

# Adventist Review

## AND SABBATH HERALD.

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

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#### OUR GOD.

BY ELIZA H. MORTON.

IN darksome night or radiant morn,  
Our God is there.  
We know his voice, we trust his word,  
We feel his care.

The witness sure we have within,  
Our God is true.  
He hears us pray, our faltering faith  
He will renew.

The "bruised reed he will not break,"  
Our God is love.  
The healing oil, the soothing balm,  
Are from above.

In days of sickness or of health  
Our God is near;  
The cry of pain, the song of joy  
Both reach his ear.

Amazing grace! Oh wondrous thought!  
Our God will come;  
To beautiful mansions all prepared,  
He'll take us home.

Portland, Me.

### Our Contributors.

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

#### NOTES OF TRAVEL.

A SERMON ON THE CARS.

BY MRS. E. G. WHITE.

SUNDAY afternoon, Dec. 14, 1884, we were in Daggett, Cal. Our train stopped here several hours, and we improved this favorable opportunity to hold a meeting. The employes about the station came in, also many of the citizens of the place, among them the editor of the local paper. The car was full, and both the platforms crowded. I spoke to them a short time from Matt. 6: 25-34. All gave respectful attention, and some said it was the first sermon they had heard in many months. The Sermon on the Mount contains lessons of great practical value. In the teachings of Christ the constant aim is to take the mind from things that are of a temporal nature, and fix it upon those that are spiritual and eternal. The relative value of the things of this life and those of the future immortal life are made plain.

Said the Great Teacher, in this memorable discourse: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" Will not He who has given

you the blessing of life, with all its rich possibilities, give you also that which is less,—the things that are needful to sustain that life?

But the time and energies of a large class are almost entirely absorbed in eating and dressing. The great question with them is, "What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" They forget that Jesus said: "Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" And "why take ye thought for raiment?" Why devote so much time to the apparel, and so little to the healthful conditions of the body it is to clothe? "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you;" for "your heavenly Father knoweth that ye have need of all these things."

In many circles it is customary to serve a variety of highly seasoned dishes at a meal. In this way much time and money are spent unwisely. An unnecessary expense is imposed on the provider, and great care and weariness on the cook who prepares the food, when a few simple dishes, free from condiments and spices, would be much more healthful, and would soon be enjoyed with a keener relish. We commit sin when we indulge appetite at the expense of physical and mental soundness, or sacrifice health and comfort for the sake of outward show; for the physical and mental powers are God's gifts, and like all the blessings that he bestows, should be used to his glory, instead of being made to minister to pride or perverted taste. "Ye are not your own. Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's."

The great danger of this age, and one which brings much unhappiness to individuals and families, is an intense and increasing worldliness. The love and fear of God, reverence for his name, and thoughts of heavenly things, are banished through busy, anxious seeking for the things of the world. God has made his claims known, but men pay no heed to them. Religious principle becomes extinct in the family. Parents do not realize what obedience to God would do for their children, nor that their eternal interests are affected by the habits formed in this life; and they allow the little ones intrusted to their care to grow up without a knowledge of God or of the future life.

In obedience to the word of God, and in harmony with his will, there is happiness. The family that is governed by right principles is a witness to the world of the power of a pure and holy faith; the influence of such households has a tendency to check in the church and in society the corrupting, polluting influences that are now coming in like a flood. The religion of Jesus is powerful to lift up the fallen, and to bring to reason the intemperate, that they may be found sitting at the feet of Jesus, clothed and in their right mind.

If men were more in love with natural simplicity, and cared less for the artificial and for fashionable show, they would escape many of the perplexities of life, and would find much

more peace, quiet, and rest than they now enjoy. God does not impose heavy burdens upon his creatures; they bring them upon themselves by their unwillingness to conform to nature's laws, and their eager desire to meet the demands of fashion. It is this that wears the human machinery by bringing a constant strain upon mind and body. "God made man upright; but they have sought out many inventions." And these "many inventions" have brought in their train suffering and woe that would never have been known, had natural simplicity been preserved.

"Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves [mark the word,—for yourselves] treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is, there will your heart be also."

In oriental countries thefts and robberies were of common occurrence; and whenever there was a change in the ruling power, those who had large possessions were put under heavy tribute. As a consequence, it was a study with the rich to devise some means to preserve their wealth from thieves and extortioners. For centuries it had been their custom to hide gold and jewels in the field. The place of concealment was often forgotten; death might claim the owner, imprisonment or exile separate him from his treasure; and the wealth he had taken such pains to preserve was left to the fortunate finder.

In some instances this buried treasure was found, and the impression was made that immense sums might lie buried in any man's field or garden, with no one living to claim them. Many on finding a trifling sum, became crazed, and seemed to imagine that their land was lined with gold. An expectation was aroused that they might at any time happen on great wealth hidden in the earth; and treasure hunting was taken up to the neglect of other business.

Jesus calls the attention of his hearers to an infinite treasure, which all who seek may find. "The kingdom of heaven," he says, "is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." There is no danger of losing this treasure. It is not necessary to place an armed guard over it, or to hide it in the earth. It is for us individually to decide whether we will bend our energies to the accumulation of property with no surety of keeping it, or devote our God-given powers to a better purpose, and secure the treasure that is of enduring worth.

In many cases the devotees to mammon become life-long invalids, no comfort to themselves or any one else. In their eager pursuit of wealth, they have neglected the body, and so have lost the present life, while heaven is lost to them through their neglect to make preparation for the future. And though they may have amassed a large fortune, life to them is a miserable failure. This experience was

often repeated among the early settlers of California.

Thirty-five years ago we were holding meetings in the State of New York; and in several places that we visited there were men who had a mania for visiting the gold mining regions of California. They were comfortably situated where they were, and most of them, ha wives and children. With many tears these wives entreated their husbands to remain at home; but the love of gold excluded every other consideration, and one man even left his wife in a dead faint on the floor.

The companions who were left behind never expected to see their husbands again, and some of them never did. The traveling facilities then were in wide contrast to those of the present day. These men went in a company, overland. They endured privations that in their comfortable homes they had never thought it possible for them to live under. They suffered from hunger and cold and from the burning heat of the desert. They were waylaid by Indians, and many of them died without a sight of the gold for which they had sacrificed so much.

If such hardships were imposed upon those who would gain immortal life in the Paradise of God, there might be some ground for murmuring and complaint at the roughness of the way; but Jesus places upon his followers no such burdens. He says: "Come unto me, all ye that labor and are heavy-laden [this is an invitation to those who are seeking earthly treasure to the neglect of the heavenly], and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

By adopting the world's standard, and seeking to conform to its customs and accumulate its wealth, we place a grievous yoke upon our necks and grasp a heavy burden in our arms, and thus encumbered it is impossible for us to make any progress in the highway cast up for the ransomed of the Lord to walk in. Many are groaning under these self-imposed burdens. Even professed Christians go stumbling along, tired and careworn, because they carry such loads that are all unnecessary, and that would never be placed upon them if they would "seek first the kingdom of God and his righteousness." Earthly things would then keep a subordinate place, and they would have time for prayer, and to study the chart that points out the way to the city of God.

He who loves us speaks to us of his tender care in the works of nature. They are the evidences of his wisdom and power, and are designed to impress us with the fact that there is a living God, and that in him we may trust. "Consider the lilies of the field, how they grow. They toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." The hand of God formed every bud and every blooming flower; it was his wisdom that gave them their varied and delicate tints. What beauty has he bestowed upon these silent soulless things, which are to-day in the field, to-morrow cast into the oven. If God so clothe the tender, perishing grass of the field, "how much more will he not clothe you, O ye of little faith?"

On our journey westward we have been watching to catch everything new and interesting in the scenery. We have looked upon the lofty, terraced mountains in their majestic beauty, with their rocky battlements resembling grand old castles. These mountains speak to us of the desolating wrath of God in vindication of his broken law; for they were heaved up by the stormy convulsions of the flood. They are like mighty waves that at the voice of God stood still,—stiffened billows, arrested in their proudest swell. These towering mountains belong to God; he presides over their rocky fastnesses. The wealth of their

mines is his also, and so are the deep places of the earth.

If you would see the evidences that there is a God, look around you wherever your lot may be cast. He is speaking to your senses and impressing your soul through his created works. Let your heart receive these impressions, and nature will be to you an open book, and will teach you divine truth through familiar things. The lofty trees will not be regarded with indifference. Every opening flower, every leaf with its delicate veins, will testify of the infinite skill of the great Master Artist. The massive rocks and towering mountains that rise in the distance are not the result of chance. They speak in silent eloquence of One who sits upon the throne of the universe, high and lifted up. "Known unto God are all his works from the beginning of the world." All his plans are perfect. What awe and reverence should his name inspire! how should a knowledge of his works quicken our perception of his attributes!

God is himself the Rock of Ages, a refuge for his people, a covert from the storm, a shadow from the burning heat. He has given us his promises, which are more firm and immovable than the rocky heights, the everlasting hills. The mountains shall depart, and the hills shall be removed; but his kindness shall not depart, nor his covenant of peace be removed, from those who by faith make him their trust. If we would look to God for help as steadfastly as these rocky, barren mountains point to the heavens above them, we should never be moved from our faith in him and our allegiance to his holy law.

Then why not seek for the things that make for your peace? Why not, dear brethren and sisters, make the kingdom of God and his righteousness the first consideration, assured that your heavenly Father will add unto you all things necessary? He will open ways before you, and all you do shall be blessed; for he has said, "Them that honor me I will honor." Christ died for your redemption. Shall he have died for you in vain? Will you not take his proffered hand, and walk with him in the humble path of faith and obedience?

God is full of love and plenteous in mercy; but he will by no means acquit those who neglect the great salvation he has provided. The long-lived antediluvians were swept from the earth because they made void the divine law. God will not again bring from the heavens above and the earth beneath waters as his weapons to use in the destruction of the world; but when next his vengeance shall be poured out against those who despise his authority, they will be destroyed by fire concealed in the bowels of the earth, awakened into intense activity by fires from heaven above. Then from the purified earth shall arise a song of praise: "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." And every one who has made the heavenly treasure the first consideration, regarding it as of priceless value, will join in the glad triumphant strain.

—How it comes to us in silent hours that truth is our only armor in all passages of life and death!—*Ralph Waldo Emerson.*

—Those who defer their gifts to their death-bed, do as good as to say, "Lord, I will give thee something when I can keep it no longer." Happy is the man who is his own executor.—*Bishop Hall.*

—Good resolutions are often like loosely-tied cord,—on the first strain of temptation they slip. They should be tied in a hard knot of prayer. And then they should be kept tight and firm by constant stretching Godward. If they slip or break, tie them again.

## ALL IS WELL.

BY VIOLA E. SMITH.

Oh, the peace of simply trusting,  
On our Father's strong arm resting,  
None can tell;  
Though life's storms come fast and faster,  
E'en to feel amid disaster  
All is well.

When the lightnings sharp are flashing,  
And above our heads the crashing  
Thunders roll,  
O'er the clouds the sun is shining,  
And beyond their silver lining  
All is well.

Thus the sailor on the ocean  
Though the waves in wild commotion  
Sound his knell,  
Feels while on his God relying  
That in living or in dying  
All is well.

List, ye tried of every nation,  
Hear the watchmen from their station,  
Loud foretell,  
"Soon the morn shall break in gladness,  
Soon shall flee earth's care and sadness;  
All is well."

Oh, the peace of simply trusting,  
On our Father's strong arm resting,  
None can tell;  
Though life's storms come fast and faster,  
E'en to feel amid disaster  
All is well!

Mapleton, Ia.

## THE TEMPLE IN HEAVEN.

THE FALL OF THE CHURCHES EXAMINED FROM THE STANDPOINT OF THEIR GROWING UNBELIEF IN THE CREATION OF THE WORLD AND OF ADAM AS NARRATED IN THE SCRIPTURES.

BY ELD. W. H. LITTLEJOHN.

MR. BIBLIST.—Perhaps I have already said as much as it is necessary to say in regard to the fall of the churches when looked upon from the standpoint of their complaisance toward Rome. I think that you must see that, as stated at our last interview, the present situation of things cannot be attributed to a reformation of the papacy; since, according to the prophecies cited hitherto, such a reformation never to take place. This being the case, we are shut up to the conclusion that a change for the worse has taken place in Protestantism, in which its affiliation with a power that it once spurned as worthy only of contempt and loathing, has been made possible.

There are two or three points more that should be touched upon before leaving this branch of the subject which relates to the demoralized condition of orthodoxy. They would probably come under the head of *unbelief*.

Nothing is more plain than the teachings of the word of God respecting the creation of the world and all that it contains. In that word it is clearly stated that by an exercise of the Divine energy the present order of things was brought into being within the space of six days. According to the record the crowning act of the creation week was the bringing into being of Adam, the progenitor of our race. It is said in so many words that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." All this is easily understood and believers in all ages have accepted the account given in Genesis as a narrative of creation, setting forth at least two facts upon which all could agree; viz., the formation of the body of Adam out of the dust of the ground, and the breathing into the nostrils of the inanimate body thus produced, the vivifying breath of life, which instantly transformed the shapeless though dead mass into the living, thinking Adam, who was destined to become the father of all living. From Moses to Christ, and from Christ to the last writer of the canonical Scriptures, the inspired penmen proceed upon the hypothesis that God was personally present at the creation of the world, and that within the space of a literal week, the earth, the air, the grass, the trees, the animals, man, and in-

need, everything that pertains to this planet of ours, were made, each in its proper order and of its particular kind, as the result of a series of distinct acts on the part of Jehovah. So far as the creation of Adam and Eve is concerned, the account as found in Genesis is everywhere treated as strictly literal.

Let me refer to two instances where it is mentioned for the purpose of settling controverted points. I will read from Mark, the 10th chapter, commencing with the 4th verse, after premising that the words that I shall read from that chapter were uttered by Christ in a discussion which arose between him and the Pharisees on the subject of divorce: "And Jesus said, Moses suffered to write a bill of divorce, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife: and they twain shall be one flesh: so that they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder."

Note these words! Beyond dispute the reference is to the creation of Adam and Eve in the beginning, and to their being united at that time in the sacred bands of wedlock by the fiat of the Mighty God. The reasoning of our Saviour is this: "In the beginning of the creation Jehovah made one pair of one flesh, and only one pair. Had he designed that men could at will put away one wife and take another, he would not have created but one woman in the outset, and made her of the same substance of which her husband was made, thus signifying that the twain were as nearly one being as two persons possibly could be. Be careful, therefore, that you do not treat with contempt the example furnished to you in the case of Adam and Eve, by dissolving for trifling causes the marriage relation."

How beautiful and forcible is such logic in the light of the record given by Moses in the 1st book of the Pentateuch! It proves that in creating one male and one female in the outset, forming the latter from the rib which he took from the side of the former, Jehovah meant to teach by these two acts to all coming generations the perfect oneness of man and wife and his approval of the system of monogamy, by which one man and one woman are expected to sustain to each other the relation of wedlock to the exclusion of all other persons. Again, commencing with the 12th verse, I read from the 2d chapter of First Timothy: "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in subordination. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." Here, as in the former text, an issue is pending. Paul is deciding the pre-eminence of the two sexes as it regards their relative capacity for teaching and exercising authority. It does not accord with my present purpose to enter into a discussion of the question which relates to the kind of "teaching" or that of "authority," here spoken of by the apostle. It suffices it to say that the "teaching" and the "authority" mentioned, whatever they may have been, were of such a nature that Paul decides, virtually, that in the practice of the one and the exercise of the other the man is the superior of the woman. His premises are these: Adam was first formed, then Eve. Adam was not deceived; but Eve was, being the first in the transgression. The conclusion drawn from these premises is this: As Adam was made first, and as he was the last to transgress, he must have been the superior of Eve in the direction of the controversy; since priority of creation and subsequence in sinning and freedom from being deceived, proves the pre-eminence of the one respecting whom these things are true over the one of whom the opposite is true.

Now will any candid person deny that in this logic, Paul intended to be understood as using for the purposes of his argument the narrative in which Moses sets forth the temptation and fall of our first parents? If he does, however, he must have considered that the narrative itself was correct; else there would have been no force in his argument. When we remember also that it was not Paul alone, but rather the Holy Spirit speaking through him, who thus endorses the account of the fall as given in Genesis, the force of the passage upon the question at issue is magnified to an infinite degree, since God himself never trifles with his creatures. Having, therefore, the authority of Holy Writ for the accuracy of the account of the apostasy of Adam and Eve, he would be incredulous indeed who should refuse to accept as literal the account of their creation as found in the same connection.

