

Advent Review

AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."—REV. 14:12.

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REST IN THE LORD.

"Oh, rest in the Lord,
Wait patiently for him."

Rest in the Lord.

What though the burden and the care
Seem heavier than the heart can bear!
What though the darkness, hovering near,
Hides all the path! Away thy fear—
Rest in the Lord. From darkest night
He leads his children into light.
Lay at his feet thy pain and care,
And fold the weary hands in prayer.

Wait patiently.

Oh, lesson hard—aside to stand,
While throbbing heart and eager hand
Would onward press! In patience still
Humbly to wait the Master's will;
To leave the path we fain would tread,
And walk the way our steps are led;
In silence stand, and leaving all,
Wait patiently till God doth call!

And waiting, rest.

Thus only in his strength grow strong
To conquer every form of wrong;
No sin can shake the steadfast soul.
Though waves of trouble round may roll,
Thy feet shall on a rock abide,
His angels stand on every side.
Then pray and wait, thou wilt be blest—
God gives his children peace and rest.

—Selected.

Our Contributors.

... that feared the Lord spake often one to another; and the
... and heard it, and a book of remembrance was written be-
... them that feared the Lord, and that thought upon his name."

PROGRESSIVE SANCTIFICATION.

BY ELD. D. T. BOURDEAU.

A REPLY TO CRITICISMS.

The subject of this article is a reply to criticisms and articles against instantaneous sanctification which appeared in Nos. 22 and 23 of the REVIEW. As will be seen, the object of the criticisms to be considered is not to demolish the doctrines of progressive sanctification, but also to establish that of instantaneous sanctification. The reader will be able to judge whether this twofold object has been accomplished.

I will number the points of criticism for the convenience.

You define sanctification to be freedom from sin. You define sin to be the transgression of the law. Therefore sanctification is freedom from the transgression of the law. Question 1: Do you mean that the precept of the law do your ministers preach? I wish to know, that when they are preaching the observance of the commandment, we can also preach to them

the observance of the one they transgress. It seems to me that you fall under the condemnation of Paul. You who teach that others should obey the law, do you obey?"

Answer. a. I did not thus define sanctification, but defined it, "A cleansing from sin, not only in the record of our own lives, but also in our natures and practices; the setting apart of the body and mind, in practice, from sin to holiness. It is a moral repair of the soul in practical tests to which it is subjected, and can be recognized only in such a use of the soul and its powers as is in accordance with the word of God. And this cannot be the work of a moment."

b. The passage which was doubtless construed by our friend as our definition of sanctification reads, "The end of sanctification being exemption from sin in the practice of holiness," etc. Quite a difference between the end of sanctification and the work by which that end, or final object, is reached. But

c. It would not be fatal to our theory to even adopt the definition falsely attributed to me, as the term *sin*, though comprehensive, applies to each transgression of God's law; and we are exempt or free from sin to the degree that we overcome it by the grace of God.

d. We strive to advance in the observance of all the precepts of God's holy law. But

e. Were we to offset one transgression against another, we certainly would not go by the right rule to advance in sanctification. We should sin willfully, and it would be in vain to apply the sacrifice of Christ to our sins; for it would not take them away, and we would remain in our sins, unsanctified.

2. "Your first argument against instantaneous sanctification is that the truth is progressive. Question 2: Was it not progressive in Paul's day? If it was, and its being progressive is proof that sanctification is progressive, it follows that Paul, and in fact all Christians, died without being sanctified, or died in their sins; for they were not sanctified, according to the argument, and therefore are lost, as it is impossible for anything sinful to enter Heaven. But shall we not continue to advance in the knowledge of God to all eternity, and if so never get sanctified?"

