done.

MRS. E. B. LANE.

MEMPHIS.—We feel that the Lord has favored us much in sending us his servant, Eld. Loughborough, at this time. His words of faith, hope, and love, were just what we as a church needed. As he recounted the dealings of God with his people in the past, our hearts were warmed with gratitude to the Author of our faith. Especially was this true when, on the Sabbath, Eld. L. related some of his experience and observation in connection with the manifestation of the gift of prophecy among us. Those of us who did not doubt this gift felt especially blessed in having so much added evidence of its divine authority; and how any one who has been troubled with doubts in the past could sit under the testimony borne and not have those doubts removed, is a mystery to me. We are pleased to learn that these evidences are to be brought out in the series of articles Bro. L. is preparing for the REVIEW.

The necessity of sacrificing in the work of God was presented from his word, and we trust its importance was seen. Successful efforts were made by Bro. W. C. Sisley to enlist canvassers in the missionary work. May the blessing of God rest upon his work and all that engage in it.

A. WEEKS.

TUSCOLA COUNTY.—From Feb. 22, to March 10, I labored in this county, holding twenty-one meetings at Vassar and six at Watrousville. During the first week Eld. Loughborough and Bro. Sisley were at Vassar for two days. The meetings during this time were well attended, and the points of duty introduced were promptly responded to. The visit of Eld. L. to this county was much appreciated. I continued the meetings in Vassar; as a result two joined the church, and seven others came forward, and took their stand to keep all the commandments of God and the faith of Jesus. These were all the children of Sabbath-keepers, and will all be prepared to join the church about the time of the next quarterly meeting. The whole church was much encouraged, and a few who had become cold were revived, and took a new start for the kingdom.

Our meetings at Watrousville were largely attended by the people outside. They showed an interest to hear and learn more about the truth. A continued effort here might bring some of them into the church. The teaching of the truth by Bible-readings is proving a most effectual way of creating an interest, and of convicting men and women of their duty to God in these last days.

The openings for labor are many more than we can possibly fill. There are four or five young men in that county who should give themselves wholly to the work. We talked with them and urged them to so arrange their affairs that they may go out and labor in the Master's vineyard. I think from what they told me they will make efforts in that direction. May the Lord so powerfully move upon them by his Spirit as to move them out in his work.

March 20.

I. D. VAN HORN.

VASSAR, ITHACA, AND MOUNT PLEASANT.—These meetings were each held at the times appointed in the REVIEW. The meeting at Vassar, from Feb. 26-28, although in the midst of the week, was fully attended by the Sabbath-keepers in that part of the district. With several who came in from other churches I had been acquainted many years ago in other places, and with some in other States. Among these was Sr. Day from Ohio, at whose

house myself and wife were freely granted a home for the winter thirty years ago this winter, when the cause was new in that State, and when we were laboring to present the truth in Huron and Seneca counties. We were glad to find this sister still earnest for the spread of the truth, and acting as librarian of the Tract Society in one of our Michigan churches.

Brn. Van Horn and Sisley took part in the labors of the Vassar meeting. Though no large sums were pledged to the cause in this place, a goodly number took shares in the stock of the Educational Society, and all seemed anxious to learn duty and to work for the spread of truth as the Lord may open the way before them. Our periodicals all received due attention, and Bro. Sisley found some desirous of giving themselves to the canvassing and colporteur work. Bro. Van Horn remained over Sabbath and first day to follow up the interest in the meeting.

At Ithaca, from Feb. 29 to March 3, we had a large attendance of our people in that district. On the Sabbath Bro. Burrill gave a funeral discourse for the daughter of Bro. and Sr. Hutchins, who had died a few days before. At the close of his discourse about a score of children, youth, and some of maturer years, came forward for prayers. It was a good day for that church. Aside from this first Sabbath meeting, the labor was in the interest of the forward movement of the cause. The great questions now are, *What* is to be done to forward the truth? *how* can this work be accomplished? and *how* can we as individuals add our quota of strength? About \$300 in stock was pledged for the Educational Society. Several hundred copies were added to the clubs of *Sentinels*, and all who had not done so became subscribers to *REVIEW* and *Good Health*. Bro. Sisley also found a number anxious to engage in canvassing and other branches of mission work.

The Mount Pleasant meeting, from the 4th to the 6th, was attended by Bro. Squire, the director, and myself. We were somewhat surprised at so small an attendance of a church with so many members. This was excused by some on the ground that there was considerable sickness in the neighborhood, but some said they could not leave their work. Out of a membership of some three-score, only twelve or fourteen were able to attend the day meetings. Although the number attending was few, we deemed it duty to make the meetings of interest and profit to those who did attend; still, we would much rather have met the whole membership, that all might have been benefited. Our prayer and desire is that the cause may be built up and strengthened at Mount Pleasant.