Maud.—But I cannot see, father, how it was possible for God to make a man out of the dust of the ground.

Mr. B.—Perhaps you cannot, Maud; but the Scriptures say that God did that very thing; and we must not measure God's capacity to do the thing in question by our ability to comprehend how he is able to do it. Neither you nor I, nor any other person, however wise he may be, can fathom the methods by which God holds his universe together; and yet we know that he does this, despite our ignorance of the principles involved. It is no more marvelous that the Lord should have created a man from the dust originally than it is that he should re-construct him from that material several times in our day, during his natural life. You, Mr. Thoughtful, must be about forty-nine years of age. If so, the tissues of your body, according to scientific authorities, have been cast off and entirely replaced at least seven times. In other words since your birth you have been *rebuilt* seven times. Now I ask, Where did the material come from that has been employed in these repeated re-constructions? The answer is obvious: It has been drawn from the mother earth by vegetables, grains, fruit, etc., and after several transmutations has been converted into the tissues of either your present body or your former bodies.

We are not to understand the Scriptures as teaching that God formed Adam from the dust of the ground in the sense that he collected it together and molded it into the form of a human being in its crude and unchanged state. Reason and observation would teach the contrary. All that the record requires us to believe is that in the outset Jehovah obtained from the ground the necessary material and elements which entered into the physical organization of Adam. Glass, for example, is made from sand; and yet when it is finished, it is very different from the material out of which it was produced. Just so with flesh. In its present form it is not dust or earth; still, all of its constituent elements are found in the soil of our globe, as proved by the fact that from that soil, either directly or indirectly, comes the food which by digestion is converted into the solids and fluids of our bodies.

In conclusion on this point let me repeat that though infidels may ridicule and scoff at the Bible statement that man was originally made from the dust of the ground, the facts of science are against them and in favor of the Mosaic record; since they demonstrate the soundness of the theory that we are constantly undergoing physical changes which result in the casting off of the old body and the putting on of a new one which is made up of elements found in the very dust from which it is said Adam was formed. As said before, it is no more wonderful that Adam should have been created out of dust than that his posterity should be continually in a process of re-creation out of dust. Furthermore, as the bodies of men are now sustained and built up from

the earth, it is but reasonable to suppose that the Creator would have constructed them in the beginning from materials drawn from the same source as that from which they were to be sustained and re-constructed thereafter.

Mr. T.—I thank you, sir, for your suggestions on this point. I confess that you have brought relief to my own mind. Never before have I known exactly how to meet the cavils of infidelity on this subject.

Mr. B.—Now it is time to return to the objective point of my argument.

Maud.—I think as much, father; for I don't know where we are, or whence we came.

Mr. B.—Nevertheless, Maud, there is a connection between all that has been said. I started out with the proposition that the Bible account of the creation is plain and literal, and that Christians in all ages had agreed in understanding it to teach that God made the world in six natural days, creating Adam in the meantime from the dust of the ground by a distinct act. We were then diverted for a few moments by the consideration of the question whether such a view was logical as well as Scriptural. Having decided that it was, we are now ready to test the doctrines of modern orthodoxy by this standard. I ask now whether the church of to-day is in harmony with the church of the past and with the Bible on this subject. Unfortunately for them, generally speaking, the answer must be in the negative. On this point they have departed to an alarming extent from the faith of their fathers, as well as that which was once committed to the saints. As a rule, the doctrine now preached from the pulpits respecting the length of time occupied in the creation of the world is that it covered millions of years.

It is not an uncommon thing also to hear ministers of the gospel publicly advocating the view that the first man instead of being brought into existence by a direct exercise of the creative power of God, had to trace his genealogy back for countless ages through a line of apes, orang-outangs, chimpanzees, monkeys, baboons, etc., etc., until he reached the original monad or germ away back somewhere—nobody knows just where—from which sprang at first the lowest forms of animal life. The fact is—deny it those who may—God is crowded out of the creation pretty much entirely by many of the theologians of to-day, so far as his specific work as Creator is concerned. Law,—mysterious, unexplainable law,—has come to be the source to which the origin of everything is attributed. It has now become quite fashionable to sniff at anyone who persists in holding on to the old-time faith respecting the creation. He is looked upon as one who is behind the age, which, it is claimed in religion as well as in other things, is eminently progressive.

Mr. T.—Then what will you do with the opinions of scientists in regard to the probable age of the world?

Mr. B.—Why, I will not trouble myself about them any more than I would about a thousand other matters which are purely speculative in their character. The theories of scholars in reference to this question are so numerous, so varied, so contradictory and so changeable that it would not be safe to adopt any one of them even though they were not all in conflict with the word of God. I think that if we were to wait a few years the scientific gentlemen who advocate so strongly their anti-scriptural views in reference to the time required for the creation of the world, would so completely demolish the theories of each other that we should have no need to fear them any longer. Let me read you a paragraph from a little book entitled "The Soul and the Resurrection." The author is Dr. J. H. Kellogg, a gentleman of no small scientific attainment. I will commence on page 24:—

"Lord Lyell claims to prove by incontest-

able evidence that the world must have occupied at least 20,000,000,000 (twenty million millions) years in reaching its present state. He asserted that the changes which had taken place must have occupied at least this space of time. In the few years which have elapsed since his time, further observations have shown that many changes occur with much greater rapidity than was formerly supposed, and so the time has been reduced to 200,000,000, years, a period of time 100,000 times less than the old estimate. If the period should be reduced one-third as much during the next quarter of a century as in the last, geologic time would agree with the Mosaic record."

Here I will close our talk for this evening by fulfilling the promise made to Maud to the effect that I would show its logical connection with the general subject under discussion. That subject is the fall of the churches. I submit, therefore, that in proving that the orthodox denominations of to-day tolerate in their midst thousands of ministers and tens of thousands of lay members who scout the Bible doctrine concerning the creation, and adopt the absurd theory of evolution and its concomitant errors, I have called attention to a state of things which can only be accounted for on the hypothesis that those churches are in a fallen condition.

### DEDICATION.

BY JOSEPH CLARKE.

"AND the officers shall speak unto the people, saying, what man is there that hath built a new house and hath not dedicated it? Let him go and return to his house, lest he die in battle, and another man dedicate it." Deut. 20: 5. From this it is to be inferred with certainty that it was a customary practice in those days to dedicate, or set apart religiously and solemnly, to the protection and care of God, houses intended for dwellings. Certainly it was a beautiful custom; and why should not a dwelling-house be as fit an object for dedication as a church? and why is it not as suitable and proper to thus dedicate a building in which families are to be established, where the young are to be educated and trained for the conflicts of life, and whence they go forth to do and to conquer?

The dedicatory prayer and address of Solomon at the dedication of the Temple, as given in the 6th chapter of 2d Chronicles, shows that the act of dedicating a house to God was well understood, and that appropriate exercises were considered necessary and proper. Now no one doubts that this was right and exceedingly appropriate for the Israelites, who were established in a country situated in the midst of deadly foes and bitter enemies; but in a land of freedom and liberty like ours it is argued that there is no such necessity nor propriety. Let us see how that argument will stand. Are our houses safe from the hand of the ruffian? safe from fire? safe from the cyclone and the hurricane? Are we insured from death, from sickness, and disease? Are our houses protected from lightning, from earthquakes and hail? I have often asked myself when dwellings are swept like feathers before the winds, Did the builders dedicate those houses to the care, oversight, and protection of God?

Perhaps, my friend, you object, and say that the elements are subject to laws. Ah! but do you not know that laws are subject to God? See the boiling, seething lake arise over Sodom in a moment, and consume the city with its people in an hour. Again see the tempest cease in an instant at the command of Christ, and a great calm ensue when he only said, "Peace, be still!"

I do not say in an age like ours of bold blasphemous slanders, and ridicule of all that is in advance of the times, that there should

always be a public dedication of a house intended for a home. Care may well be taken not to provoke criticism unnecessarily; but it does seem eminently proper for the people of God to dedicate all their buildings intended for human habitation, or for worship, even if only for a day or a week, whether those houses are built of wood or cloth, of brick or stone, to Him who rules the people and the elements. If this were always faithfully attended to, I have no doubt there would be few houses, whether built for public or private use, for worship or for dwellings, ever wrecked or disturbed in any way. There is cold skepticism on this point. I leave it with you, dear reader.

### UNSELFISHNESS.

BY J. T. CROCKETT.

"FOR none of us liveth to himself, and no man dieth to himself. . . . We are the Lord's." Rom. 14: 7, 8.

When we look around us and behold the beauties of nature, and consider how everything we see is constantly administering to the necessities of other fellow-creatures, we see that nothing has been created merely for itself. Unselfishness is a principle which we find in all God's creation.

In the dreary winter we behold a mantle of snow spread over mountain and valley. But for what purpose is this snow? It protects the tender roots of the grass and herbs from the chilling blasts of winter's frosts. As spring approaches, it is no longer needed, and, quietly yielding to the warming rays of the sun, it disappears, leaving the earth refreshed after her winter's rest, to perform her part in supplying the wants of her creatures. We next see the trees bud and put forth their leaves, the tender grass appears, and soon the fields are clothed in a robe of green, ornamented with myriads of beautiful flowers colored with all the delicate tints of nature's choicest dyes. But all these things come forth to cheer the heart, delight the eye, and administer to the wants of the creatures of earth.

The gurgling spring and the murmuring brook quench the thirst of man and beast. The warming rays of the sun and the gentle showers of rain cause the earth to yield her increase, thus producing food for man and beast. This is the natural food given by God before man sinned, for the sustenance of life both of man and beast. Gen. 1: 29, 30.

We next consider the beasts of the field, over which man was given dominion. They were not made merely for themselves. They supply many of the wants of man. Neither is it necessary that they be put to the sufferings of a cruel death to fill the mission which God designed of them before man sinned. The noble horse performs much service for man. The butter and milk of the cow, and the eggs of the fowl, furnish him food. The gentle sheep supply wool for his clothing; and the beautiful and lovely birds fill the air with their cheerful songs. Thus we see a beautiful arrangement and unselfish purpose in all the works of creation.

The mineral kingdom has its treasures for man in the bowels of the earth; the vegetable and the animal kingdoms, up to man, we see were created for other than selfish purposes; and now, will man, who was made in God's image, degrade himself below these, and say, in actions if not in words, I will live wholly for myself? or, as Cain, Am I my brother's keeper? How can we say so? When I thus look at the beauties of nature which God has so bountifully spread out before us, and consider that I am wholly dependent upon the bounties of his providence, I look through nature up to nature's God, and my heart is filled with gratitude to him. Then when I open his word and read of the "marvelous things" he has done for the children of men;

and above all, of the gift of his only begotten Son to save sinners from their sins, I can but exclaim with the apostle, "We are the Lord's."

As we consider the self-denying life of Jesus we see that his whole life was spent in doing good to others. Yet he was misjudged, and wrong motives were imputed to him. Some times he was looked upon as an intruder, and it was demanded by what authority he did things. Again, there was grumbling because he had not done more; and the question was asked, "Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?" John 11: 37. Then, again, he was considered an idle talker, a babbler. "What will this babbler say?" And yet again he was looked down upon as a "winebibber, a friend of publicans and sinners." He was even accused of having connection with the devil, and working miracles by Beelzebub. And even his brethren, who knew his purity of life from his infancy, disbelieved on him. John 7: 3, 5. Yet his labors in meekness and humility for the good of others were unceasing. He was not seeking the favor of man, neither did he fear the frowns of any; but in all things he had an eye to one great purpose,—that of doing good to others and seeking their salvation. Always calm, doing everything in the right time, improving the minutes, he was never in a hurry or bustle, but his mind was always kept in a proper condition to calmly sympathize with the suffering. If we would be prepared to stand in the trying time that is just before us, we must have the mind "which was also in Christ Jesus," who "made himself of no reputation." Phil. 2: 7. Here we see unselfishness in its perfection. If doubts arise, and faith begins to waver, we receive strength as we look away from our selves, and "consider Him that endured such contradiction of sinners against himself." Heb. 12: 3. Then it is that, like the apostle, we can "do all things through Christ who strengtheneth us." Phil. 4: 13. Then it is, also, that we see our own weakness, and cling closer to him, and so, partaking of his spirit, we become more and more like him."

It has been said, and that truly, that "man naturally becomes assimilated to that with which he voluntarily holds communion." The apostle well understood this principle when he wrote Phil. 4: 8, concluding with the words "Think on these things." So when we look upon the character and unselfish, self-denying life of Jesus, and take him as our example, the nearer we live to him, the more we become like him. He can sympathize with us in our trials, and help us to gain the victory. Are we scoffed at? So was he. Are we tempted to use harsh language? When he was persecuted, he threatened not. Are our motives misjudged? His were much more so. Are we tempted to seek high positions of honor? See him leave the glory of Heaven and humble himself as a servant. He says "I am among you as he that serveth." Luk. 22: 27. Are we tempted to seek ease? See him, faint and weary, at the well, after having traveled many miles on foot, embracing an opportunity to instruct one soul. He seems to forget his own need of rest and food, and exclaims, "My meat is to do the will of Him that sent me, and to finish his work." John 4: 34. Are we tempted to think highly of ourselves and covet praise from others? Hear him meekly say, "Why callest thou me good?" Matt. 19: 17. Are we tempted to gossip and repeat an evil report about our neighbor? Hear him say, "Every idle word that man shall speak, they shall give account thereof the day of Judgment." Matt. 12: 36. Are we ever tempted to be discouraged? Let us follow more closely the example of Jesus as we see him spend "all night in prayer to God." Luke 6: 12. Are we pressed down with poverty? Let us look to him who had "not where to lay his head." Matt. 8: 20. "Though

was rich, yet for your sakes he became poor, that ye through his poverty might be rich." 2 Cor. 8:9. Do our friends despise, forsake us? They have left our Saviour too?

If we would be unselfish and pure in heart, let us look at the good traits in the character of our brethren and sisters, and have charity where we cannot commend. But especially let us look at the life of our Saviour, and live near him who "was in all points tempted like us, we are, yet without sin." Heb. 4:15.

Let this mind be in you which was also in Christ Jesus." Phil. 2:5. We should meditate much upon the life and character of our Saviour, seek and encourage his spirit, and in doing so we shall drive away selfishness which is so dishonoring to our Lord. May the Lord give strength for weakness, and help us to overcome, and to him be all the praise.

Albany, N. Y.

### THE TWO LAWS.

BY JOSEPH CLARKE.

JEREMIAH, in expostulating with backsliding Israel, addresses them thus: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices; but this thing commanded I them, saying: Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you." Chap. 7:22, 23.

It is evident that Jeremiah well understood the relation of the moral law to the laws of sacrifices; and he spoke to a people who well understood his words, for he had no need to explain. Let any person of ordinary mind read the two verses just quoted, and weigh them fairly, and use just a little common sense, and he will see a clearly defined line drawn between the moral and ceremonial laws. And this very quotation furnishes us a key to the dissertations of the Apostle Paul on the same points. If any doctor of divinity, or any other teacher of moral ethics, will study thoroughly the Pentateuch and the writings of Paul, and take this quotation from Jeremiah as a key to the question of the two laws, he must conclude that there always was a difference between these laws. The moral law was positive, permanent, eternal; while the ceremonial law is remedial, and expired when Christ nailed it to the cross. (See Col. 2:14).

### SOME CURIOUS FACTS.

BY J. S. MILLER.

It is a singular fact that those who cherish the most lively hope of enjoying an eternal existence are the very ones who place the highest value upon time, and are striving to the utmost of their ability to make the most of the brief period allowed us for work in this mortal state. It is equally remarkable that those who cherish no hope of a life beyond this are the most prodigal of time.

When a person who depends for a living on the labor of his hands decides to obey God and keep his Sabbath, the fact stares him in the face that he will thereby be cut off from a large share of the useful and honorable occupations on which those of his class depend. This is usually a source of great trial to such persons when they first see their duty in this direction. Again,—and it may seem anomalous—the fact is that, as a rule, the Sabbath-keepers have more work on their hands than they can do justice to, even with the most diligent application and the strictest economy of time. Then, too,—and it also may seem strange,—while nearly all who embrace this message are among the poor of this world, there is no people on earth so exempt from real destitution.

But all these seeming contradictions become

reconciled when we take into account the fact that all the principles of the gospel are of a redeeming nature; and the moment a person begins in earnest to serve God he has laid hold on an inexhaustible source of wisdom and strength. Truly, "The fear of the Lord is the beginning of wisdom." "They that wait upon the Lord shall renew their strength." "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Moosup, Ct.

### OUR GREAT RESPONSIBILITY.

BY J. M. HOPKINS.