Ans. My argument was that sanctifying, Bible truth being progressive in its manifestation, sanctification must be a progressive work. I did not speak of the truth and knowledge of God in general; hence the odium of our friend's strained conclusions, drawn from a premise of his own creation, falls upon his own head. Truth was progressive in Paul's day, but he so advanced in its increasing light that he could invite his brethren to follow him (1 Cor. 4:16), and thus he did not die in his sins, and was not lost. If he had been indifferent to increasing light, as most of his people were in his day, he would, like them, have died in his sins—unsanctified. This devoted servant of Christ did not, after years of progressive advancement, feel above saying, "Not as though I had already attained, either were already perfect." Phil. 3:12-14. "Let us," said he to his brethren, "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. "Let us go on to perfection." Heb. 6:2.

3. "The second argument is based upon the fact that all of the blessings of God are granted upon conditions, refers to repentance, etc., as conditions of justification, and states that it takes

time to repent and be baptized. If this argument is worth anything, it also proves that justification as well as sanctification is progressive. According to your teachings, justification consists in writing pardon in one book and the name in the other. Question 3: Does it take years to write a person's name in the Lamb's book of life, and to write pardon in the book of remembrance?"

Ans. a. In these remarks my real argument is left out. The argument referred to is drawn from conversion as follows: "All who believe the Bible, must admit that there is a mighty cleansing from sin in conversion. . . . Sanctification must therefore embrace conversion. Indeed, conversion, or the first and thorough start in conversion, is the beginning of sanctification. This being the case, sanctification cannot be an instantaneous work. In conversion, as well as in sanctification, there are certain conditions to be complied with, such as repentance, faith, baptism, prayer, etc., which it takes more than a moment to perform. The mind must be enlightened on the nature of sin and the means of pardon and justification, the proud will must submit to God, the bitter pangs of repentance must be experienced, and faith must be exercised in Christ, who died as our substitute and arose for our justification, and now pleads in behalf of the penitent believer the merits of his precious, atoning blood. As these and other steps are taken, the work of conversion and sanctification progresses. It then continues through the work of subduing the remains of sin in the soul, which were perhaps unobserved in the beginning of sanctification, and in forming a holy, symmetrical character, the foundation of which was laid in the first and thorough start in conversion."

Why should our friend refuse to grapple with the real argument, and make so partial and incorrect a statement?

b. As justification, or the imputing of Christ's righteousness to the repenting believer, accompanies pardon, we need it not only when we first repent and believe; but whenever we need pardon. We need it all through the purifying process of sanctification; for while we are being cleansed from sin, we need pardon and Christ's imputed righteousness.

c. Let it be shown that we make the writing of pardon in one book and the name in the other identical with justification. That would be about as consistent as instantaneous sanctification.

d. Admitting that it does not take long to write a person's name in the book of life and pardon in the book of remembrance, what Bible proof have we that entire sanctification is effected while these acts are being performed? If this were the case, it would be very improper for Paul to exhort Christians to perfect holiness, or sanctification (French translation), also for him to pray that Christians may be wholly sanctified (1 Thess. 5:23); and it would be very improper for the most pious characters mentioned in the Bible to seek for a greater nearness to God, to speak of being changed from glory to glory in the image of Christ, etc. Christ prayed for the sanctification of those whose names were written in Heaven (John 17:17; Luke 10:20); and to the church of Sardis he says, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." Rev. 3:5.

4. "You make the statement that if a person was to die after being justified, he would be saved without being sanctified. Question 4: Would he go to Heaven with his sins? or is there a moral change at the resurrection?"

Ans. I make no such statement. This is what I say, "The precious blood of Christ also cleanses those walking in the way of sanctification from those sins of ignorance that they have had no opportunity to see and directly repent of, and should they die without a knowledge of these sins, the righteousness of Christ would be imputed to them, and they would be accounted holy, Christ being unto them sanctification as well as justification, with reference to those sins as well as with reference to those of which they have repented [having had a knowledge of them]. But the blood of Christ never cleanses from known sins that are not repented of and turned away from, so that persons dying in those sins cannot expect to be classed by the Lord among the pure and holy to share with them in the reward of the righteous."

Therefore men are not saved without being sanctified, neither do they go to Heaven with their sins, nor is it necessary for Christians to undergo a moral change at the resurrection.

5. "How much sin must a person commit every day, in order that he can use the Lord's prayer?"