J. N. LOUGHBOROUGH.

#### INDIANA.

ROCHESTER, FULTON Co.—Since my last report I have been trying to confirm the work by visiting from house to house in the vicinity in which I have been laboring for the last eight weeks. The Methodist ministers became very much alarmed, and began a protracted meeting immediately after we closed, stating that it would do us good when we would get the house again.

Two Methodist ministers began to preach against us; but for lack of interest they could not do anything. Therefore they sent for a Christian minister, who came and preached three sermons, and left them without any law or Sabbath. The Methodists, seeing the great failure of this man, next secured the services of one Eld. Callihan, a Protestant Methodist. He came, and upbraided his members, for falling out with us, and said if there had been any light thrown upon the word of God, they should open their eyes and receive it. He kindly invited me to visit him, and he would open the church and let me preach as long as I wished. He said he was acquainted with some of our people down where he lived, and he knew them to be noble brethren. He preached two sermons and left them. They were not fully satisfied yet; so they sent for a Baptist minister, and were expecting him last night (Sunday). People gathered until the house would not hold near all, and after waiting until 8 p. m. they saw he would not be there. The Methodist minister came to me and asked me if I would not help him with the meeting. I told him I might say a few words in conclusion. He took his text in Rev. 14:13 and tried to prove from this text that man

has an immortal soul. After speaking fifty minutes, he called on me to conclude. I spoke about five minutes, and showed the people what the text meant. He became very angry, closed his meeting, and drove the people out by extinguishing the lights. Whom they will get next, we do not know. Surely Babylon is fallen, is fallen. We expect to stay with them awhile. They are making many friends for the truth. Brethren, remember us in your prayers.

March 10.

M. G. HUFFMAN.

#### TEXAS.

DENTON, MARCH 6.—Since returning from General Conference I have held meetings in each district and labored some with the churches, and have spent much time in the interests of the Tract Society and other matters of the Conference. At the council meeting of the directors and Conference Committee last month, it was decided that our State depository should be moved to Denton, the county seat of Denton County, at the junction of the Mo. Pa. and Dallas & Wichita R. R's. To obtain a suitable building, it was decided to purchase rather than to rent; and as one building, a brick 20x40, was proffered us for \$1,000, we concluded to take it, as we thought it was a bargain, and could be sold at any time with a prospect of an advance in price.

On last Thursday the first payment was made, notes given for the balance, and the deed received. Bro. Eldridge, who was the acting agent, immediately took out an insurance policy of \$500 on the building. On Friday night the large block with which it was connected, took fire, and on Sabbath morning ours, with the others, was but a mass of ruins. In the providence of God, our stock of books, etc., which had just been invoiced at \$1,369.94, besides over \$200 worth just arrived from Battle Creek, were, for some unaccountable reason, left at the depot, and therefore escaped destruction. The order was given to the cartman to place them in the building, but it was countermanded.

We have grieved much over the sad misfortune which came upon us last August, when our Secretary, Sr. Kittie Stevenson, who is not yet able to walk alone, was so badly burned as to cause her so much suffering, and to paralyze the workings of the Tract Society; and now as we were just shaping matters and arranging the affairs of the Society to enter more largely into the work and extend our field of operations, this calamity overtakes us, from which it will take a great effort to rally. But we think it is wiser and better to "strengthen our hands for this good work," and to "rise and build" than to let "this house lie waste" and to suffer the loss and the "reproach" by not building.

Brethren, we must humble our hearts before God, buckle on the armor anew, take fresh courage, and go forward. The burning day is just before us.

R. M. KILGORE.

#### THE SANITARIUM.

It has been my fortune to spend a few days at the Sanitarium in Battle Creek, having had occasion to bring my wife here for treatment. As this is my first visit, I feel prompted to say a word to our brethren abroad in regard to our noble institutions. Much has been said and written about them, but it seems to me that the half has never been told.

The Sanitarium in its conception and workings gives special evidences of God's over-ruling providence. Its ample dimensions, the completeness of its furnishings and facilities, the attentive kindness of its helpers, the thoroughness and efficiency of its treatment, the Christian spirit which pervades every department, and last but not least, the rare qualifications and acquirements of its physician-in-chief, place it far in advance of any similar institution in our country.

I will not take time to speak of the great work being accomplished at the REVIEW Office, and by our flourishing College, and the efficient T. and M. Society at this place.

When I contemplate the measure of success already secured, it puts to shame all my feeble efforts in the past. Brethren in Ohio, you need have no misgivings in regard to the progress of the work of the third angel's message. These institutions, I verily believe, are instrumentalities which the direct providence of God has provided

in behalf of his work for the last days. Let us arouse from our lethargy, and be found among the active workers in this cause.