IT is a solemn fact, in harmony with reason and revelation, that our duties, responsibilities, and accountability, both to God and man, are proportionate to the knowledge and ability we have to perform. Nay, we are responsible for the opportunities given us to acquire knowledge and ability. This fact was set forth by our Saviour in the parable of the talents. Matt. 25:14-30. Those servants who improved upon what God had bestowed were approved and rewarded accordingly; while the servant who slothfully buried his talent, *i. e.*, allowed his time and ability and means to be buried beneath the rubbish of worldly pursuits, regardless of the duties he owed to his Maker and his fellow-men, received condemnation. He failed to receive those blessings which he might have had, and also lost those blessings and opportunities which he already possessed.

It is also a truth that each additional ray of light and truth,—each additional blessing,—proportionately increases our responsibility. It would seem from reading the account of the overthrow of the cities of the plain (Gen. 19) that their inhabitants were about as wicked as it is possible for inhabitants to become. And yet Jesus said, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of Judgment than for that city" which should reject the teachings of those twelve whom he sent forth to preach the gospel. And why?—Because his apostles had new truth, additional light which God had prepared for that time, a knowledge of which brought new duties, and a rejection of which brought increased sin. They undoubtedly possessed a knowledge of God's dealings with Sodom and Gomorrah, the righteousness God required, and the sins for which he destroyed them; and then to reject increased light placed them in a much less favorable condition than they were before, or even more unfavorable than inhabitants of those cities.

Again, Jesus said of those who would not accept his teaching, "If I had not come and spoken unto them, they had not had sin;" that is, they would not have been responsible for increased light. "But now," he continues, "they have no cloak [margin, excuse] for their sin." John 15:22.

This important truth is very forcibly set forth by our Lord as recorded by Luke in his gospel, chap. 12:47, 48: "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required."

Now if these things are so, what an immense weight of responsibility rests upon God's chosen people to-day. Never before in the history of the world was there such a flood of light as is shining upon this generation. We have the benefit of the Old Testament Scriptures, which were sufficient to condemn the entire Hebrew nation, as many of them as disobeyed. We have the benefit of the teachings of the Saviour and the history of his miracles. We have the writings of Paul and the history of God's dealings with his people for many

generations. But still more,—we have the light of fulfilling prophecy, the predictions of Daniel and John, supported by numerous other Scriptures which link together, forming a chain of evidence which cannot be broken. In addition to this, we have the "testimony of Jesus," which comes to us in oft-repeated warnings, reproofs, admonitions, and appeals, correcting individually and collectively, giving timely counsel and advice, encouraging the saddened and disheartened, bringing to our view scenes which will soon be realized by the faithful, and in every way calculated to be an aid and a blessing. We are living when the most solemn warning which ever sounded in the ears of mankind is being given. What, then, must be our position and responsibility? All heaven is intently watching the manner in which we improve the great blessings of truth which God is giving to us. May the Lord help us to see these things as they are; and seeing, may we have courage and strength to perform the work which God requires of us.

Chatfield, Minn.

### LOVE AND ASSURANCE.

BY J. F. BAHLER.

GOD possesses many attributes, and the greatest is that of love. His heart is so endued with it that all heaven has become impregnated with the same nature. A church that has much of this loving nature, and is living up to the requirements of God, and is possessed with the firm principles of the truths of the Bible, is almost a heaven of itself. To dwell in the presence of the holy and mighty God and his angels, every day we must supplant our unprofitable lives and depraved natures by the nature and the love of our Heavenly Father; and thus we shall become fit subjects for a place where peace, union, gentleness, honor, glory, might, strength, and happiness are complete, because love has supreme sway.

The kingdom of heaven can never be gained unless we are constantly walking according to God's holy, loving law, and in the footsteps of the faith of Jesus. The promises to the law-abiding people are indelibly stamped with the loving seal as contained in the Sabbath commandment. Without this precious seal the whole thing would be a farce. Thank God that we are not left without his seal. Divine assurance clusters around the author's seal—praise his holy name for it. Thank God for his love manifested to man; his words, his acts, are all imbued with love. He so loved the world that he gave his only begotten Son to die, that whosoever believeth on him should not perish, but have everlasting life. God grant that the work may go on in our hearts, that we may with complete faith receive in them a great supply of his love, and thus be led to "add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity," the great and holy crown of all virtues.

Oakland, Cal.

—Let us beware of losing our enthusiasms. Let us ever glory in something, and strive to retain our admiration for all that would enoble, and our interest in all that would enrich and beautify our life.—*Phillips Brooks.*

—Faith alone can interpret life; and the heart that aches and bleeds with the stigma  
Of pain, alone bears the likeness of Christ, and can comprehend its dark enigma.

—*Longfellow.*

—What you attempt to do, do with all your strength. Determination is omnipotent. If the prospect be somewhat darkened, put the fire of resolution to your soul, and kindle a flame that nothing but death can extinguish.

## The Sabbath-School.

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

### LESSON FOR THE FIRST SABBATH IN MARCH.

(See *Instructor of Feb. 25, 1885*.)

THE INHERITANCE OF THE SAINTS CONTINUED.

#### CRITICAL NOTES.

**INTRODUCTION:** In our last lesson we learned that one of the most prominent characteristics of our Saviour was his meekness. As it is recorded in 1 Pet. 2:23, "when he was reviled, he reviled not again; when he suffered he threatened not; but committed himself to him that judgeth righteously." We also learned from 1 John 2:6 that he who professes to have an abiding faith in Christ ought to walk as he walked. Hence, if his profession is sincere, meekness will be one of the prominent characteristics of the Christian. Now of this class a precious promise is recorded, that they shall inherit the earth (Matt. 5:5); and the promise is given in another form in Jas. 2:5, where the poor of this world who are rich in faith are declared to be heirs of the kingdom which God hath promised to them that love him, the poor here meaning probably those who are literally poor, but not unless they are also (in harmony with Matt. 5:3) poor, humble, or meek in spirit. But the fulfillment of this promise is not reached until the wicked are cut off, and they are destroyed so utterly that the most diligent search does not reveal a trace of their existence. Then it is that "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Ps. 37:11. Thus we are brought to the beginning of the advance lesson.

**PSALMS 24:1:** *The earth is the Lord's.*—It is his by creation. Just as that is ours which we construct with our own hands while not paid for our labor by another, so in a similar though an infinite sense is the earth Jehovah's, which he by his omnipotent power created out of nothing. He has a right to dispose of it as he pleases,—to drown it with a flood, or to burn it with fire. So also his right is unquestioned to restore it to its Edenic beauty, and give it to his saints for an everlasting inheritance. *And the fullness thereof.*—"All which it contains; everything which goes to fill up the world,—animals, minerals, vegetables, men. All belong to God, and he has a right to claim them for his service, and to dispose of them as he pleases."—Barnes. *The world, etc.*—This expression is parallel to the former, and means nearly the same. It is not quite so extensive, however, "earth" in the former part of the passage referring to the entire globe, habitable and uninhabitable, while the original word translated "world" denotes the habitable globe. Also, the expression "the fullness thereof" means everything,—animals, minerals, vegetables, men,—which fills up the earth, while "they that dwell therein" can mean no more than animals and men. The right to dispose of his created works as seems to him good is claimed by Jehovah in Jer. 27:5, where he says: "I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me."

**GENESIS 1:26-31:** We have seen that God has the right to dispose of the earth as he sees fit; and from the passage at the head of this paragraph we learn that at the beginning he gave it to man, granting him dominion over all its parts as well as over the entire animal and vegetable kingdoms. *Image—likeness.*—Image is from the Hebrew *tzelem*, the definitions of which are given by Gesenius as follows: "Shade, shadow; image, likeness; image, idol." The original meaning, it will be seen, is "shadow." The word occurs thirty-one times; five times it refers to man's being made in the image of God; once it seems to be used figuratively, in Ps. 39:6; and twenty-five times it can refer to nothing but that which has a literal, tangible form. Likeness is from *d'muth*, defined to be "a likeness, image; model, pattern;

appearance, form, shape." The distinction in meaning between these words is scarcely perceptible. *D'muth* occurs twenty-five times. It is used twice to denote the form in which man was made; twice it seems to be used figuratively (Ps. 58:4 and Isa. 13:4); and twenty-one times it is used literally, referring to outward form. Many say that "the image of God" must be taken solely in an intellectual or moral sense; for God, being infinite, can have no outward form. But if God is infinite, can he not assume an outward form and parts? and in the image of this form literally, as well as morally or intellectually, was man created. This is further proved from the fact that Christ was "in the form of God" (Phil. 2:6), in "the express image of his person." Heb. 1:3.

C. C. L.

#### SKETCHES OF SABBATH-SCHOOL HISTORY.—NO. 3.

THE early Sabbath-schools had none of the helps which we deem so essential now. They had no maps, no class record books, no record books for the secretary, no system of reporting at all. They had no lesson books for the children; they had no music adapted to Sabbath-school use. Teachers had no weekly notes upon the lesson, nor articles of instruction in the *REVIEW* and *Signs*,—indeed the *Signs* had not then been thought of. The idea of carrying the message to the Pacific Coast had probably never entered the minds of the pioneers of the cause. The only helps the schools did have were the lessons published from time to time in the *Instructor*. The first series of lessons employed was that prepared by Eld. White for the first volume of the paper. Every number contained four lessons, one for each week. They comprised the subjects of the Sabbath, the Law of God, the Life of Christ, and the Second Advent. When the author had written nineteen lessons upon the subjects already named, and was about to write more upon the book of Daniel, he examined the "Berean's Assistant," prepared by J. V. Himes in 1844, and decided to copy from it a portion of the lessons on the book of Daniel. The lessons written by Eld. White were in the form of a synopsis, followed with questions; those from the "Assistant" were composed of questions, with references appended for obtaining the answers. These lessons from Daniel were seventeen in number. They were followed by four lessons from the New Testament, and afterward by eight comprehensive lessons upon the Sanctuary, by Eld. U. Smith, making fifty lessons in the entire series. There were also published during the year nine lessons for children.

For eight months, beginning with January, 1854, there were no lessons published. At the end of this time, Eld. W. wrote in the *REVIEW* as follows:—

"When we commenced the publication of the *Instructor*, we intended to furnish original Sabbath-school lessons, one for each week in the year. This we did do for several months; but poor health and other duties obliged us to give them up. We then gave the best lessons we could select from other works, but found it exceedingly difficult to obtain a series of lessons suited to the present wants of the youth. We feared the results,—that the children would lose their interest in their little paper, and that the Sabbath-school in some places might be given up. We have not lost our interest for the religious instruction and salvation of the youth, and feel resolved to do our duty in this department.

"Bro. R. F. Cottrell has undertaken the work of preparing Sabbath-school lessons. Four of them are given in No. 8 of the *Instructor* [1854]. They are excellent. They contain sound reasoning from plain scripture testimony; and at the same time are simplified and brought to the capacity of children. Their value cannot be estimated."

It is exceedingly interesting now to study these fifty-two lessons. They certainly merit the praise bestowed upon them by Eld. White, and must have been a great blessing to the Sabbath-schools. Bringing out as they did the most essential features of all that is embraced in the "commandments of God and the faith of Jesus," they formed just the matter needed by our people; and in 1855 they were republished in book form under the name of the "Bible Class," and were widely used among the Sabbath-schools for a number of years. In 1858 the Battle Creek school had been through the book three times.

From the time Bro. Cottrell's lessons closed in

the *Instructor* of July, 1855, until February, 1859, no regular series of lessons was published. In the *Instructor* of the last-named date, a series of "Scripture Lessons" from the first epistle of John was begun. The series comprised twenty lessons, each lesson consisting of from three to five verses of Scripture in consecutive order. Other Scriptures were referred to in the questions; but they were all designed to throw light upon the four or five verses of the lesson. The shortness of the lessons gave opportunity for great thoroughness.

No more lessons were published until 1863; but each number of the *Instructor* contained "Questions for Young Bible Students," which were used at least by the Battle Creek Sabbath-school, in general exercises. In February, 1863, a series of lessons was begun in the *REVIEW* for advanced classes. These lessons were prepared by Eld. U. Smith, and consisted of questions upon different points of present truth, being based upon standard publications of the *REVIEW* Office, which were used as text books. The "History of the Sabbath" and "Thoughts on Daniel" were thus studied in thirty-two lessons, ending in November, 1863.

Up to this time the lessons prepared for Sabbath-schools had been too mature for children. Although some of them had been thought to be adapted to the child-mind, experience showed them to be "too heavy" for children to carry. A great want had long been felt for lessons written in a simple and pleasing manner upon Bible subjects that could be understood and appreciated by quite young children.

In the *Instructor* of September, 1863, a series of lessons was begun from the pen of Miss A. P. Patten, before referred to as one of the editors of the *Instructor*.

These lessons, from their remarkable scope and power, from their entire originality, pursuing a course never before marked out by S. D. Adventists, from their adaptability to a younger class of scholars than had been reached by the lessons hitherto written, deserve more than a passing notice. I do not know how a better idea can be given of the style in which they were written than by copying one entire, selected chiefly with reference to its brevity:—

#### "THE TEMPTATION.

"Ever since Satan and his angels were shut out of heaven, he has been opposed to the will of God, and has tried every means to get mankind to sin. He does not want people to serve the Lord; for he knows that while they obey God he can have no power over them, to lead them to yield to his temptations. Satan came to Eve in the garden of Eden in the form of a serpent, and told her that it would be good for her to eat of the fruit of the tree of knowledge, which God had commanded them not to eat or touch. He told her it would make them wise, and made her believe what he said. She yielded to the temptation and ate of the fruit, and then persuaded her husband to eat also. So they became sinners by breaking God's commandments. It was very wrong for Eve to stop and listen to the words of the tempter. As soon as they had eaten the fruit their eyes were opened, and they knew that they had sinned. They then learned what sorrow was, and knew that they had brought it upon themselves by disobeying God. Let us remember that it is wrong to disobey God, even in little things; and that the Bible says—

"Resist the Devil, and he will flee from you."—Jas. 4:7."

Here follows a number of questions upon the lesson. Each lesson, like the above, had one plain pointed text to be committed to memory. The series reached 104 lessons. After a few preliminary lessons about God, Jesus Christ, heaven, and the angels, a regular, systematic course was pursued, beginning with the creation, dwelling upon the history of the flood, the lives of the patriarchs, and the experiences of the children of Israel, and taking up some of the most important Old Testament characters. The principal events in the life of Christ are then brought out, and lessons given upon his death, resurrection, ascension, and second advent, also upon the conversion, labors, and epistles of Paul; and the series closes with a short, clear, and simple statement of the plan of salvation. These lessons were well received by the Sabbath-schools, as they deserved to be; for they were an excellent series, and the best hitherto published for the children of our people.

In 1868-9 another series of lessons, written by



# The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 24, 1885.

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

## THE JUDGMENT OF THE GREAT DAY.

(Continued.)

THE sublime scene revealed to Daniel when the Judgment was set and the books of destiny laid in solemn pomp before the heavenly tribunal, did not open unheralded to the world. It was meet that the period of the investigative Judgment, when the cases of all who have ever turned to God were to be examined, their destiny be decided, their sins or names be blotted from the books, the atonement be made, the sanctuary be cleansed, and the probation of all mankind forever closed—it was meet that such a period should be ushered in by a solemn proclamation to the inhabitants of the world.

The work in the most holy of the heavenly sanctuary, the investigative Judgment, began, as we have seen, at the end of the 2300 days in 1844; and right there the voice of a divine message was echoing around the world. The prophecy of this solemn warning is found in Rev. 14:6, 7: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his Judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

This angel preaches the gospel and yet announces the coming of the hour of God's Judgment. The Judgment here mentioned is therefore some portion of the gospel, and must take place while probation continues. Paul says that the gospel of Christ is "the power of God unto salvation to every one that believeth." Rom. 1:16. And he declared that no other gospel could lawfully be preached even by an angel from heaven. Gal. 1:8. It is therefore an inevitable conclusion that the message of the angel brought to view in Rev. 14:6, 7, represents some part of the great gospel proclamation. It certainly belongs to that preaching which is "the power of God unto salvation to every one that believeth;" and this fact alone is conclusive proof that this proclamation concerning the hour of God's Judgment must be made while human probation lasts. Two other solemn messages follow the one recorded in verses 6 and 7; and it is evident that the human family are still on probation as late as the last of these messages, which declares that, "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God." These messages of Rev. 14 are consecutive, as the prophecy plainly shows; but it is not till after all these proclamations are finished that the Son of man is seen coming upon the white cloud to reap the harvest of the earth.