Ans. We do not teach that men are obliged to sin to use the Lord's prayer, but that the wording of that prayer shows that the Saviour designed it for those who, while trying to overcome, would sometimes need to be forgiven.

6. "Question 6: Can we keep the law? If so, can we not be sanctified? Or has God given us a law that we cannot keep? and if so, will he punish us for transgressing it?"

Ans. By the grace of God we can keep the law of God and be sanctified, so that there is no necessity of our being punished for transgressing a law that we cannot keep. But the heart of man is naturally perverse, and his mental and physical habits are a barrier against his walking in the path of obedience; therefore, though the grace of God is sufficient, we are slow to improve upon it by carrying out our convictions. Hence if we do not fully give way to hardness of heart, God, through love, afflicts us. He suffers long, knowing our frame and the difficulties we encounter; he waits for us to submit to him and accept his proffered help, for he cannot sanctify and save men against their wills and independently of their actions. The carnal heart being opposed to God and righteousness, is averse to self-examination in the light of God's comprehensive rule of right, and is not anxious, or even willing, to yield to its claims. But by submission to God, and earnest endeavors by the grace of God to perform every known duty, seeking to know and do the whole will of God, we may come off conquerors in ascending the hill of holiness.

7. "Question 7: If it should take ten or fifteen years for a person to get clear of sin, would it not be instantaneous sanctification when he did get clear?"

Ans. The work that it would take ten or fifteen years to accomplish could not be called an instantaneous work,—the work of a moment.

Such is the nature of criticisms against progressive sanctification.

It is claimed that if growing in grace (2 Peter 3:18) means progressive sanctification, then Christ was a sinner, for he grew in grace. This reminds us of the mode of reasoning that mixes up the two laws to do away with the moral law. It is written, "Jesus increased in wisdom and stature, and in favor with God and man." Luke 2:52. In this case sin is not implied, but approbation. But not so of the grace by which we are sanctified and saved. To grow in that grace is to improve upon the favor that gives us victory over sin and enables us to advance in sanctification.

Again, it is claimed that if we apply 2 Peter 1:5, etc., to progressive sanctification, we must conclude that a person should not have any brotherly kindness, or love, till he has all the rest of the virtues mentioned in that passage. Here the ob-

jector overlooks the fact that Peter was writing to those who had the same faith that he possessed. Verse 1. He was addressing a general epistle to all Christians. Therefore those to whom he writes had made a start in all the Christian virtues, and they were to add to what they already possessed,—were to advance in holiness.

It is said that now is the time to prepare for Christ's coming, and that we should not put off the work of preparation, etc. This we believe. But who are they that put off this work of preparation? Those who believe that the work of sanctification is progressive and is not finished, and who work earnestly by God's grace to overcome and progress? or those who claim that the work of sanctification is instantaneous and perhaps accomplished, and see no special necessity for earnest effort to do what remains to be done?

Criticisms whose object is the overthrow of a theory, must, to be pronounced sound and logical, demolish the great principles and reasons on which that theory is based. Is this true of the criticisms we have examined? What grand reason or principle on which rests the doctrine of progressive sanctification has been shown to be unsound?

Before the doctrine we advocate is pronounced unsound and unscriptural, let the mighty pillars on which it rests be made to crumble under the tremendous weight of Scripture and sound logic. Let it be shown that sanctifying truth is not progressive in its manifestation, and that consequently sanctification is not progressive. Let it be shown that conversion is not a part of sanctification, and that the duties embraced in conversion may be performed in one moment. Let it be demonstrated that man does not co-operate with God in sanctification, or that if he does, the part he is called upon to act may by the grace of God be performed in one moment. Let our opponents prove that those who boast of perfect love and complete sanctification, have so advanced in the cultivation of the Christian virtues, in one moment, that they have no further occasion to overcome the contrary vices. Let all purifying trials be simmered down to one moment. Let it be shown that the sanctifying Spirit acts its entire part in the sanctification of men in one moment. Let the reasons we have presented, showing that instantaneous sanctification is a dangerous doctrine, be proved unsound; and let it be shown that the scores of scriptures, not simply one, two, or three, quoted to prove progressive sanctification have been misapplied. And lastly, let those who boast of complete and instantaneous sanctification prove that as the result of one moment's effort, God working through them and for them, they are able to stand before the twenty-five tests of sanctification contained in the first article that has been criticised, and say, "I am clear." Till this is done, let no one boast of instantaneous sanctification and entire exemption from sin.