Send your sons and daughters to the good school here, that they may be fitted to become better qualified to work in the cause of the Master. A score of our most talented young men should be receiving the training of the Sanitarium to fit them for usefulness in that branch of the work. Dr. Kellogg is carrying a burden which it will be impossible for one man long to bear; and he needs assistance. It would be an irreparable loss, as a lady remarked to me this morning, should he be broken down by overwork. Brethren, we ought more highly to appreciate the noble men and women whom God has raised up to occupy special positions in this work, and pray that the Lord of the harvest may send forth more laborers into his vineyard.

I shall with renewed zeal resume my labors, feeling that we may well be inspired with unflinching courage, in view of what God has already wrought for us, and the certainty of the greater things he will yet do for us, if we so live as to enjoy his favor and blessing, and in our sphere humbly labor to be co-workers with him.

A VISITOR.

#### WHAT ABOUT CALIFORNIA?

WE are constantly receiving from our brethren east of the Rocky Mountains letters of inquiry with regard to California. Some of these contain many questions, all of which would require a very lengthy answer. Now while it would be a pleasure to fully reply to all these queries, we find our time so fully occupied that we cannot do it without neglecting other and more important work. Besides, having been but a short time on this coast, and having traveled but little, much of the information we would give must necessarily be second hand,—obtained from others.

We know of no more reliable source of information relative to this State, than may be found in a monthly journal of excellent and beautiful make-up, entitled, "The Resources of California," J. P. H. Wentworth, editor and proprietor, San Francisco, Cal. The work upon this journal is done at the Office of the *Signs of the Times*. Single copy, 20 cents. The February issue for this year is a double number, and sells, I believe, for 25 cents, and contains information with regard to each county in the State. It is the object of this journal to furnish reliable information relative to the inducements and advantages which California offers to the industrious and enterprising settler, and to place before him facts from which he may draw his own conclusions.

But there are some things of a general nature that I desire to say right here. California appears to me to be a most wonderful State. It seems to have at least *something* of almost *everything* to be found elsewhere in the world. Taking the State as a whole, there is a most marvelous diversity,—diversity of climate, diversity of soil, diversity of productions, diversity of scenery, diversity of people, diversity of diseases, diversity of sin, diversity, diversity everywhere. Almost any question you might ask about the State could be appropriately answered by *yes* and *no*. You can find almost anything you want in the way of climate, soil, fruits, prices, etc., in California. But those coming to locate should not move hastily, but should study the State thoroughly before starting, or they may get just where they do not want to be. Many annually become dissatisfied with their locations on the coast because of ignorance in the selection of location. Be sure your move is in the order of the Lord also.

If the reader is afflicted, and is able to come to California for a change of climate or for health, I feel sure that I can give him reliable information based upon *experience*, as well as truthful testimonials. If you have means to pay your way, come direct to the Rural Health Retreat, in the Napa valley. A more beautiful or healthful location would be hard to find. Cut out the Rural Health Retreat with its surrounding scenery, put it in a frame, and you have an unrivaled landscape view by the hand of the great Master himself. The climate in winter is as mild as a Michigan April. The water is pure and soft. Many of our people east of the Rockies need the blessings of this cli-

mate and of this institution, and the Retreat needs their patronage.

If those of our people who have an abundance of this world's goods, and also an abundance of bodily ills, could breathe through our nostrils, and look through our eyes, but for a few minutes, they would say, "Good-by loved ones; I am bound for the Rural Health Retreat, St. Helena, California."

Some want to know about Napa valley. We believe all to be true that we have said about it. It is indeed a fine valley. But land is quite high. The owner of a large farm in sight of the Health Retreat, refused \$1,100 per acre last year. Not much chance for the poor to get a foothold.

But the Rural Health Retreat, in Napa valley, upon the mountain side, is a charming place for the weary and afflicted. Nature has done great things for the place.

H. A. ST. JOHN.

St. Helena, Cal., March 1, 1884.

### News of the Week.

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

FOR WEEK ENDING MARCH 15.

#### DOMESTIC.

—The *Hion* (N. Y.) *Citizen* printed its edition Thursday night by electricity.

—The Massachusetts House has passed the bill punishing wife-beaters by flogging.

—The foot and mouth disease among cattle in the Western States is causing much alarm.

—The loss of property by the recent Ohio floods is now estimated at some \$10,000,000.

—Estimates place the cattle drive from Texas the coming season in excess of 300,000 head.

—The most severe blizzard of the season is raging in Minnesota. The people are keeping indoors.

—A land-slide, loosened by a blast, caught and killed five men in Union County, Oregon, Monday.

—A terrible cyclone visited Mississippi Tuesday, killing several persons, and causing much damage to property.