The message of verses 6 and 7, beginning to go in great power as early as 1840, in the advent movement of that time, reached an immense extent and unparalleled power as the world approached the great epoch of the ending of the days in the autumn of 1844. As the expectation of the people had been directed to an event which was not then to take place, believers were thrown into great confusion when the time passed and the Lord did not appear. Many entirely lost their bearings, but some held to their anchorage that God had been in the movement, and it must therefore have been essentially correct. Increasing light soon dispelled the shadows, and solved the mystery of the non-appearance of the Saviour. It was seen that the

time had not yet come for the Lord to appear, but the days only marked the time for the cleansing of the sanctuary to begin, and for the hour of God's Judgment to open—the very time and work which the message brings to view. The links of the prophecy were again picked up with a firmer grasp; and the message, proclaimed at first prophetically, was then uttered as an accomplished fact—the hour of his Judgment has come. Additional links were developed, the two messages to follow the first were seen in their true light, and the great truth flashed upon the mind that while the hour of God's Judgment is passing—during this solemn time—the third message (Rev. 14:9-12) was to be proclaimed to the world.

The dawning light of the sanctuary question revealed the true meaning of many scriptures not apparently connected with that subject. One of these is found in Rev. 11:19: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." The scene here depicted occurs under the sounding of the last, or seventh, of the series of seven trumpets, which span the Christian dispensation from the first great calamities that burst upon the old Roman world, till human history ends amid "lightnings, voices, thunderings, an earthquake, and great hail." This opening of the temple taking place under the sounding of this seventh trumpet (verse 15), it occurs near the close of this dispensation. But could this opening of the temple be understood till it was seen that there is a tabernacle on high where Christ our high priest ministers,—a building which has two apartments, a first and second, a holy and most holy, into the latter of which Christ must go to finish his priesthood in the work of the atonement? That the opening of the second apartment of the sanctuary is what is here brought to view is evident from what was revealed therein. "There was seen in his temple the ark of his testament." But the ark never had any other location than the most holy place. It was fixed by divine appointment to that position. Consider further that the most holy was opened only for the purpose of making the atonement and cleansing the sanctuary. The scene described in the first part of Rev. 11:19, therefore took place at the end of the 2300 days in 1844, and was the opening of the investigative Judgment.

A matter of wonderful significance is brought out by what John there beheld. It is nothing less than the fact that the great standard by which all cases shall be tested in that investigative Judgment, now going forward, is the law of God as written upon the tables contained in the ark. "There was seen in his temple the ark of his testament." In the type the priest, in the most holy place, sprinkled the blood upon the mercy-seat, which was the cover of the ark, beneath which blood-stained cover reposed the law which the people had broken, and thus made it necessary that blood should be shed for them. So in the temple above, our High Priest ministers his blood upon the mercy-seat, the cover of that ark John saw in heaven, beneath which reposes God's holy and immutable law, the standard of Judgment for all mankind.

That the ark as John beheld it contains the law is evident from the name he gives it. The ark was called "the ark of the testament," because it contained the tables of the testimony or the law which God wrote on the tables of stone. It was made for this very purpose, and without the law never would or could have borne that name. But John, beholding the ark in heaven, under the sounding of the seventh trumpet, at the opening of the investigative Judgment, still applies the same name, "the ark of His testament." It therefore contains the same law, jot for jot, tittle for tittle, which He wrote with his own hand on Sinai.

Another conclusive evidence that the law for

the investigative Judgment is the same as written on the tables of stone lies in the fact that Christ's work is the antitype of the work of priests under the Mosaic dispensation. He atoned for sins in figure; Christ atones for sin in fact. But sin is the same, and the standard right and wrong which reveals sin is the same. But the standard then was the law on the tables of stone. With reference to that, the typical atonement was made; with reference to the same, therefore, the real atonement must be made. Christ's work is not the antitype of the work of priests; but Christ's work is the antitype; and the ten commandments, just as written on the tables of stone, unrepealed, unaltered in a jot or tittle, constitute the law by which all cases will be tested in the investigative Judgment work.

Another portion of Scripture made very plain by this Judgment work of the sanctuary is found in the tenth chapter of the Revelation: "And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth. And he cried with a loud voice, saying, who stand upon the earth, and who stand upon the sea, and who stand upon the earth, lifted up his hand to heaven, and swore by Him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, which he hath declared to his servants the prophets." Verses 1, 2, 5, 6.

This prophecy is simply another representation of that movement brought to view by the message of Rev. 14. The angel in this chapter, as in that, solemnly appeals to the Maker of heavens and the earth. The message in each relates to time. The angel of chapter 10 has his foot upon the land and the other upon the sea, showing that his message is world-wide, just as in chapter 14, the proclamation goes to every nation. The angel of chapter 10 has in his hand a book open from which he proclaims his message to all time. He declares that "time shall be no longer"—not literal time; for days are mentioned and a ward (verse 7); and not probationary time, but a further proclamation of the gospel is brought to view in verse 11—but prophetic time. But the fact that the longest and latest prophetic period are found in the prophecy of Daniel. From no other book could he utter such a proclamation concerning the close of prophetic time. But the book was closed up and sealed to the time of the end. Dan. 12:4. The fact that it was here "open," locates this message in the "time of the end," or in the last days. The angel of chapter 14 proclaims the "hour of God's Judgment come" and here again we are thrown back upon the prophecy of Daniel; for his is the only prophecy which gives a prophetic period marking the beginning of this hour of Judgment. This he gives in the great prophetic period of the 2300 days of Dan. 8:14: "Unto two thousand three hundred days, then shall the sanctuary be cleansed;" and this cleansing of the sanctuary, as we have seen, a work of Judgment; hence the period of the 2300 days must be the very one which the angel of Rev. 10 refers to when he says that "time shall be no longer."

The identity between the message of Rev. 14:7, and that of chapter 10 being thus shown, now come to the point of chief interest in the latter, which is found in verse 7: "But in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished, which he hath declared to his servants the prophets." In connection with the previous verse, we

have the assertion that when prophetic time is "no longer," or when the prophetic periods come to an end, then the seventh angel begins to sound, and in the early days of that sounding the mystery of God is to be finished. But in Rev. 11:15, 18 we have these wonderful announcements: "And the seventh angel sounded, and there were great voices in heaven saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever. And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged." The sounding of the seventh trumpet, therefore, marks a momentous epoch for the world. For then the everlasting reign of Christ is at hand; but that reign cannot commence till the investigative Judgment is passed to determine who are to have part with Christ therein. The first part of the sounding of the seventh trumpet therefore covers the period of the investigative Judgment. But as already quoted from chapter 10, during the initial days of that angel's voice the mystery of God is to be finished.

It is now in order to inquire, What is the mystery of God? and what is its finishing? The Scriptures tell us very plainly what they mean by the "mystery of God," in the following passages: Eph. 3:3-6: "How that by revelation he made known unto me *the mystery*, as I wrote afore in few words; whereby when ye read ye may understand my knowledge in the *mystery of Christ*, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." In this passage the apostle refers doubtless to Gal. 1:11, 12, written six years before, where we find him saying: "But I certify you, brethren, that the *gospel* which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the *revelation* of Jesus Christ." Again in Col. 1:26-28, we read further: "Even *the mystery* which hath been hid from ages and from generations, but now is made manifest to his saints to whom God would make known what is the riches of the glory of *this mystery* among the Gentiles: which is Christ in you the hope of glory." The "mystery of God" is thus clearly shown to be the work of salvation for fallen man through the gospel of Christ. It is that which unites Jews and Gentiles in one body as fellow heirs, having Christ in them the hope of glory. The finishing of the mystery of God must therefore be the accomplishment or finishing of the work of the gospel among men. And when this is finished, mercy is no longer offered, probation no longer continues.

The finishing of the mystery therefore signifies the concluding of two important branches of work pertaining to this dispensation; first the priesthood of Christ, which closes with the last offer of mercy, and the end of probation; secondly, the preaching of the gospel to the inhabitants of the earth, which ceases with the final messages of warning. Rev. 14:6-12.

This work of finishing the mystery of God is not accomplished instantaneously; for "days" (years) are allotted to it; but the time is brief; for the "days" only constitute the "beginning" of his sounding: "In the *days* of the voice of the seventh angel when he shall *begin* to sound, the mystery of God should be finished." A period of time is therefore set apart to the finishing of the work of mercy both in heaven and on earth. But this period coincides exactly with the cleansing of the sanctuary, the investigative Judgment, during which the Ancient of days sits as Judge, and Christ accomplishes before him the grand conclusion of his mediatorial work. The 2300 days, as we have seen, ended in 1844. Then the temple was opened in heaven (Rev. 11:19); the majestic scene of Dan. 7:9, 10 was set in array, the investigative

Judgment commenced, the seventh angel began his sounding, and the heavenly world entered upon the solemn work of finishing the mystery of God, or bringing to a conclusion the work of salvation for lost men. The wrath of God which follows this period of Judgment is at hand (Rev. 11:18); and angel voices wait to herald in tones of joy, loud as the sound of many waters, the transfer of earthly kingdoms to the authority of Jesus Christ our Lord. Then shall the heathen (the nations) be given him for an inheritance (Ps. 2:8), and thenceforward all Judgment be committed unto the Son. John 5:22.

(To be Continued.)

### TOO PLAIN TO BE DENIED.

Our Saviour very distinctly described certain features which should characterize the last days. Corruption, depravity, and every species of crime new and old, were to reach an alarming degree of development, strange phenomena would appear in the physical world, and all the signs would give to the future so ominous an outlook that the hearts of men would sink within them through fear of what might at any moment come upon them.

These features are all brought out in bold and startling relief at the present time; so much so that multitudes who do not believe at all that we have reached the last days, cannot shut their eyes to these facts, and are compelled to acknowledge that they correspond exactly to what the Saviour declared would occur in the last days. The following from the *Christian Statesman*, of Feb. 5, 1885, is a case in point:—

"The situation of the civilized world corresponds closely to one feature in our Saviour's prophetic description of the last times: 'Men's hearts failing them for fear of the things that are coming on the earth.' The serious damage done ten days ago by an explosion of dynamite in the Parliament Houses in London, has alarmed the whole nation. All public buildings are being vigilantly guarded; railroad and other public corporations are redoubling their precautions for safety; the police force is being multiplied, and men go to sleep each night as on the crater of a volcano.

"The nervous tension of the public mind in London was illustrated last Sabbath by a startling natural phenomenon. A storm of wind and rain had raged all day, and at 7:30 P. M., it culminated in a terrific peal of thunder. The report startled the whole metropolis, and it was rumored that the General Post-office had been blown up. For a long time there was great excitement, and a great crowd collected about the office.

"Early in the morning of the same day, a dry goods store in Grand Street, New York, was badly shattered by a dynamite explosion. The crime is charged upon some clerks who, had been dismissed, and whom the proprietors had repeatedly refused to reinstate, although various labor unions had interested themselves in their behalf.

"The ease and cheapness with which this or similar terrible explosives may be manufactured, is a cause of general anxiety. A socialist orator said on a recent Sabbath in Chicago: 'A little hog's grease and a little nitric acid make a terrible explosive. Ten cents' worth is sufficient to wreck a building.' His words may be an exaggeration, but they refer to what is a striking and unquestionable fact. When taken in connection with the discontent of the working classes, the waste of drink, the pressure of poverty, the demoralization and brutality and readiness for crime which are widely apparent, the prevalence of atheistic sentiments, the contempt into which government has fallen through the corruption and selfishness of politicians and their palpable disregard for the public good, it is evident we have all around us the materials for fearful social developments."

—It is only when we have *done all* that we are simply to *stand*. Moses at the shore of the Red Sea, gave a command for which God rebuked him right speedily; and the "stand still" of the great but sometimes mistaken leader, was almost immediately superseded by God's "Go forward."

### ADVENT EXPERIENCE.—NO. 3.

THE BITTER DISAPPOINTMENT WHICH FOLLOWED THE PASSING OF THE TIME.

THE transition from the glorious and stirring experiences of the few months previous to the passing of the time to the bitter realities of the disappointment, was very great. None can realize it but those who passed through it. Before the passing of the time the Adventists commanded attention everywhere they went. Great congregations attended their preaching. The press was full of news about their work, and they were the observed of all observers. People were convicted more or less that there was truth in their preaching, and many felt a degree of anxiety lest it might be wholly true. The latter class thought they would watch the matter closely.

But when the time passed, everything was changed. Those who had no faith in the movement were of course very triumphant. "I told you so!" "You were a set of fools and fanatics!" and kindred expressions, were common. Those who had feared that the doctrine might be true were now, of course, very far from believing there was anything to it; and they showed extra zeal in denouncing it, now that the time was passed. A large number who had professed to believe it turned away as soon as possible, and cast their influence with the enemies of the faithful ones. The most ridiculous and foolish stories about the Adventists were set afloat, and told so confidently that many believed them true. Here was where the "ascension robe" story originated, soon after the time passed, when almost anything would be believed of this poor, despised class if it were only mean enough. Never was there a more ridiculous, shameful lie. Any one who was really acquainted with the belief of that people knows that nothing could have been more contrary to their real views of Christ's coming than to suppose that putting on any kind of outward clothing would have any bearing upon their salvation. They expected to be changed in a moment from mortality to immortality. What could the form of their dress have to do with that?

For weeks after in some places it was very unpleasant to go in public. The boys on the streets would shout, "When are you going up?" "You haven't gone up yet!" and similar exclamations. The poor believers were indeed despised and looked down upon, and thought to be the most foolish of men.

But that which was hardest for them to bear was the fact that they themselves could not understand the reason of the disappointment. Instead of being taken up to the mansions above, they were left to the tender mercies of wicked enemies and formal professors, who looked upon them as most foolish fanatics. But what could they say? How could they meet the tide of censure from every direction? They could not explain the matter. It seemed to them perfectly dark. There were the same glorious arguments which their souls had feasted upon. They could not see a single flaw in them; yet the Lord had not come. They felt that the time could not be long; yet they had no evidence upon which their souls could anchor. They were in doubt. Many of their brethren faltered, and some went back to the churches which they had left when the cry of Babylon's fall rang out a few months before. But there were many who could never do this. They felt that God had led them, and to give up their Advent experience was to them like giving up everything in their Christian experience. Had they not closely followed the word of God to the very best of their ability? Had they not seen the promised fruits of the Spirit in connection with the work? Did not the same evidence still seem clear as ever? What had they to go back to? A wicked world? a formal, cold, opposing church, which hated the doctrine that seemed most glorious to them? No! they

could not do this. They must hold on where they were till God gave them light to go farther. There were some texts of Scripture which were very precious to them at this point. "Hear the word of the Lord, ye that tremble at his word; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed." Isa. 66:5. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him." Heb. 10:36-38; and corresponding texts, which seemed to have been left on purpose for the weary, waiting ones who were passing through this bitter experience, foretold by the Revelator, when the church ate the "little book" which was sweet in its first experience, but very bitter afterward. Rev. 10:9, 10.

Another cause of sorrow to them was the fact that soon after the time passed disintegrating influences came into the body of believers themselves. These began to manifest here and there a class of fanatical spirits, who brought in a distracting influence. These claimed to have great light from the Lord. They prayed loud and long, read the Bible much, wore very long faces, and in many ways acted very extravagantly. They claimed superior light and sanctity; but they did not have much disposition to work with their hands, though they were very willing others should work for them.

On the other hand before many months had gone by after the time passed, large numbers of the Adventists began to lose faith in the positions which had been held in the past. Some began to set new times for the Lord to come; others tried to unsettle the dates which had been generally accepted in the past. Tendencies toward popularity and the world began to be manifest in many of the believers, especially among those who tried to unsettle the old landmarks of faith.

All these things were a source of great trial and perplexity among the faithful and earnest believers in the substantial truthfulness of the great advent movement. They were brought into a most distressing state of anxiety, and hardly knew which way to turn. On the one hand, it seemed that their brethren and many of their leading ministers in whom they trusted were drawing back toward the world and losing faith in the great truths of the message, and that they had but little of the Spirit of God with them. On the other hand, these fanatical spirits seemed so extravagant in their methods and ideas that they hardly knew what to think of them. Many even welcomed them to their houses, fearing to reject them, yet hardly knowing whether they were the children of God or not. But they watched them closely, and let them develop till they could be more certain. There seemed as yet to be no trumpet which had a "certain sound." So they listened to various tones to see if they could ascertain their whereabouts. They studied their Bibles very much, and cried to God most earnestly. They could not give up the past, yet they were uncertain of the present, and anxious for the future. Their position was in many respects the most trying that God's people had passed through since the resurrection of our Lord. It resembled in many respects that experience which the disciples passed through after the Lord was crucified. But those who had looked for the Lord's second coming had a longer time to wait before the true light began to shine. Many of the old Adventists were hardly seen to smile for months together. Their perplexity was very great. But God had blessings in store for them when the half-hearted should be sifted out. Light would then spring up. G. I. B.

—What can be better put than this, by a Liverpool workman? "I used to be an odd-job Christian, but now, thank God, I'm on full time." Would it not be well if every Christian were working on full time? What if every Christian were working on full time! What if all the members of your church were on full time, would there not be wonderful change in the prayer-meetings and in all the activities of the church? Are we ourselves "odd-job" Christians? Let us think it over.—*Golden Rule.*

#### RECOLLECTIONS OF THE PAST.—NO. 11.

In my last article I spoke of the wreck of the railway train near Jackson, Mich., and of the escape of Bro. and Sr. White. May 24 they spent at the home of Bro. Cyrenius Smith in West Jackson. By the regular train time that evening the track was so far cleared of the wreck that the trains ran as usual. Bro. and Sr. White again entered the cars, and made a safe passage to fill their appointment in Wisconsin.

June 8 Bro. Cornell returned from Rochester, N. Y., to Battle Creek, Mich., with a 60-foot circular tent. It was erected on a point of ground situated on Van Buren Street, just above the railroad, near the planing mill. Here, June 10, the writer opened the tent meetings with a discourse on Dan. 2. This meeting continued only two days, and then we took our tent to Grand Rapids. Bro. and Sr. White, having returned from Wisconsin, joined us in this our second tent meeting, which was held at Grand Rapids, June 16-18. On the evening of June 18, Sr. White had a vision at the house of Bro. Fitch. This vision was full of instruction, reproof, and counsel, for the church present, and also encouragement of success to the tent enterprise.

The use of tents for meetings was a new business to us, and we had some things to learn by experience that may look a little strange to those now engaged in tent labor. First, we did not then so fully realize that when an interest was first awakened in a place it was best to follow up that interest with a thorough effort, or with a full series of discourses, bringing as many as possible of the interested ones to a decision. Secondly, we did not suppose people would be interested to come out evenings through the week, and so the most of our meetings were held only over Sabbath and first day of each week. Thirdly, we looked upon tent meetings as a means for the general arousing of the public mind; and, with this idea, we tried to visit as many different places as possible in one season.

The first summer's tent campaign in Michigan we pitched the tent in eleven different places. In most of these places the tent would be down during the week and erected every Friday. So it was pitched that season fourteen times. In one of the places we kept the tent erected for several days in succession, and in one place we had it up for three consecutive Sabbaths and first-days. At the end of the season we had a good opportunity to compare results of the different meetings. It was not, however, until the Lord gave us instruction through the spirit of prophecy that we fully understood the best mode of prosecuting "the work of the ministry" (Eph. 4:12) in connection with tent labor.

It may be of interest, especially to our Michigan brethren, to know the times and places where the tent was pitched the first season: Battle Creek, June 10, 11; Grand Rapids, June 16-18; Delhi, Ingham Co., June 24, 25; Tyrone, Livingston Co., July 1, 2; Shelby, Montcalm Co., July 8, 9, 15, 16, 22, 23. As the result of the Shelby meeting about twenty embraced the truth. Our next meeting was in Jackson, July 29, 30, Aug. 5, 6; the next in Hastings, Barry Co., Aug. 12, 13; and next at Waverly, north of Paw Paw, Aug. 19, 20. Then it was erected again in Battle Creek, Aug. 26, 27, on the same spot as in the June meeting. Then we had the tent in Saline, Washtenaw Co., Sept. 2-10. In this place the meetings continued each evening, as well as in the daytime on the two Sabbaths and first days. A few embraced the truth as the result. Sept. 16, 17, we erected our tent again at Shelby, Montcalm Co., about four miles south of where we held the July meeting. And thus closed our first season's tent labor.

In almost every place where our tent was erected there were some to obey the truth, but we saw the best results where we tarried the longest. In our two day's meetings, however, we gave a condensed view of the prophecies, sanctuary, messages, and Sabbath, earnestly urging the people to obey. This, with the blessing of God, moved some to act, so that our efforts were not all in vain.

At the close of the summer's tent campaign I returned to Rochester, N. Y. I spent the months of October and November holding meetings in Western New York, at Olcott and Wilson, Niagara Co., at Barre and Orangeport, and at Clarkson and Rochester, Monroe Co. Dec. 16 I first met

with the friends in Oswego. While holding meetings there, I learned some interesting things concerning the first introduction of the Sabbath doctrine into that place, and also some important facts connected with the first visit of Bro. and Sr. White to that city. As our opponents have tried to make some capital out of a vision given at the time of this visit of Bro. and Sr. White in the winter of 1849-50, I will here take the liberty to relate some facts connected therewith as they were related to me.

Let it be borne in mind that in 1843 there was a great stir in Oswego on the question of the Lord's coming, and that after the time passed, some of those who were in the movement gave up their faith in the doctrine, and joined in a warfare against it. At the time of the above visit of Bro. and Sr. White there was a member of one of the churches who was of the above class, and who was at that time earnestly conducting a revival. He was also acting as the treasurer of the city.

When Bro. and Sr. White opened their meeting in Oswego, there were some young persons, who were not in the '43 movement, who were nearly convinced of the Sabbath truth. These persons were also attending the revival, and were somewhat perplexed by the zeal manifested by the leader thereof. In one of our meetings, at which those young persons were present, Sr. White had a vision, in which she was pointed to Hos. 5:6, "They shall go with their flocks and with their herds to seek the Lord; but they shall not find him; he hath withdrawn himself from them. They have dealt treacherously against the Lord; for they have begotten strange children: now shall a month devour them with their portions." Sr. White said it was shown her that those so active in this revival had rejected the truth, and that this was not a revival from error to truth; but, as represented in the above text, they were begetting strange children. She said to those young people, "I was told to tell you to wait a month; for within one month you will know the character of the persons who are so active in this revival." They concluded to wait before deciding to join the revival company, and see how the case would turn out.

Two weeks from that time the man who was conducting the revival, while earnestly praying at one of the meetings, ruptured a blood-vessel, and bled so profusely that he was taken home and put to bed. This left his accounts to pass into the hands of the sheriff and his assistants, who found on counting the money in the safe that it was \$1,000 short of the balance demanded by the book account. They hesitated about charging the shortage to one who had labored so earnestly in a revival. Finally the chief constable went up and hid himself in a rough board shed back of the treasurer's house. The sheriff soon followed, entering the front door of the house. On entering he observed a woman passing swiftly out of the back door. The constable, through a crack of the shed, observed the wife of the treasurer come out at the back door, and go to a snow bank, dig a hole in the bank, and put something in it, which she hastily covered up, and then returned to the house. The constable went to the snow-bank, dug out what she had hidden, which proved to be a bag containing the missing \$1,000. As the constable stepped into the house the man and his wife, both with uplifted hands, were protesting before the sheriff, and calling on God to witness that they knew nothing about the lost money. The constable shook the bag of money, and said, "Madam, I saw you come out of the house, and hide this in a snow bank." The short of the matter was that the revival suddenly came to a close, and the young people above mentioned took their stand with the Seventh-day Adventists.

I fail to see where there was anything in the vision to give rise to the claim made on the Oswego vision, that Sr. White taught that there was "more mercy for sinners." She was there laboring for the conversion of sinners; and the very result of the vision and its fulfillment was that at least two were converted, and united with our people.

J. N. LOUGHBOROUGH.

—Can there be no sympathy without the gabbling of words?—*Charles Lamb.*

—To be always intending to lead a new life but never to find time to set about it, is as if man should put off eating and drinking from one day to another until he starved.

THE SALVATION ARMY AND OTHERS. 16

one evening for the first time, I witnessed a meeting of the Salvation Army, held in a theater in Boston. There were about twenty in the company of workers, while the house was well filled. The hour appointed the twenty marched in the ante-room, with drums, tambourines, and other instruments. All knelt a moment on the floor. Then they began singing and playing on their instruments. Their songs are mostly set to popular music, bar-room tunes, and the like, all of the most lively and noisy kind. Not one solemn or one devotional tune did they sing. While singing, every possible effort was made to get up a rouse and an excitement. The singers would clasp their hands together, keep time with their feet, and sway their bodies to and fro, walk about, etc. Two young girls, perhaps sixteen or eighteen years of age, led the meeting. One read and explained a few verses of Scripture in a very ignorant way. The most of the company were rough, ignorant-looking young men, and their speaking was in harmony with their looks. The whole performance was conducted in a boastful, noisy, funny, and vulgar manner. They were often laughing and making remarks to cause others to laugh. "Amen," "hallelujah," "Praise the Lord," etc., were thickly interspersed in the service; but these were spoken in a vulgar, light, and trifling way which was not at all to be heard. Not a tear was shed, not a paroxysm of emotion was shown by one of them, nor was there any solemnity in the audience. No instruction was given, no information was imparted; the whole theme was, "Come to Jesus, and be saved; hallelujah!"

If this is not a burlesque on religion, then I have no knowledge in divine things. And yet it is being rapidly and making converts by the thousands everywhere. The First-day Adventists at these meetings, take part in them, and in their own meetings speak highly of them. They say that the Salvation Army is preparing the way for the Lord to come! Sr. White's prediction that false reformations would increase and end just before the end, is strikingly fulfilled in this movement. It does not seem possible that any of our people can be deceived by it. As I stood on those two bold, ill-mannered, and irreverent girls leading that performance, I thought of my own daughter, and said in my heart that I would a thousand times rather see her dead than see her with such a character.

On the same day I also attended a holiness meeting or faith-cure meeting, as they called it, held in Cullis's church. It was a yearly gathering of ministers and believers in the "higher life." It came from many States and Canada. There were probably five-hundred present, all bright, intelligent looking people. Everything was conducted in an orderly manner, and many excellent things were said. And yet even here, where we would have expected the deepest feeling and solemnity, seeking of God and heart-searching, there was a marked absence of all these. There was a great deal of lightness, joking, and laughter all through the meeting. Indeed, nearly every speaker seemed to make an effort to say something funny or witty. Especially was this the case with the ministers. To speak safely, I should say that one in four of those who spoke in the social meeting created more or less laughter. Not a tear was shed by one, minister or people. "I am saved, and I have perfect peace," was the uniform testimony. Perhaps this is all right, but it does not seem to be the apostles and prophets in the Bible. Paul says, "I have great heaviness and continual sorrow in my heart." Rom. 9:2. He labored with the people both publicly and from house to house. Acts 20:19, 20. The same Spirit dwelt in Christ. Luke 10:7. Ezekiel was shown the last days, and God's servants commanded to "set a mark

upon the foreheads of the men that sigh and that cry for all the abominations that are done" in the land. Eze. 9:4. And Jesus said, "Blessed are they that mourn." Matt. 5:4. "Blessed are ye that weep now." Luke 6:21. "Woe unto you that laugh now." Verse 25. And so on all through the Bible, as every one knows. Lightness and merriment do not become the Lord's ambassadors nor the Lord's house. But this spirit is being seen more and more of late, and is especially prominent in these holiness and revival efforts. The old-fashioned agony of soul for sin and contrition of heart are seldom seen. Bunyan's "slough of despond" has been filled up. No one falls into it any more. They are converted with a song, saved in a minute, have perfect peace in an hour, and are on the stand as preachers the next night!

I have attended the meetings of Mr. Moody, Mr. Hammond, Mrs. VanCott, and other prominent revivalists. While Mr. Moody's are much above any of the others, yet in them all there is a lack of that deep, solemn contrition for sin, that is used to be. There is a feeling that it is an easy, short work to "come to Jesus, and be saved." Much singing, few prayers, and short anecdotes with more or less witty hits and merriment, are largely the means used. No doubt some good is done, and some are soundly converted; but the more I see of it, the more I search the Scriptures, the deeper experience I have in my own heart, the more I am convinced that it is largely a surface work which will not stand the awful test of the Judgment.

D. M. CANRIGHT.

THE SOUTH LANCASTER SCHOOL. 17

We are thankful that this school, though comparatively in its infancy, is established on a basis so reliable, and is progressing so prosperously. The Conferences of the New England States certainly have reason for gratitude that we have a school of this kind in our midst. Since returning home from the general meeting recently held in South Lancaster, I have wished that all parents and guardians who send their sons and daughters, or those under their control, could personally become acquainted with the principle on which the school is conducted, and the discipline which the Board and teachers aim to maintain.

Any school laboring to accomplish the object which this has in view, would quickly lose its influence and power for good without order and healthful discipline. To secure these there should be a mutual effort on the part of teachers and students. Here the young are being educated for positions of trust and usefulness in this world, and for happiness and endless bliss in the world to come. Says Solomon, "He is in the way of life that keepeth instruction; but he that refuseth reproof erreth."

Most of the young who spend a term or more here as students, come to more fully prepare themselves to labor in some branch of the work of God. Hence the importance of studying his word, and of becoming acquainted with its principles and precepts, and of seeking the presence and guidance of the Holy Spirit in all things. Says Jesus, "Without me ye can do nothing." Oh! that we could all realize this solemn truth, and abide in him, and his words abide in us.

About twenty students from Vermont are attending the school this term, five of whom we have just heard were baptized since the general meeting. These things are encouraging, and the prospect which lies before these young men and women of future usefulness gives us hope that they may win some souls to Christ. Says Daniel, "They that be wise shall shine as the brightness of the firmament: and they that turn many to righteousness, as the stars forever and ever."

Manifestly, God's providence has been over the erection of the Academy, boarding-house, and other buildings for the school, and the different trades connected therewith; and those who have upon their hearts and hands the responsible work of carrying forward this enterprise, should have the fervent prayers and hearty co-operation of all who love this work.

A. S. HUTCHINS.

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.

WORK FOR ALL.

EACH year and each month and each day as it goes, Brings duty for all ere it comes to a close; And they who would nobly their work be pursuing Not a moment must waste, but be up and be doing.

Whatever your work, then, if you would be wise, The humblest, the meanest, you will not despise; Since the Master has given a portion for all, Then do it for him, be it mighty or small.

To some he sends toiling from morning till night, But do not shrink from it; be sure it is right, For the Lord giveth strength if we walk in his ways, And even a room may be swept to his praise.

How many a soul both unknown and untaught, In life's earnest battle so bravely has fought; And beneath a coarse garment in lowly estate, Beats the heart of a hero—true, noble, and great.

But the Lord taketh knowledge, he knoweth his own, And soon when the troubles of earth shall have flown, A bright crown in heaven is waiting each one Who nobly and truly life's duty hath done.

—Sel.

NORTHERN ITALY.

TORRE PELLICE AND ST. JOHN.—I have given twelve discourses in these places, besides traveling much on foot, and the interest is unabating. I speak ten times a week, and find Bro. Vuilleumier a valuable helper; and best of all, the Spirit of God is with us.

Yesterday (Sabbath) we had two precious meetings at Sr. Revel's on a mountain side about two and a half miles distant. At the close several persons promised to obey the truth. Many tears of joy and gratitude were shed, especially by Sr. R., who had so long kept the Sabbath alone. Among those who arose in favor of the truth was a man who had lately been led to keep the Sabbath by one not keeping it, who is now among the obedient. May we not expect that he will accomplish far more now that his life is in accordance with his teachings? Several persons have been killed by the fall of housetops under the ponderous weight of heavy snows during the late snow-storm,—the greatest that has been witnessed here for half a century.

D. T. BOURDEAU.

Jan. 25.

MINNESOTA.

GOSS MILLS, CROW WING CO., FEB. 12.—We have been laboring at this place three weeks. We are now presenting the testing points of the message. Some have already decided to obey God, and a deep interest is manifested throughout the entire community. We hope to see many obey the truth at this place. We earnestly desire the prayers of God's people.

E. A. CURTIS.

J. W. MOORE.

ILLINOIS.

PITWOOD, IROQUOIS CO.—Commenced a series of meetings in a school-house five miles from this place Jan. 3. Continued three weeks, and then by invitation moved about two and a half miles east, to a large meeting-house owned by the Methodists, where we still continue our meetings with a good interest. The Pittwood brethren were much encouraged last Sabbath by the presence of eight new Sabbath-keepers, who took part with them in their social meeting. We hope by the blessing of God and patient labor to add still more to their numbers.

W. H. OWEN.

E. O. HAMMOND.

MICHIGAN.