—The last spike of the Mexican Central Railroad has been driven, making a continuous line from the City of Mexico to the Rio Grande.

—A snowslide half a mile wide at Little Cottonwood, Utah, Friday, swept away the works of the new Emma mine, and killed twelve persons.

—A serious break in the levee, fifteen miles above New Orleans, is reported, flooding plantations and submerging the Texas Pacific and Morgan Railways.

—Fire at Allegan, Mich., Wednesday, destroyed twenty-three stores, Peck's Bank, the Sherman House, and three newspaper offices, involving a total loss of \$350,000.

—The entire town of Woodstock, Col., was buried under an avalanche Sunday. Seventeen persons were entombed alive, and but two women had been rescued at last accounts.

—Work is announced as about to be resumed in the Pittsburg glass factories. The workmen, after being idle eight months, have gone to work at last year's wages, and have lost \$500,000 by the strike.

—Business failures in the United States for the week numbered 186, 25 less than the preceding week, and a decrease of 47 from the corresponding period in 1883. In Canada and its provinces there were 42 failures reported.

—On the 2d day of June the voters of Oregon will vote on the following proposed amendment to the State constitution: "The elective franchise in this State shall not hereafter be prohibited to any citizen on account of sex."

—Postmaster General Gresham is certainly a man of energy and great executive ability. Within a week he has made arrangements with railroad companies for fast special mail trains between New York and Chicago, Chicago and Omaha, Chicago and St. Paul, and has now gone to St. Paul to enlist the Northern Pacific in the general plan, and expedite the mails to Oregon. All this in the face of the well-known fact that railway men do not look with great favor upon these fast trains.

—An explosion in the Flat-top mine at Pocahontas, Va., after midnight Wednesday, killed 150 men and destroyed all the structures on the surface, houses 200 feet from the mines being overturned, and the fan-house and fan entirely wrecked. Fire has broken out at the entrance to the mine, and it is feared the victims will be consumed. The mine has been sealed up for the purpose of smothering the fire. None of the bodies have been taken out, and they must remain in the mine two weeks.

#### FOREIGN.

—The French occupied Bac Ninh Wednesday. The victors had seventy wounded, and the Chinese loss was heavy. The garrison escaped.

—Bradlaugh, while delivering a lecture Friday night at Bridgewater, was attacked by roughs and driven from the platform by showers of rotten eggs.

#### THE SOUDAN WAR.

General Graham Thursday defeated Osman Digna after a stubborn fight of two and one-half hours duration. The rebels fought with such desperation that they one time broke the second British square. Over 2000 rebels were killed and more than twice that number wounded.

The Arabs retired before the English slowly and sullenly. They were defeated, but not put to rout. They walked away as if sauntering through a bazaar, with arms folded or swinging at their sides. Many were shot down, but this did not hasten their companions' speed.

Judges of the native character think the Arabs are so allied by family ties that the great loss of life will appall them, and break their faith in the Mahdi and the sheiks.

It was impossible to take prisoners. The wounded Arabs would lie motionless, without uttering a single cry or moan, and watch their chance to stab the advancing British with knife or spear. The victors walked among the wounded as among so many vipers. A wounded Arab killed a British marine during the night. Another attempted to stab Colonel Stewart while his aid-de-camp was giving a wounded man water.

#### RELIGIOUS INTELLIGENCE.

Bishop Clarkson died at Omaha early Monday morning in his 58th year.

—The Mormon church in its control of the irrigating canals has an effective grip. If a man rebels, the thumb on the ditch chokes him into submission. No wonder the Mormon vote is solid.

—The remains of Keshub Chunder Sen, the great Brahma leader, were cremated at Calcutta, and his ashes preserved, and deposited in his own private chapel. The funeral pyre was composed entirely of sandalwood.

—Four salvation army members, fined at Bridgeport, Conn., for violation of the ordinances, went to prison for fifteen days Thursday in preference to paying fines of \$7 and costs. And now Captain Hunter sues the Chief of Police for \$12,000 for false arrest.

—A Chinese joss house, or sacred temple, is to be built in Denver, Colorado. It is intended to unite discordant celestials. It is a part of their creed that all who attend worship among them must be friends. This would be a good article to transfer to the American religion.

—It was not the commentator Dr. Lange whose death was announced a short time ago. This is the way the *Christian at Work* acknowledges its mistake: "If Dr. J. P. Lange's eyes shall have rested upon a recent issue of *The Christian at Work*, he will have read his own premature obituary. We take down that tombstone and place it at the head of Dr. Richard Lange's grave, where it properly belongs."