MAPLE GROVE.—Being hindered unexpectedly from going to the Pacific coast at the time intended, it has been my privilege to labor a little longer in Michigan. I have visited some of the churches and scattered brethren, and also assisted Bro. Leland in a series of meetings at West Haven. Much opposition was manifested there, and the school-house was closed against us before the work was finished; yet three embraced the truth, and these, in company

with a few already keeping the Sabbath there, will maintain Sabbath meetings. I am now helping Bro. Guilford in meetings he is holding near Chesaning. A good interest is being developed, and we hope for favorable results. I expect to go to Oregon before very long.  
F. D. STARR.

#### ARKANSAS.

ROBINSON, BENTON CO., FEB. 10.—Began meetings Jan. 28, in a school-house five miles west of this place. This is a rough, mountainous country, and on this account it was thought best to hold meetings in the daytime instead of at night. Notwithstanding the fact that the weather has been very severe for this section of country, the interest has steadily increased until the present attendance averages from forty to seventy-five each day. At the close of the services last Sunday, nineteen persons evidenced by a rising vote their belief in the seventh-day Sabbath. Of these, thirteen have since signed the covenant, and others have promised to obey. My wife is with me, assisting in singing, visiting, etc. We are of good courage in the work, and ask to be remembered in your prayers.  
JAMES W. SCOLES.

#### VERMONT.

SHELDON AND GEORGIA.—Since my last report I have been holding meetings in these towns. The interest was small in both places. Only one fully accepted the truth. Some others promised that they would investigate these things. Also went with Bro. Burrill to South Hero, and spoke to the little company there. After closing the meetings at Georgia, I attended the general meeting at South Lancaster, also the opening of the school. Was very much pleased with what I saw and learned of its workings. My wife and two children are now in attendance. On my return to Bordoville I found a good work in progress there under the labors of Elds. A. S. Hutchins, R. F. Barton, and M. E. Kellogg. The church has been much revived. Some that were wholly backslidden took their stand again. A number who never had made a profession took a good stand. Testimonies well wet down with tears showed that the Spirit of God was at work upon their hearts. At the present writing I am at East Richford, where a good work has begun in the church.  
Feb. 10. H. W. PIERCE.

#### KANSAS.

SURVEY.—My meetings on the Big Medicine still continue, but are nearly broken up by the cold weather; but when the weather was favorable, there was a good turnout. Have partially canvassed the Sabbath question. Some seem interested. There has been no open opposition. Am following up with visiting from house to house. Pray for me, dear brethren, that some in this place may accept the message.  
N. J. BOWERS.  
Feb. 10.

AMONG THE CHURCHES.—Met with the church at Portis Dec. 1, 1884. Found that the enemy had made deep inroads on the church. Remained with them ten days, holding two meetings each day. The preaching was calculated to inspire confidence in the message, and to show the necessity of continued Christian growth and stability of character. A deep heart searching work was commenced, the Spirit of the Lord drew near, and before the meetings closed a number of those who had grown cold and given up the truth, once more united themselves with this people. One began the observance of the Sabbath for the first time. Have since urged the subject of tithing, all present pledging themselves to take up this duty.

From that place I went to Kirwin. The weather was extremely cold, and the church badly scattered, so I held but one meeting. The church for the most part seem of good courage.

After returning home I again came to this field of labor, visiting the Lebanon church. This church has suffered greatly from dissensions and removals. The Lord helped to bear the straight testimony, and some seemed aroused to their condition. Hope to visit them again soon.

Am now on my way to Crescent. From thence I shall go to Bull City, where I expect to meet Eld. Cook Feb. 21, 22. Am of good courage. Brethren, pray for the work in this part of the field.  
Feb. 7. CHAS. W. FLAIZ.

#### NEW ENGLAND.

NEW IPSWICH, N. H., AND DANVERS, MASS.—We have reason for encouragement in this Conference. We had an excellent meeting at New Ipswich. Eld. Goodrich has so much interest at Amherst that he cannot leave to help me. Bro. Israel has so much interest at Worcester that he cannot get away as we expected. Some new ones are taking hold in Boston.

At Danvers I find the church in much better condition than I feared. House full Sabbath and Sunday. Have begun a short course of sermons on our faith. We hope for good. But I need more help. We are all anxious for Bro. Farnsworth to come.  
D. M. CANRIGHT.

WORCESTER.—Last Sabbath was a good day for the little company in this place. Eld. Robinson was with us, and preached from words found in 2 Peter 1:12, which was a source of comfort, consolation, and edification to those present. Sunday afternoon he preached on the Sabbath question, taking as his text Isa. 62:10. Although quite a stormy day, the mission rooms were well filled. The closest attention was paid to the word spoken. At the close of the discourse, several not of our faith confessed we had the Bible on our side in support of the Sabbath. There is still an interest to hear, and we hope that ultimately there will be others added such as will be an honor to the cause of Christ. The general attendance on the Sabbath ranges from thirty to thirty-five, fourteen of which have commenced to keep God's commandments since our camp-meeting. The camp-meetings held here the past two years, and the labor performed heretofore by others, have left a most excellent impression upon the public mind. May God lead on the good work.  
M. WOOD.  
Feb. 3.

#### DAKOTA.

BADUS, MADISON, AND MILLBANK.—I spent Sabbath and Sunday, Jan. 24, 25, with the church at Badus, where we had some excellent meetings, and completed the organization of the church. An elder was ordained, two were added to the church, and the ordinances were celebrated for the first time. We believe that if this church continues to walk in the light, others will be added to their number such as shall be saved. We spent one day with the church at Madison. Three united with the church, and there seemed to be a desire to get near the Lord.

We had some very interesting meetings with the company at Millbank, and there seemed to be some outside interest to hear the truth. The brethren are determined to awake to the times and take hold in the cause. We can do more by a godly life to influence others to accept the truth than we can in any other way, if our daily life is not in harmony with our profession. I have just spent a few days at Vilas, laboring with Bro. Ells. There has seemed to be some interest to hear, and several have said that we have presented the truth. One or two have decided to obey, and we hope others may see their duty and receive strength to walk in the light.  
A. D. OLSEN.

#### WISCONSIN.

AMONG THE CHURCHES.—Since our State meeting I have visited and held quarterly meetings with the churches in my division. Find some with but little interest, and others overcharged with cares. Have tried to awaken a greater interest in the truth. The Lord has blessed in the work, some having decided to walk in the light and to be faithful. Have sold forty-six copies of "Great Controversy," Vol. IV., also other books, amounting in all to \$54.10. Obtained six subscriptions for REVIEW and one for the *Instructor*. Have held Bible-readings, which were truly profitable.

At Lucas, I met Eld. Breed in the general meeting which was held Feb. 7, 8. This was a time of special interest. Brethren came from different parts of the division, and nearly all were present at the first meeting. The preaching was close and practical, and the Spirit of the Lord accompanied the word, causing an awakening. Many were moved to tears and confessions. On the Sabbath backsliders came forward. Several young persons also made a start in the Christian life. On first-day instruction was given to librarians and work-

ers in the tract society. We trust all were fitted. The duty of paying tithes was also prominent at the meeting. Had a Bible-reading on this subject, and nearly all voted to perform duty faithfully. The new house of worship cleared of debt by pledges, a part of which was and the house was dedicated to the Lord. A sermon was ordained. Our meeting closed with a sermon on the signs of the times, all feeling to praise the Lord for one of the best general meetings enjoyed in the State.  
A. MEAD.

Feb. 11.

LOYAL.—Bro. H. R. Johnson arrived according to appointment and commenced meetings with church on the evening of Jan. 21, appointing meetings each evening until Sunday, the 28th. While setting before the church the importance of having a living connection with Christ, the Vine, in order to be cleansed from all sin, and bear acceptable fruit, the Spirit of the Lord was in good measure on both speaker and hearers. Many were melted to tears of contrition. Visiting from house to house and becoming acquainted with the spiritual needs of the church. Bro. Johnson became convinced that a longer time was needed here than had been planned. Accordingly he decided to stay another week, speaking each evening and visiting throughout the day. There seemed to be a rising interest in the church and outside, until the close of the meetings.

Last Sabbath was a good day for the church. Account of the presence of the Lord. Hearts melted, confessions made, and some who had long been silent in the social meetings responded to the movings of the Spirit, acknowledged their wanderings, seeking anew the face of God, and rejoicing in victories never before obtained. All hearts were drawn together. Many expressed in earnest words the desire to be fully consecrated to the Lord; while near testified to new beauty in the word of God. One person decided to walk out in the new light. So we thank God and take courage, trusting that the Lord will still nourish the seed here, and gather an abundant harvest to his glory.  
CHAS. A. SMITH.  
Feb. 7.

#### IOWA.

DELPHOS.—Since my last report I have had a series of meetings at Clearfield with but little interest. At Sharp, Taylor Co., I spent about two weeks. The labor at this place seemed timely, and I left this little company of courage in the work. Six took their stand to live the truth of the third angel's message. Making a company of eighteen who will now hold Sabbath meetings and Sabbath-school. Now at Delphos, Ringgold Co., where I shall commence a series of meetings as soon as the weather will permit.  
R. C. POSEY.  
Feb. 10.

DENMARK, LEE CO.—We closed our tenting at this place Oct. 24. Opposition to our work was fierce and determined from the first; but attendance was good to the last. Sold books amounting to about \$15, and with the help of Hare obtained nine names for the *Signs* and for the *Instructor*. Ten have embraced the truth, and many others believe we are right and favor of the doctrine taught, some of whom expect will yet obey the Lord and be saved. At the close of these meetings, word was given to know if we would meet Eld. D. B. Ray, editor of the *Baptist Flag*, St. Louis, Mo., on the 28th, and law questions, and the nature of man. A debate, which commenced Nov. 28, closed Nov. 28. Six sessions were held. The first two were two hours in length, the other four one hour each, the speakers occupying a half hour alternately. The discussion was held in the church, and was well attended.

Eld. Ray is a man of more than ordinary ability and a man of much experience in public speaking, but his arguments against the truth were not so strong as we expected. He was nearly the same as the others, and ally brought against us on such occasions. He would not confine himself to the two questions, but the people wanted to hear; viz., the nature and nature of man, but offered two proposals: "Resolved, That the Baptist church

Dr. D. B. Ray stands identified, are churches of Christ." This question he of course would deny, and wished me to deny, which I would not. The next question was, "Resolved, That the Sabbath-day Adventist churches, with which C. A. Washburn stands identified, are churches of Jesus Christ." This question I affirmed and he denied. I gave him liberty to present before the people the points of our faith that to him seemed to be most objectionable, which opportunity he did not fail to improve.

Accepting the above proposition, I could obtain a division of time with him; otherwise he had declined to give a series of sermons against Ad-

ditionism. All who had embraced the truth were confirmed in this investigation, and four or five signed the covenant after the close of the debate. The truth has gained many friends, who now advocate the cause of present truth, take the *Signs*, and help the cause by donations. Eld. R. left the last argument on the final overthrow of sin and the destruction of the wicked, almost entirely unanswered; cheers from the audience at the last session at other times, showed that the people appreciate the argument in favor of Bible truth.

Since the discussion we have attended the church quarterly meeting in Mt. Pleasant, and one week of the quarterly meeting of Dist. No. 4, held at the same place. During these meetings five united with this church, one of whom is subject to baptism. This church seems to be prospering. Members are being added, and spirituality is on the increase. A neat and commodious house of worship was erected during the past season, with a seating capacity for nearly three hundred. J. S. Washburn has assisted in all the above meetings.  
C. A. WASHBURN.

At Dec. 12 AND 13.—Since the State meeting I visited the churches in the above districts. I was at Algona Dec. 26-29. The brethren seem to be working in harmony. They have a comfortable house of worship. The sisters have canvassed for "Sunshine" and the *Signs*. I spent Jan. 3, 4 at Ruthven. Meetings here are three miles in the country. The weather was so stormy that we only held two. The ordinances were celebrated, and the business of the quarter completed. This church takes the lead in these districts in tithing. They are all Scandinavians, one, and none are wealthy, yet they paid into church treasury over \$350 during the past year. I was at Sheldon Jan. 7-11. Removals have made this church small, though they still hold regular meetings. A few came to our meetings who were not of our faith. The brethren there are anxious to have the truth presented in the country of Sheldon, where there seems to be an interest in the word.

From the 12th to the 19th I was at Trimello. I held meetings in a country school-house each week, with a good outside interest considering the cold and stormy weather. The church are in harmony, and are doing some missionary work. There are young men in this church who could be used as canvassers and workers in the cause, some of whom has decided to give himself to the cause as soon as he can arrange home matters. The Lord bestowed here in favorable weather would doubt result in some good.

On 20, 21 I was at Spencer. But few remain in this church. Regular meetings are held at Rasmussen's, ten miles from Spencer. Held two meetings, celebrated the ordinances, and organized a tract society of seven members. After speaking on tithing, all pledged to give the Lord his portion. The Lord came near by his Spirit, and the brethren seemed much encouraged.

On 23-26 I spent at Milford. Meetings here were held eight miles in the country. Found a good brethren here who love the truth. Some have been laboring under trial for some time, which has brought discouragement upon some. They were taken to right existing wrongs, and it was hoped that confidence and union may soon be restored. One person was received into the church. On 28 to Feb. 5 I was with the church at West City. Held nine meetings, celebrated the ordinances, and held a business meeting of the church. It was found necessary in a few cases to administer church discipline, in order to remove, if possible, existing evils. The various branches of the work as they were considered, met

quite a hearty response from the brethren present. Some who had not previously fully understood the tithing system promised henceforth not to rob God; and others expect to give not only a tithe, but in the near future themselves also.

Came to Nora Springs Feb. 5. Have held five public meetings. On account of two other meetings in progress, and cold weather, and also a lack of interest, the attendance has been small. There are only five keeping the Sabbath here, but they have regular meetings and a Sabbath-school. Through the efforts of one sister, especially, the children of Baptists, German-Methodists, Christians, Spiritualists, non-professors, and even Catholics, have been induced to come to the Sabbath-school, until the present membership is forty, ranging from five to sixteen years of age. They are taught the lessons in the *Instructor* and question books, and seem really interested in studying the Bible. Contributions from the children pay for twenty copies of the *Instructor*.

Have sold on this trip over \$40 worth of books. Nearly every English-speaking family in these churches has the *Review* and Vol. IV. of "Great Controversy." I hope to see the brethren in this part of the State taking hold in all parts of the work, and thus show their love for the truth. To-day my wife and I go to Algona, which is our permanent address. Our health is good, and we enjoy a measure of God's blessing, for which we feel grateful.  
IRA J. HANKINS.

TENNESSEE.

AMONG THE CHURCHES.—I have been devoting my time for the past few weeks to visiting the churches and isolated Sabbath-keepers in the Conference. The spirit of willingness that has been manifested to correct past errors, and attain to greater devotion in the cause of God, has been commendable. And while we believe this is well-pleasing in the sight of God, yet he will not look upon us with favor simply because we desire to be right, but according to the motive that prompts us to action. The talents given to each should be improved by rendering actual service in the cause of God. It is very apparent that those of our brethren in Tennessee who have become negligent in their duty in the past, have gradually lost their love for the truth; and unless there is a decided change in their course of action they will certainly be lost. We fear the same cause which has resulted in the overthrow of some will prove the ruin of others. Those who have ceased to walk in the narrow path, and have given up the truth, commenced first by slighting the testimonies; they next neglected secret and family devotion; then they robbed the Lord of his tithes; and lastly they broke the Sabbath. Brethren, let us gather up the precious rays of light God has given us, and honor him by putting them into practice.

We had interesting meetings at Springville, Leach, Cross Plains, and Nashville. At Cross Plains the interest increased until the close of our meetings. Bro. Rogers, who has since been canvassing and holding Bible-readings in that vicinity, reports that one family have decided to keep the Sabbath, while others are interested. At our missionary meeting three joined the society. At Nashville there was some interest among those not of our faith. Bro. Sisley was with us Sabbath and Sunday. We held our meeting at a private house. We hope the time is not far distant when something can be done for the people in this large city. Bro. Wales was with me at Leach. The weather being unfavorable, our meeting was not largely attended. At our business meetings the different branches of the work were considered.

We were much pleased to see the interest manifested in the Sabbath-school work. There are now four canvassers in the field, and the prospects are that a good work will be accomplished. Already calls are being made for laborers to follow up the interest created by reading the *Signs*.

The brethren at Springville are busily engaged in making tents. They will make seven or eight small ones for camp-meeting purposes, and one 30x40 to be used in the tent work. We expect to run two tents the coming season. We feel that we have reason to thank God and take courage.  
S. FULTON.

—The more humble a man is in himself, and the more subject unto God, the more wise and peaceful shall he be in all things.

PENNSYLVANIA CONFERENCE.

AMONG THE CHURCHES.—Jan. 1 our church at West Valley met at the house of Bro. J. Hollands, and organized a vigilant missionary society. The children and brethren donated \$12 for the European mission.

Jan. 3, 4, I was with the Otto church in their quarterly meeting. The Spirit of the Lord was present to bless and encourage. The brethren felt determined to be more diligent in the year to come than ever before.

Jan. 10, 11, met with the church at Corydon, Warren Co., Pa. The weather was unfavorable, yet nearly all the brethren were present. Held three meetings in the new public hall. There appeared to be some outside interest. We hope none will allow the enemy to overcome them and thereby ruin themselves, bring reproach upon the cause of God, and grieve the hearts of the faithful ones of the church. The Lord was with us in this meeting.

Jan. 17, 18, was with the church at North Warren. This was at the time of a severe storm, and some could not get to our meetings. But I called on nearly all. Found them of good courage. We believe good was done. How sweet it is to be able to deny self and submit to the will of the Lord! Some of the church are faithful in paying tithes and making offerings. The blessing of the Lord rests upon such. Should not others do likewise?

Jan. 24, 25 was with the church at Youngsville. Was glad to find the brethren here of such good courage. We hope all will from this time see more clearly the wants of the cause. May they see that some must sacrifice for this cause; and why not all?

Jan. 31, Feb. 1, was with the company at Blockville, Chaut. Co., N. Y. The brethren here are holding on to the truth. They are faithful in keeping up Sabbath-school and weekly prayer meeting. May the Lord help all to see that he requires nothing unjust in asking one-tenth of what he gives us as well as one-seventh of the time. Can we expect God's blessing upon us and ours if we fail to do what he requires? We believe the dear brethren at Blockville will see their duty more clearly and will yet see souls added to their numbers.

Feb. 7, 8, was with the church at Bear Lake. Although the church felt the loss of Bro. Chadwick who was, with his family, called to Wellsville to take charge of the work in the depository, yet they are not discouraged. Through their efforts one family have lately come into the truth. May the Lord bless and encourage the hearts of the dear brethren here.

Feb. 9 I came to Waterford, Erie Co., to meet and labor with Bro. Hayward for a time in this new field. There are now somewhere between forty and fifty Sabbath-keepers in this county, nearly all having been brought into the truth in the past year. The next day after coming here I went to Mill Village, where a company had been brought out last summer. We had a meeting Wednesday evening and organized a tract and missionary society of seven members. More will join soon. I feel to thank God for his care and blessing that have been with me since I left home. Have sold some books and taken a few orders for periodicals. While with the North Warren church, I spoke twice in the M. E. church at Russelbourg. The minister and his wife were present at the first meeting and she at the second. The next morning he bought "Thoughts on Daniel and the Revelation." We hope the labor has not been in vain.  
F. PEABODY.

INDIANA.

LIGONIER AND WOLF LAKE.—Jan. 15-20 I labored with the church at Ligonier. The attendance was not large on account of the extreme cold, but we had very good meetings. One united with us, an estimable lady, the faithful companion of an aged Disciple minister. How thankful ought we to be for a truth that appeals to all that are honest in heart! On the Sabbath we celebrated the ordinances. The Lord remembered us in a special manner.

Jan. 24, 25, I visited the church at Wolf Lake. I found this church in a good condition. They seem to have gained much courage and strength from the debate that was recently held in that place. The real good that resulted from the discussion was not only in points gained, but in observing what the enemy will resort to in order to

fight the truth. Are not Isaiah's words applicable here? (Isa. 51:7, 8, and context.)

Jan. 31 and Feb. 1, I labored again with the church at Ligonier. This closed my labor in Indiana for the present. It was a hard matter to speak the parting words. This has been my only home since I united with the Adventist people; and as the Lord has greatly blessed me as well as the church during my stay among the people of this State, I am very sorry to leave them. But thus it is; here we meet and become acquainted, separate and in a measure forget; but soon the morning will dawn where we shall meet to part no more. Lord, hasten the glad day!

I am now at Battle Creek where I brought my wife to be treated at the Sanitarium. A few years have wrought a wonderful change in this institution. About eight years ago I had the privilege of being treated here, and then thought it was quite a place; but what a contrast! Then it was in its infancy; now it towers like a mighty colossus above all other institutions of its kind, and enjoys the well-deserved honor of being the largest health retreat in the world. Surely the Lord has wrought wonders for the Sanitarium.

It may not be out of place to add a few words in regard to the school, as I had the privilege of sharing its advantages in former years. When we contemplate the dangers and evil influences to which the rising generation is exposed, and realize that many of the schools in our land are mere places of resort for the ungodly, it is indeed like finding an oasis in the desert to find a place with such holy influences upon the young. In many respects this school has no rival. For economy and real moral worth, it is truly a model. It is easy to see that the managers spare no pains to make this an ideal place of imparting knowledge. Among the many attractive features connected with the College, might be mentioned the new boarding-house. Perhaps the most striking feature of this building is the novel arrangement for heating and ventilating. A warm current of air passes all through the building, not through pipes, but through the halls, visiting every room, driving out the foul air, and bringing new life and vigor to the inmates. Were it not for the sighs and groans of blustery Winter without, one might well fancy himself enjoying the balmy air of a spring morning, and wonder to himself why the warbling of the birds was not heard. The first floor of this building is used exclusively as a boarding hall. Here the students are favored with exceptionally good board, not the inferior eatables that so often characterize club board, but on the contrary, the best the market affords; and everything is well prepared for the table. The second and third floors are designed for lady students.

Here those of tender years are under the vigilant care of God-fearing mothers. Would that more of our youth and children enjoyed these golden privileges! Surely the Lord is blessing our institutions located at this place in many ways. Let us praise his exalted name.

I am now on my way to my new field of labor in Eastern Pennsylvania. Will the friends of the cause remember the work among the Germans.

J. S. SHROCK.

#### MEETINGS IN IOWA.

We attended the State meeting at Eagle Lake, Minn., Jan. 17-19, and the next Sabbath met with the church at Elkhorn, Iowa. The church is about equally divided into two sections, which are eight or ten miles apart. At Elkhorn is located the meeting-house, and the elder lives in the other place. It was thought best by some that a division should be made, and another church formed, as it is difficult for them all to meet together. In fact, preliminary steps had been taken for such a division. But upon more mature deliberation it was thought best to continue the organization as it is, arranging, however, that the ordinances shall be celebrated in both places. This seemed to meet with general approval. This people are located in a country that seems to be very favorable for making money, and they are generally improving it for that purpose, some of them, it is sad to say, to the detriment of their spiritual interests. Worldly prosperity often proves fatal to eternal interests. We divided the time equally between the two localities mentioned, holding meetings two days in each.

From here we went to meet with the Weston

church, located about fifteen miles east of Council Bluffs. They have just finished a neat meeting-house, which was dedicated on first-day, Feb. 1. This church is very much scattered, the members living isolated, and none of them nearer than three miles from the meeting-house. It is a little over a year since we visited them, and during this time they have built their house. In this they have done well. But the best of counsel has not prevailed with all, and the enemy has been present to sow discord and discouragement. Some have fallen out by the way. We earnestly sought the blessing of God as we labored for them, and felt that we had some of his help. Although we could not do all that we wished to see done, yet we were glad to see hope and courage come in, and a better state of things introduced. Eld. John Wilson was unanimously chosen elder of the church.

The Weston and Elkhorn churches are almost entirely composed of Scandinavians, so our services were mostly in that language. Bro. Tenney usually held one service in English each day. Our meetings here continued over Monday. The business meeting on that day was characterized by harmony and the blessing of God. Bro. Olsen held a meeting at Council Bluffs on Tuesday evening with those who reside there. One person for the first time took a stand for the truth. We met with the Logan church Tuesday evening and continued over Wednesday. These brethren are also much scattered. This circumstance, with unfavorable weather and lack of interest, rendered our meetings there quite small. They, too, have a neat but small house of worship nearly finished. But they have made a mistake in locating it so far out of town that but few of the citizens can attend the meetings. Only one family lives in the village; the rest are at a distance of several miles. The distance is a cause of discouragement, and it is often difficult for them to attend meetings. They are in need of help; but just how to bring it about seems a difficult question, unless each member of the church shall make a special effort to seek the blessing of God for himself and upon the church. This they may do, and the Lord will build them up. Up to this time we enjoyed the company of Eld. John Wilson, who has the oversight of the work in that part of the State. From this point he left us, returning to Council Bluffs.

Our next appointment was at Battle Creek, Iowa, Feb. 7, 8. On our way there we passed through Odebolt, where we stopped and held one meeting with quite a good congregation. Here we met Eld. A. G. Daniells, who had been laboring here for a time. He does not report much interest at Odebolt, but a few worthy people are seeking for the light. Bro. D. accompanied us to Battle Creek, where we found a new house of worship, which was dedicated to the cause of God. The company here is small, and have done well to build and pay for a pleasant house 24x36. Our meetings here were quite small. The company has been reduced by removals, and a severe storm prevailed during almost the entire time of our meetings. The friends seemed to be deeply impressed by the solemn truths, and desire to become united heart and hand in the work of God. May his blessing attend them.

On account of the storm no trains ran from Sunday to Wednesday. So we were unable to meet our appointment at Smithland, which we regretted very much. We trust they will be visited soon. A telegram from Adel informed us that the meetings at that point were postponed on account of the small-pox prevailing there; so we have turned our course to Knoxville, by way of State Center.

We meet with some discouragements while we look at the indifference manifested by many of our people in reference to our solemn work and position; and we have also realized some of the blessing of God in trying to call their attention to these things. We have no time to spend in interminable church trials and investigations. We feel to call on those who are interested in these things to become converted, and get the love and forbearance of Christ in their hearts. Time is short. "Behold the Judge standeth at the door."

O. A. OLSEN.

G. C. TENNEY.

—Being ourselves tempted, let us be pitiful and considerate and generous in judging others.—

## News of the Week.

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

FOR WEEK ENDING FEBRUARY 21.

### DOMESTIC.

—A petroleum well, gushing twenty-five barrels hour, has been struck in Dallas, Wy. T.

—A bill prohibiting the sale of tobacco to minors has passed both houses of the Nebraska Legislature.

—The injury by intense cold to fruit trees in Michigan has been so severe that but half a crop is anticipated next season.

—Business failures for the week number 273, against 330 last week, and 243 in the corresponding period 1884.

—Announcement was made in all parts of the Hocking Valley Sunday that no more aid could be given striking miners, and advising the men to go to work.

—The list of contributions to the Garfield monument includes, it is said, \$5 from England, and \$1 from France.

—Clearing House exchanges last week—\$716,611—are \$6,082,902 less than the previous week; as compared with the corresponding week of 1884 this is a falling off of 27.6 per cent.

—Some distance north of South Haven seven men of the missing steamer Michigan came ashore having traveled on the ice a distance of twenty miles from the vessel. There are yet thirteen men aboard, with rations for a month and ninety tons of coal.

### FOREIGN.

—Mozart, who, while he lived, wanted bread, gets a stone. Vienna is building him a monument cost \$50,000, which is much more than he received for the whole work of his life. He died in want, and his uncoffined corpse was thrust into a trench in a potter's field.

—Many members of the Liberal party in England are reported as in favor of handing the control of the Soudan over to the Sultan, as the best way out of Egyptian troubles. At the council of war it was resolved to increase the Indian contingent for the reinforcement of General Wolseley to 3,500 men, and raise the force of General Graham for his Suakin expedition to 11,500 men. Canada and Victoria have offered to send contingents to the Soudan.

### RELIGIOUS INTELLIGENCE.

—The Rev. J. H. Vincent of Chautauqua fame, in a tersely-expressed opinion that Methodism should more vigorously protest against the dance, theatre, and card-table. He says: "We must press upon the minds of Methodist youth that the pleasures impart no good to humanity. No compromise can be made with amusements."

—The American Bible Society has published a distribution at the New Orleans Exposition a pamphlet containing specimen verses in all the languages and dialects in which the Holy Scriptures have been printed by the American Bible Society and the British and Foreign Society, numbering 242. It is an interesting souvenir as well as a suggestive indication of the wide circulation of the word of God.

—The prospect of union between the Walden church and the free Italian church grows brighter. The people of the churches in the cities of Italy where both are established, are meeting together in a very cordial way, and lately an extraordinary synod of the Free Italian church was convened, at which was unanimously agreed that the union is desirable. A committee was appointed to consider how the union should be advanced, and what must be the terms of union.—Interior.

—One town in Illinois, with a population including 3,000 young men, on a recent Sunday by actual count one hundred and forty young men in attendance at the Protestant churches in the morning, and one hundred and sixty-one in the evening. On the previous evening one hundred and five young men entered a single saloon in this town in only one hour, and there were thirty-six saloons open at the same time.—Y. M. C. A. Wagoner.

—The Christian Union says: "A church now being in Michigan is to have as seats arm-chairs of cherry wood, mahogany finished, with tilting back, each chair being furnished with hat, shawl, clock, book, umbrella, and cane rack, and a footstool. Nothing else seems needed to make a model church. Except sound doctrine, live Christianity, and a power capable of keeping the occupants of the luxurious chairs awake all the time."

Obituary Notices.

Blessed are the dead which die in the Lord from henceforth.—Rev.

Lewis.—Died of so-called chronic anemia, at Buck's Edge, N. Y., July 10, 1884, my father, Oliver Lewis, aged 63 years, 8 months, and 17 days. He spent his life within two miles of the place of his birth, being the borders of the county less than a half an hour's ride from home. Father was a man of sterling integrity; he despised a small action, and hated shams. His love for his home and family were his prominent traits of character. The latter characteristic was manifest to an unusual degree. It was with the greatest difficulty that he could suffer any member of his family to go from home, even though convinced that it was for the best interest of all. He made a profession of religion until a few weeks before his death, though he read the Bible much during the last two years of his life, and said that he had never been in secret. It was my privilege to be with him several weeks during his sickness, and to witness as best I could the plan of salvation. For the first time he stumbled over his own unworthiness and the simplicity of faith; but he was finally able to cast himself upon the mercy of God, and believe that his sins were forgiven. He sleeps; we mourn, but without hope. Sermon by Eld. Townsend (Meth.) from Ps. 17:15. C. C. L.

Temple.—Died at the home of her son, in Jamaica Plain, Mass., Dec. 26, 1884, Mrs. Elizabeth Temple, aged 76 years. She had been quite unwell for several weeks, but was confined to her bed only one week before she became ill, a physician was sent for, who told her she had a tumor, which rapidly grew and caused her death. A few weeks before her death she attended a meeting in Boston. She said she had the impression that she should not live long, and was anxious to do some missionary work while she could. She took with her a quantity of publications, visited friends, prayed with them, and some of them since have become interested in the truth. She felt that she had warned her a few weeks before she died that death was not to live. This was a consolation to her in her last sickness. She felt that her work was over, and was prepared to meet her God in peace. Sr. Temple embraced the Advent doctrine in 1843, and there were many marked instances during her life of God's grace being over her. None who had been acquainted with her could at all question her devotion and consecration to the truth she believed. Sermon by the writer from 1 Thess. 4:13-18. S. N. HASKELL.

Shearer.—Died of heart disease and dropsy, in Rockcastle, Sullivan Co., Mo., at the residence of her mother, Dr. W. W. Shearer, Mrs. Juliette Shearer, aged 78 years. Mother Shearer was born in Franklin Co., Mo., in the year 1812. Immediately after her marriage to Jacob Shearer, in 1835, she moved to Clearfork, Md., where she remained until 1847. During the year she moved to Bellville, O., and in 1867 to Rockcastle, Mo. In early life she joined the Protestant Methodists. After her removal to Ohio she united with the Cumberland Presbyterians. In 1866 Eld. H. W. Horn, a Seventh-day Adventist, held a four weeks' meeting in Bellville. Under his ministration she and many others embraced the doctrines of that denomination. She was a strict Sabbath-keeper, and died in the belief that one day she would inherit the new earth. Her kindness of character drew to her the friendship of the whole community. She leaves a family of grown children to mourn her loss. W. W. SHEARER.

Rees.—Died in Battle Creek, Mich., Oct. 31, 1884, of malarial fever, Mary E., daughter of Morris and Mary J. Rees, aged about sixteen years. About a year ago Mary came to Battle Creek from Logan, Mo., to attend school; but at the time she was taken to the Sanitarium. In October, 1884, she was baptized and joined the Battle Creek Church. She had a quiet, peaceable nature, and was loved by teachers, schoolmates, and many friends. After three weeks of great suffering, which she bore bravely, we laid her away to sleep till the resurrection. Words of comfort by Eld. H. Nicola. ANNA REES.