—Rev. Henry Dana Ward, a Protestant Episcopal minister whose name has become familiar to Adventists through his publication in the *N. Y. Journal of Commerce*, of Nov. 15, 1833, of a description of the "falling stars," with the claim that it was a fulfillment of one of the incidents of the sixth Apocalyptic seal,—died of paralysis in Philadelphia on Feb. 29, ult., aged 86 years. He was buried at Shrewsbury, Mass., Tuesday, March 4.

—The belief has come down to us from the earliest times, that Paul was the author of the Epistle to the Hebrews. Modern criticisms has thrown doubt on this, and many doubters have agreed on Apollos as the author. More recent scholarship has reconsidered this question, and the opinion of its authorship is again laid at the feet of the Apostle to the Gentiles. In the last ten years, in Germany alone, comments have been made on this epistle, and eminent authors, after weighing the evidence, have agreed that Paul was the author; among them may be named Hofman, Nichelhaus, Worner, Beisenthal, Panek, Holtzheuer, and Zill. The strong probability is that the scrutiny of this subject at first was careful and correct.—*Golden Censer*.

—A split is imminent among the Campbellites or Disciples of Christ, a body which numbers over 500,000 communicants. The conservatives are protesting against the "innovations" of the liberals and propose to protest to the end. The following are among the "unscriptural innovations" and human institutions to which the conservatives object: The organization known as the General Christian Missionary Convention; general, State and district evangelist; pastors instead of overseers; the use of Lesson Leaves; the use of the organ in church; church festivals; the participation of women in ordination exercises.



## Obituary Notices.

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

**MEAD.**—Died of measles, in Ft. Scott, Kan., Feb. 21, 1884, Nelly May, infant daughter of Bro. and Sr. Mead, aged 7 months and 29 days. This is the first precious trust consigned to the new S. D. A. cemetery. Words of comfort were spoken by the writer from Ps. 105:14-18. **GEO. H. SMITH.**

**BUSK.**—Died of pneumonia, Feb. 22, 1884, in Battle Creek, Mich., George Busk, aged 73 years. He was born in Madison Co., N. Y., and embraced religion in early life. He received present truth in Lapeer, Mich., in 1857, under the labors of Brn. Lawrence and Cornell. He had a remarkable experience in giving up the filthy use of tobacco. Since our last Michigan camp-meeting, he has been very much awake in religious matters. This has been especially noticed by his brethren. He leaves a wife and children to mourn his loss. He had his senses to the last, and passed away peacefully to rest. I spoke a short time at the funeral from Rev. 21:4. **J. BYINGTON.**

**BOWEN.**—Fell asleep in Jesus, at Liverpool, N. Y., March 7, 1884, Sabrina, wife of Horace Bowen, aged 76 years, 1 month, and 7 days. Her disease was asthma and old age.

The subject of this notice gave herself to Jesus in hearing the proclamation of the first angel's message in 1843-4, and lived a consistent Christian life, doing acts of mercy and kindness. She took her feet off from God's holy Sabbath in 1854, under the proclamation of the third angel's message. Her Christian virtues won for her great respect. Truly it can be said of her, "Blessed are the dead that die in the Lord." She leaves a husband and daughter and grandchildren to mourn their loss, but they sorrow not as those who have no hope. At her burial a prayer was offered by the pastor of the M. E. church. **HORACE BOWEN.**

**CHRISMAN.**—Died in Battle Creek, of Bright's disease, March 8, 1884, Sr. Florence F. Chrisman, aged 25 years, 3 months, 13 days. She was the wife of Bro. Charles Chrisman, and daughter of Bro. and Sr. B. B. Francis, of Newark, Ohio. She leaves a husband and two children. She was the oldest of the family, and in the morning of life. Early in youth, at the age of sixteen, she embraced Christ as her hope. The funeral was at her home, in Newark, Ohio. Remarks by the writer from John 5:28. **A. O. BURRILL.**

**N. B.** The husband and parents take this opportunity to express their thanks to the physicians and nurses of the Sanitarium, and the church of Battle Creek, for their many kind acts of Christian love to the deceased and her friends. **A. O. B.**

**RUMERY.**—Died of membranous croup, March 11, 1884, Claude L., only child of Lee W. and Anna M. Rumery, aged 10 months and 4 days. Claude was a sweet babe, but death claimed him, and he had to be laid in the grave. How good it is to have the Christian's hope to sustain us in such an hour. Eld. H. M. Kenyon spoke words of comfort at the funeral from Psa. 90:12. **M. B. MILLER.**

## Appointments.

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

**WILL BRO. I. D. Van Horn** or some other one of our ministering brethren meet with us at our next quarterly meeting to be held at Howell, Mich., the first Sabbath and Sunday in April? **M. E. WESTPHAL.**

PROVIDENCE permitting, I will meet with the Irasburgh and Charleston church in their quarterly meeting March 29, 30. Will all the scattered ones belonging to this church who cannot meet with us on this occasion make their report to the church clerk, A. M. Litchfield, Westmore, Vt.? Eld. A. O. Burrill may be with us then. **A. S. HUTCHINS.**

QUARTERLY meeting for Dist. No. 11, Kan., will be held at Centerville April 12, 13. **J. H. COFFMAN, Director.**

**MAUSTON, Wis., March 29, 30. H. W. DECKER.**

No providence preventing, I will meet with the friends at Lincklaen, N. Y., Sabbath, March 29, and continue the meeting over the next day (Sunday) if thought best. Shall be glad to see a general attendance of all in the vicinity. **E. W. WHITNEY.**

TRACT meeting for Dist. Nos. 8 and 9, Kansas, will be held at Elivon, March 27-31. Do not fail to gain the advantages of this meeting, tract workers of these districts. This will be an opportunity never before enjoyed by these friends. Let it be improved to the very best advantage

now, and we may have others in the future. The best of help will be present. Come praying, and let us prepare to work for God in these districts this year. We are able to go up and possess the land. **G. H. ROGERS, Director.**

PROVIDENCE permitting, I will hold church quarterly meetings in N. Y. as follows: Frankfort, Mar. 22, 23; Mannsville, Apr. 5, 6; Adams Center, Apr. 12, 13. District quarterly meeting at Roosevelt, Apr. 19, 20, if in harmony with the mind of Bro. Chapel, the director of the district.

We are anxious to see a full attendance of our brethren and sisters at these meetings. The times demand active, earnest labor in the cause of God. Let us come together that we may learn how to work successfully and gain strength for the coming conflicts. **M. H. BROWN.**

QUARTERLY meeting for Dist. No. 2, Nebraska, will be held at Waco, York Co., April 12, 13, 1884. Let all attend who can. Librarians, please be prompt in reporting. **E. D. HULBURT, Director.**

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* 10.00 a. m.	Freeport, Dubuque & Sioux City Express.	* 2.10 p. m.
* 4.45 p. m.	Amboy, Rock Falls, Sterling Express.	* 11.50 a. m.
* 12.15 p. m.	Kansas City & Denver Express.	* 2.10 p. m.
* 12.15 p. m.	Council Bluffs Express.	* 2.10 p. m.
* 12.15 p. m.	St. Joseph, Atchison & Topeka Express.	* 2.10 p. m.
* 12.45 p. m.	Denver Fast Express.	* 2.15 p. m.
* 2.45 p. m.	Montana & Pacific Express.	* 2.15 p. m.
* 3.20 p. m.	Aurora Passenger.	* 7.45 a. m.
* 4.45 p. m.	Mendota & Ottawa Express.	* 10.30 a. m.
* 4.45 p. m.	St. Louis Express.	* 10.30 a. m.
* 4.45 p. m.	Rockford & Forreston Express.	* 11.50 a. m.
* 6.35 p. m.	Aurora Passenger.	* 8.55 a. m.
* 9.00 p. m.	Freeport & Dubuque Express.	* 6.35 a. m.
* 10.00 p. m.	Des Moines, Omaha, Lincoln & Denver Exp.	* 6.55 a. m.
* 10.00 p. m.	Southern Pacific Express.	* 6.55 a. m.
* 10.00 p. m.	Texas Express.	* 6.55 a. m.
* 10.00 p. m.	Kansas City and St. Joseph Night Express.	* 6.55 a. m.
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Mail.	Day Exp.	Pacific Exp.	D. Crk. Pass.	Dep.	Arr.	Mail.	Limit Exp.	Atto. Exp.	Sum. Pass.	Dep.	Arr.
am.	am.	pm.	pm.	Dep.	Arr.	pm.	am.	am.	pm.	Dep.	Arr.
6.37	7.50	8.00	4.10	Port Huron	10.40	1.26	7.50	7.50	7.50	10.40	1.26
8.15	9.12	9.30	5.43	Lapeer	6.58	12.07	6.33	6.33	6.33	12.07	6.33
9.07	9.55	10.10	6.25	Flint	8.15	11.35	6.00	6.00	6.00	11.35	6.00
9.45	10.33	10.45	7.00	Durand	7.05	11.05	5.23	5.23	5.23	11.05	5.23
11.00	11.32	11.50	8.23	Lansing	6.03	10.15	4.15	4.15	4.15	10.15	4.15
11.43	12.05	12.22	9.06	Charlotte	6.24	9.37	3.37	3.37	3.37	9.37	3.37
12.40	1.01	1.18	10.20	ARR. BATTLE CREEK	4.20	8.55	2.35	2.35	2.35	8.55	2.35
pm.	1.23	1.23	pm.	Dep.	4.15	8.50	2.30	2.30	2.30	8.50	2.30
2.10	2.17	2.17	pm.	Vicksburg	3.22	8.10	1.45	1.45	1.45	8.10	1.45
2.29	2.28	2.28	pm.	Schoolcraft	3.05	7.55	1.30	1.30	1.30	7.55	1.30
3.02	3.19	3.19	pm.	Cassopolis	2.16	7.21	12.51	12.51	12.51	7.21	12.51
3.50	4.08	4.08	pm.	South Bend	1.50	6.44	12.10	12.10	12.10	6.44	12.10
4.23	4.32	4.32	pm.	Haskell's	12.07	6.25	11.40	11.40	11.40	6.25	11.40
5.23	5.52	5.52	pm.	Valparaiso	11.30	6.25	10.40	10.40	10.40	6.25	10.40
7.45	8.10	8.10	pm.	Chicago	9.10	3.21	8.30	8.30	8.30	3.21	8.30
pm.	am.	am.	pm.	Arr.	Dep.	am.	pm.	pm.	pm.	Dep.	Arr.