Washburn.—Died in Grant, Monona Co., Ia., Jan. 18, 1885, Mary Loretta, daughter of C. J. and L. M. Washburn, aged 15 years, 3 months, and 3 days. Mary was converted in the spring of 1882 under the labors of C. A. Washburn, receiving baptism and uniting with the church at Smithland the same year. She was a faithful member until death. Mary was a very gentle and pleasant child, and she will be very missed in the Sabbath-school. We laid her away to rest until the Life-giver shall come. Services held at the house. The writer spoke to a very large and sympathizing congregation from Rev. 14:13. J. M. WILLOUGHBY.

SPECK.—Died near Mt. Vernon, Ohio, Oct. 20, 1884, Bertha Olive, oldest child of Clinton and Zoe Speck, aged 2 years, 9 months, and 2 days. The parents feel that they have sustained a great loss; but may they look forward to the time when their loved one shall come again from the land of the enemy. The funeral services were conducted by Eld. Bedell, Baptist. M. E. RICHARDSON.

ATWATER.—Died of diphtheria at Medford, Minn., Jan. 18, 1885, Susie, oldest daughter of James and Nettie Atwater, aged 12 years, 6 months, and 6 days. The loss of this dear child falls with heavy weight upon the bereaved family; but we feel assured that for comfort in their affliction they can safely look forward to the glad morning of the resurrection when Jesus will bring their loved one from the land of the enemy. May this hope sustain them in their trial. Susie was one of our faithful Sabbath-school scholars, and we deeply mourn her loss. Words of comfort by the writer. W. B. WHITE.

LARKEE.—At the residence of her uncle, Rev. C. Anderson, Rockford, Ill., Dec. 14, 1884, our beloved daughter, Sophie Larkee, departed this life in loving trust and faith in her Saviour. Her illness was a long and lingering one of nearly a year's duration. Age 27 years. MARGARET A. AND FREDERICK LARKEE.

Appointments.

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

I SHALL be at Fargo, Dakota, Sabbath, March 7. There will be services at my house near the west end of 4th Avenue; and we shall be glad to welcome all who can meet with us. G. C. TENNEY.

REEDSVILLE, Ohio, March 5-9  
Wheelersburgh, " " 12-16  
Leesburgh, " " 20-24  
New Antioch, " " 27-  
Meetings will begin on the evening of the first date. We hope to see all our brethren in these localities, and many others who are seeking for the truth. R. A. UNDERWOOD.

EAST OTTO, Penn., Feb. 28 and Mar. 1  
Steamburg, " Mar. 7, 8  
Sinclairville, " " 14, 15  
Falconer, " " 21, 22  
It will be seen that the Falconer meeting is postponed one week from the time first named in REVIEW. This is because Eld. Raymond is called home, and will not be able to accompany us as expected. It is now hoped that Eld. Saunders will be able to attend most of these meetings. D. B. OVIATT.

Publishers' Department.

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

THE CONFLICT BETWEEN TRUTH AND FALSEHOOD: A poem by G. K. Owen. This little work is designed to picture in a new and pleasing manner the conflict between Truth and Falsehood "from the time when man was first intoxicated by the cup of Falsehood, and Truth was rudely repelled from the earth," until the final overthrow and destruction of Falsehood and the father of falsehood. The leading battles between these two forces are presented "in changing rhythm" before the mind of the reader. The design of the author is by this means to attract the attention of some to the truth who would not otherwise be reached. The price of the work is ten cents, post-paid. Address, Hattie House, REVIEW AND HERALD, Battle Creek, Mich.

My post office address will be Barton Landing, Vt., till further notice. To treasurers wishing to do business with me, I would say that this is a money order office. A. S. HUTCHINS.

BUSINESS NOTICES.

Under this head short business notices will be inserted at \$1.00 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.

WANTED.—An efficient middle-aged woman as help in a boarding-house; must be a Sabbath-keeper, and come well recommended. Address for one month, Mrs. Julia Trexler, No. 174 1/2 N. Western Ave. Chicago, Ill.

WANTED.—A good farm hand, a Sabbath-keeper, for 8 months, to commence March 1 or 10. Will pay \$14 for the first month and \$17 per month for the other seven months, with washing and mending included. Address D. Glunt, Osceola, Clark Co., Ia.

A YOUNG man, a Sabbath-keeper, wishes to find employment among Sabbath-keepers. Can do all kinds of farm work, but is willing to do work of any nature. Address G. C. Iles, Chesterville, Morrow Co., O.

RECEIPTS.

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

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

Books Sent by Express.—F O Hammond, Wm Black, Phoebe Kintner, Mrs S J Myers, S A Whittier, Chas Scheipor, J N Bunch, Sophia Wallberg, J P Henderson.

Books Sent by Freight.—N H Druillard, Clara E Low, Beem Craig, Geo R Drev.

Cash Rec'd on Account.—Kan T & M Soc per C W Gibbs \$30.93, Mo T & M Soc per C E Low 110, Minn T & M Soc per Mary Heileson 2000, Mich T & M Soc per B C V M Soc 290, Mich T & M Soc per Hattie House 190.74, Kan T & M Soc per C W Gibbs 31., Mich Gen Fund per Mary Van Horn 10.

General Conference.—U C Conf \$58.

Later. T. & M. Soc.—Mo T & M Soc \$11.25, Jennie Lowry 5., G W Bliss 5., Stephen Worden 1., Sally Worden 1.

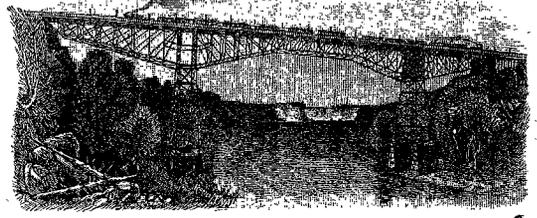
European Mission.—Mo T & M Soc \$4.25, R Axelson 10., C F Wilcox & wife 2., a friend L., J W Hare 5., Sally Worden 1., G W Bliss 5., J M Lowry 5.

Scand. Mission.—Mo T & M Soc \$2.25, J M Lowry 5.

Australian Mission.—A friend \$25., a friend L., Rome S S 15.

Chicago Mission.—A Hamilton \$100.

British Mission.—Mo T & M Soc \$3.25, "Thank offering" 1. J M Lowry 5., Stephen Worden 1., Sally Worden 1.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and destinations.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A.M., Battle Creek 7.30, arrives at Detroit 11.45 A.M. All trains run by Nineteenth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday, Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. Nov. 16, 1884. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams. Jan., 1885.

Table with columns for LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing train times and destinations.

\*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday. Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street. PERCEVAL LOWELL, Gen. Pass. Agt.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect November 16, 1884.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing train times and destinations.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. The Day Express, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. W. J. SPIGER, General Manager.

# The Review and Herald.

BATTLE CREEK, MICH., FEB. 24, 1885.

## CONTENTS OF THIS NUMBER.

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

<b>Poetry.</b>	
Our God, ELIZA H. MORTON,.....	113
All is Well, VIOLA E. SMITH,.....	114
To-day, <i>Elizabeth Cummings</i> ,.....	119
Work for All, <i>Sel.</i> .....	123
<b>Our Contributors.</b>	
Notes of Travel, MRS. E. G. WHITE,.....	113
The Temple in Heaven, ELD. W. H. LITTLEJOHN,.....	114
Dedication, JOSEPH CLARKE,.....	116
Unselfishness, J. T. CROCKETT,.....	116
The Two Laws, JOSEPH CLARKE,.....	117
Some Curious Facts, J. S. MILLER,.....	117
Our Great Responsibility, J. M. HOPKINS,.....	117
Love and Assurance, J. F. BAHLER,.....	117
<b>The Sabbath-School.</b>	
Lesson for the first Sabbath in March, c. c. L.,.....	118
Sketches of Sabbath-School History,—No. 3, c. c. L.,.....	118
<b>Our Tract Societies.</b>	
Ohio Tract Society, IDA GATES, Sec.,.....	119
Michigan Tract Society, HATTIE HOUSE, Sec.,.....	119
A Valuable Suggestion, J. M. HOPKINS,.....	119
<b>Editorial.</b>	
The Judgment of the Great Day, ( <i>Continued</i> ),.....	120
Too Plain to be Denied,.....	121
Advent Experience,—No. 3, G. L. B.,.....	121
Recollections of the Past,—No 11, J. N. LOUGHBOROUGH,.....	122
The Salvation Army and Others, D. M. CANRIGHT,.....	123
The South Lancaster School, A. S. HUTCHINS,.....	123
<b>Progress of the Cause.</b>	
Reports from Northern Italy,—Minnesota—Illinois—Michigan—Arkansas—Vermont—Kansas—New England—Dakota—Wisconsin—Iowa—Tennessee—Pennsylvania—Indiana,.....	123—126
Meetings in Iowa, O. A. OLSEN, G. C. TENNEY,.....	126
<b>News.</b>	
.....	126
<b>Obituaries.</b>	
.....	127
<b>Publishers.</b>	
.....	127
<b>Appointments.</b>	
.....	127
<b>Editorial Notes.</b>	
.....	128

THE attention of our brethren is called to the articles now appearing in the REVIEW, on the history of the rise and progress of the Sabbath-school work among us; and criticisms are invited if any inaccuracies are detected in any of the statements presented. Other interesting facts may be in possession of some of our brethren not accessible by any here at the Office. If so, they would oblige us by communicating them. This is an interesting and important part of our work, and it is desirable to have its history in tangible form. It is also designed to make use of the principal facts in the forth-coming new edition of the History of the Sabbath.

### PLEASE EXPLAIN.

EDITOR OF THE REVIEW: In examining 1 Cor. 1: 27, 28 as it reads in our common version, I find statements which, if they are to be taken literally, seem squarely opposed to facts as they appear. It names five agencies which God has chosen to carry on the mighty work of the gospel. They are as follows: (1) The foolish things of the world; (2) the weak things of the world; (3) the base things of the world; (4) the things which are despised; and (5) the things which are not. Now just look at that list: Foolish things, weak things, base things, despised things, and things which are not! How can the world ever be converted by such unlikely means as these?

Then look at the facts as we see them to-day. Look at the real working force of the Christian church as we know it to be. See her wise bishops, her honored doctors of divinity, her learned professors, wealthy members, institutions of learning, fine churches, immense revenues, and millions of members who are the honorable of earth. Surely these cannot be called the foolish, weak, base, and despised things of the world. Has not God now chosen these to do his work on earth? and are they not doing it grandly and triumphantly? But what, then, is the meaning of the text? Does King James's version give the correct idea of the original? Do not some of the old versions or new versions, the early fathers or modern commentators, give us something more in harmony with the actual facts in the case as we know them to exist to-day? May not the text be an interpolation? or has it not become obsolete, out of date,

and unapplicable to the advanced light and intelligence of this progressive age? There must be some reasonable explanation of the apparent difficulty in this text. As a believer in the Bible, and an editor of a Christian paper, you ought to be able to clear up the matter, which I hope you will do.

Yours for the truth, D. M. CANRIGHT.

P. S. I know there is a foolish, weak, despised, base, and insignificant people who claim to be doing the work of the Lord for this generation. But who believes it? None of the wise and prudent,—none of the lights and dignitaries of the church,—have joined them. Of course you would not apply the text to *them*. D. M. C.

NOTE—In the days of the apostle, yes, in the days of Christ himself, not many of the religious doctors, the great ones of either the church or the world, would believe on him, or accept the truth for that time; and we apprehend it is very much now as it was when that scripture was first penned.—ED.

### COLLEGE ITEMS.

#### PRESENTATION.

ELD. J. BYINGTON, a venerable minister well known in our denomination, recently presented to the College \$100. Eld. Byington has now reached the extreme age of eighty-seven years. In donating what he has to the College he furnishes a touching illustration of that tender regard for the young which is so often felt by those advanced in years. It reminds one of the saying of the beloved John, who was well stricken in years when he wrote: "I have written unto you, young men, because ye are strong." 1 John 2: 14.

#### PREACHING SERVICES.

Eld. Geo. I. Butler has on two occasions favored the students with stirring discourses of great practical value. His efforts were highly appreciated.

#### GAS.

The College is lighted now by gas from the city gas works. The light thus provided is abundant, and furnishes a striking contrast in this particular to the light furnished last year by the naphtha gas.

#### LETTERS.

Persons addressing students by letter should write to them in care of the College. Some commence the superscription with the name of the College. This produces confusion. The following address will furnish a proper model:—

J. H. Garland,  
College,  
Battle Creek,  
Mich.

#### ENVELOPES.

The College book-stand has just procured a fine lot of white, amber, and cream colored envelopes, which it offers at the following rates to those who would like to assist in advertising the College without any extra expense to themselves: 2 packages, post-paid to any address, for 25 cents. On the left-hand end of the envelopes is a neat cut of the College, etc., as represented below.

**Battle Creek College.**  
Chartered in 1874.



"Not How Much, but How Well."  
The founders of this Institution aimed to establish a college where reverence for God and his word should be inculcated in connection with the study of the arts and sciences.  
For further information send stamp for Catalogue. Address  
**BATTLE CREEK COLLEGE,**  
Battle Creek, Mich.  
If not called for in 10 days return to  
(Name).....  
(P. O.).....

It will be observed that in the imprint on the envelopes now offered, provision has been made for the insertion in writing of the name and address

of the sender of the letter. This is a marked improvement on the envelopes offered last year, inasmuch as it secures the return to the writer of those letters which fail to reach the hands of those whom they are addressed. Some of the white envelopes are five, and some four, inches long. The amber and cream are all five inches long.

#### LECTURES.

As stated in last week's REVIEW, it is proposed to commence a series of lectures on the evening of Feb. 24, covering the points of faith peculiar to our people. These lectures will be delivered in the Tabernacle for the double purpose of giving the citizens of Battle Creek an opportunity to become acquainted with the reasons of our faith, and to give those of our students who design to enter the ministry the privilege of studying the methods of those who have had a large experience in the matter of presenting the truth to the people. As it is expected that the attendance from the outside will be quite large, it is believed that the lectures will partake so largely of the nature of actual work in the field, that they will refer to candidates for the ministry even greater advantages than could be obtained in connection with ordinary tent work.

#### TEACHERS.

As Prof. W. B. Gregory's health is such he has found it necessary to spend a short time in rest and recreation, Prof. G. H. Bell has been employed to take charge of his classes during absence.

### AN OLD ACQUAINTANCE STILL PRIZED.

A SISTER writes from Massachusetts:—

"For twenty years or more, the REVIEW has been a welcome visitor in my home, and with the exception of general meetings, its perusal has been to me in my loneliness my only Sabbath morning, and I sometimes think it almost as good."

"To read of the conversion of souls to the truth of God, of obedience to his law, and the good progress of the cause of truth, many times causes the tears to start, and praise to escape my lips. And when I read of the return of laborers to the field, who through discouragement had thrown off their armor, my soul says, Praise the Lord!"

"May the blessing of Heaven still rest upon the laborers in the vineyard; and when 'He comes' may they have an abundant entrance into the Kingdom. It seems strange to me that any lover of truth, and especially any Seventh-day Adventist, can read without this paper. The older I grow, and the longer I read it, the better I love it."

"Dear REVIEW, I hope not to be obliged to keep company with you till Jesus comes or till earthly pilgrimage is ended."

#### NOTICE.

THOSE coming on the cars to the general meeting at Colfax should come Friday, Feb. 27, taking the train at Cadillac, where teams will be provided to convey them to the place of worship. It will be necessary for all to bring bedding who do not conveniently do so. We hope to see a general attendance from this part of the State.

R. C. HORTON.

### TO THE CHURCH CLERKS OF VERMONT.

DEAR BRETHREN: Some weeks ago blanks for reporting to the Secretary were sent to each of you, since which time we suppose you have all read the stirring article from the pen of Bro. Butler on the matter of reporting. Now, brethren, allow me to ask, Have you done your duty in this branch of the present quarter? It is a matter of certainty you have had time to do this since the first of January; and if it has not been done, may we repeat the question, "What is the use of church clerks unless it be to keep their accounts and make their reports?"

Some of you have promptly filled the blanks they have reached me. The address of Bro. Kimball, the State Secretary, is, for the time being, Brattleboro, Vt. And if for any reason of you have failed to make out your reports, would be much pleased to hear from you and the reason therefor.

Will the Conference Secretary please observe my request to him in REVIEW of Jan. 20, 1885?

A. S. HUTCHINS.