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## The Review and Herald.

BATTLE CREEK, MICH., MARCH 18, 1884.

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A brother just in from some encouraging and successful meetings which he had attended, testified to his faith in the present prosperity and final triumph of the cause by the quaint remark, that "it would now be more work to stop it than to carry it forward to complete success."

"A Visitor" gives us this week a cheering word for the Sanitarium. We will so far relieve the curiosity of the reader as to state that the writer is one of our ministers from a neighboring State, who is enjoying for the first time the privilege of a visit to this place. He finds the evidences of the strength and prosperity of our work so much in advance of his anticipations, that he is inclined to speak with some enthusiasm in the matter, but no stronger, we are happy to believe, than the facts in the case will warrant. We are glad to give his words of good cheer.

Many will be pleased to see the article in this number from Eld. Haskell on the *Bible-reading Gazette*. He lets in a little daylight upon the action of the Conference in regard to the \$5 subscription price. The offer of the *Gazette* for \$1 to those who would furnish readings, and for \$5 to those who did not, was designed to encourage the preparation of Bible-readings by our brethren, and to virtually restrict the circulation of the *Gazette* to such as did furnish readings; as it was not supposed that any one would be willing to pay \$5 a year for the publication, nor intended that they should do so. A few have paid this price, with whom we think a satisfactory adjustment will be made; and we venture to predict that the terms in reference to furnishing the readings will be somewhat modified also.

## THE BIBLE-READING GAZETTE.

No. 3 of this journal is now issued. The list of subjects is as follows:—

1. Eternal Life.
2. Truth.
3. The Angels of God.
4. Faith.
5. Prayer.
6. Love.
7. Encouragements of the Gospel.
8. Vows.
9. The Seven Trumpets.
10. The New Jerusalem.
11. The Nature of Man.
12. The State of the Dead.
13. The Destiny of the Wicked.

## THE SABBATH SENTINEL.

No. 3 of this monthly is now ready. It treats upon the following topics:—

Here It is Again.—Let It be Understood.—A Serious Dilemma.—A Word for the Sabbath.—To the Point.—Consistent.—A Peculiar Ruling.—Human or Divine? Which?—Church and State.—An Awful Example.—The Wrong Remedy.—A Heavy Argument.—Sundry Sunday Items.—Something for Protestants to Think Of.—Baptists on the Sunday Question.—A Broader Alliance Called For.—The Sunday Law.

The subscription list of the *Sentinel* now numbers 38,949.

## HEARD FROM.

THE reader will remember that we gave in the REVIEW of Feb. 10, 1884, an extract from a report by R. C. Wylie in the *Christian Statesman*, of his visit to Traer, Iowa, at which place he encountered opposition from a Seventh-day Adventist and from an infidel, in his work in behalf of the religious amendment. A correspondent writing from that place gives us some of the real circumstances of the case. Respecting the one whom Mr. Wylie styles an infidel, and his opposition, our correspondent writes:—

"The gentleman in question is not an infidel, but is one of the best lawyers in Traer, and could not fail to see the deception the speaker was trying to practice upon the people of our town; and in order to induce him to show his real colors, so that the people might understand his true meaning better, the lawyer asked him this question: 'Suppose R. G. Ingersoll should be elected to office by the voice of the people of his Congressional district, would he, under the new arrangement sought for by the National Reform Association, be allowed to take his seat?'

"A straight-forward answer, Yes, or No, was demanded, as the speaker had agreed to answer any question that might be propounded. He tried to avoid a direct answer, but the lawyer pressed him to the point; when, for lack of any better way out of his difficulty, he flatly answered, No! The lawyer then turned to the audience, and told them that they could now see his true inwardness.

"From the fact that the lawyer referred to Ingersoll to illustrate his case, I suppose the speaker took him to be an infidel. But in this he was entirely mistaken, as he is in other things of far greater importance."

The foregoing shows most clearly that the National Reform Association, despite all their protestations, to the contrary, do intend, when the crisis comes, to discriminate against individuals on account of religious profession. The case of Ingersoll would furnish a strong test case, and for this reason would naturally be chosen by the lawyer, though not himself an infidel.

## NOTICE FOR INDIANA.

It was arranged at our January State quarterly meeting that all our active ministers labor in the churches throughout the State from the middle of March to May 1. As we desire to run four tents next summer, we wish to raise means enough to purchase one new tent and repair the old ones. It will require at least the sum of \$350. We hope all our churches will donate cash or pledge freely when the matter is presented to them by the ministers. We would like donations from all friends of the cause in the State outside of our churches. Let such send donations and pledges to Dr. Wm. Hill, Rochester, Fulton Co., Indiana, Box 204. Let all the churches hold the spring quarterly meetings when the minister visits them; also hold T. and M. meetings and pay up all tithes, so we can have all business of the quarter settled up when we hold the State meeting during the first part of May.

S. H. LANE.

## A SAFE VOYAGE.

OUR party of five adults and three children are safely housed at the hospitable home of Eld. A. A. John, in England. We left New York Feb. 16, and reached Glasgow, Scotland, Feb. 27, and Great Grimsby, Eng., the morning of the 29th. We had a very favorable voyage, smoother than we had reason to expect, considering the season of the year.

Of course we had the usual experience of sea-sickness, etc. But this was to be expected. We thank God for his merciful providence which has preserved us through the dangers of the deep, till we have reached our destination in safety. We are happy to meet Eld. Whitney, and to find the friends well and of good hope and courage.

We shall have a general consultation with all the workers here, and hope to form plans which will prove of advantage to the precious cause of truth. More will be said as soon as we have time to consider all the surroundings. We were most kindly treated on the Steamship "State of Nebraska," and were grateful to all for the interest in our comfort and welfare. Capt. Braes is a splendid officer and a perfect gentleman.

GEO. I. BUTLER.

## SPECIAL COURSE AT SOUTH LANCASTER, MASS.

It has been decided to devote the last three weeks of the next term of our school to a special drill of instruction in missionary work, Bible-reading, canvassing, and colporteur work for those who desire to labor in the cause in some capacity this coming summer.

It has been thought best to shorten the next term so that our canvassers may get to work earlier in the season than they otherwise would. It is well known that the primary object of our school is to prepare men and women to labor in the cause of present truth; and this object, by the help of God, will ever be kept in view.

The next term, in some respects, will be the most important one we have had; and there should be in attendance a large number of men and women who will spend the last part of the term in the school, and at its close will at once enter the field. Every church in the New England Conference ought to be represented by one or more persons outside the regular attendance. Such an opportunity as this will be, we have never had before.

A good portion of each day will be spent in Bible-readings. Instruction will be given in canvassing and in the various branches of the missionary work, especially in the matter of correspondence. This will relate not only to corresponding with those we desire to interest in the truth, but with our brethren and sisters throughout the Conference, and with the officers of the Conference and the tract society in such a manner as to arouse them to activity and zeal in the various enterprises that may be entered upon. Prof. Bell will also have a special exercise each day in language adapted to those who come for this short period.

At the same time this will be made a special season for seeking God, and securing the spiritual help necessary to the accomplishment of the great work before us. This we need above all things else, but this alone rarely fits individuals to be of use directly in the cause of God. And that view which regards our school as a mistake, and that would depend on the Lord to make up for our ignorance while we neglect the means his providence has placed within our reach, is altogether too narrow. We would not intimate by this that the Lord could not use an ignorant man to his glory in a large degree, or, that in some extreme cases he may not do it; but it is a doubtful question if he will do so in case of those who, with golden opportunities before them, have failed to reap the benefits they might have secured.

This drill will come just before our summer's work begins, and will close up with a general meeting. Eld. Haskell will be here and have the matter in charge. His experience in conducting Bible-readings and in the missionary work, will make this opportunity one of great value to all who attend; and while it is especially designed for those who will labor in the cause, others will not be deprived of entering this special class.

The spring term will begin March 12, and close May 16. Our special class will be organized April 29, and continue to the end of the term.

Several have expressed a desire to attend such a class if it were formed, and, now that the matter is settled, they design to do so; and there are many others from whom we hope to hear at once in regard to coming. Please write at once, so that proper arrangements may be made beforehand.

All correspondence in regard to the matter may be addressed to South Lancaster, Mass., to

D. A. ROBINSON.