THAT UNRULY MEMBER.

BY ELD. WM. COVERT.

THE tongue is severely criticised by the apostle James, because with its capabilities for good it is so inclined to evil. He highly commends the services of praise and blessing that it performs. But most tongues possess such a wild disposition that they are found wandering away from home over other people's premises a large share of the time. Frequently when one's services are needed in the cause of Christ, instead of being at home, ready to second a good work, it is found away in the service of Satan, perhaps piling fuel on a fire of its own kindling, for the purpose of destroying some very valuable property belonging to a neighbor. This is called a fire of hell, and it spreads with wonderful rapidity, so that an apostle says it sets on fire the whole course of nature. Another reason why he says it is set on fire of hell is because the fire is unquenchable. It consumes everything that it feeds upon.

The tongue is so unmanageable that a bridle is recommended to be used in controlling it. A

halter is not sufficient to keep it at home. It is recommended for the mouth. Scissors are the best; a smooth bit will not hold an untamed tongue. A ship in a storm is easier controlled than one such member in a mouth kept with bit and bridle.

There is another peculiarity about a wild tongue. It considers every other member of the same species a mortal enemy, and so is often found in deadly conflict with a near relative.

Notwithstanding tongues are very sensitive to injury, yet they never seem to know when they are beaten in battle. They are very industrious, sometimes working all day and half the night. It is remarkable how most of them carry their youthful energies into old age. They are very anxious to attend to other people's business, often paying a high price for the privilege. Many times dozens of them will engage on the same piece of work, and that, too, in the absence of the proprietor.

The tongue is a paradox of contradictions and inconsistencies. It can furnish from the same fountain either sweet or bitter water, salt or fresh, cold or hot; from the same stem, figs or thistles; from the same mouth, praise or cursing. Its qualities are more potent for healing than any medicine, or more deadly than the poison of asps. It pours out all it possesses, and yet leaves an abundance left. Longest tongues are the shortest, and blunt ones the sharpest; wet tongues are said to be the driest, and little ones the greatest boasters. Positive tongues are the most negative, and well-baked ones the rarest.

It is beyond the power of man to tame a wild one; but the power of God can accomplish this. A tongue well domesticated by the power of truth is meek and modest, an ornament to any mouth, and a mine of wealth to any one who may possess it.

PROSPEROUS AMERICA.

FROM an abstract of a Thanksgiving sermon by Dr. W. A. Smith of the M. E. Church, as published in the Aurora, Ill., *Beacon*, we take the following paragraphs, which give interesting items concerning our country's material prosperity:—

The nation is learning to be more independent of other lands, not only meeting its own wants but largely sending its wares and products to the Old World, until we are told that now our exports exceed our imports. Much as we talk of our American resources, the preacher doubted if we fully realized their magnitude, and called attention to Joseph Cook's computation that the available land of the New World was nearly ten per cent more extensive than that of the Old World, by which the United States could sustain a population six hundred times as large as at present. Alexis de Tocqueville's chart of the "March of the Empire" was referred to, by which it was shown that in less than ten years the meridian of America would divide the population of the United States in equal parts, placing us in the very center of the American population.

In speaking of our material resources, our vast coal fields of 160,000 square miles were compared with England's little coal bed of 10,000 square miles, which keeps busy eighteen million spindles, so that the industrial energy shut out in our vast fields of coal is something almost beyond computation. Then remember that the deposit of iron ore is almost as vast as that of coal, and "when those two mighty giants shall be fully called forth by an industrious people, they will bear us, enriched by the gold and silver of Nevada, fed from our broad rich prairies, and sheltered by our immense forests, to the very Olympus of national wealth and power."

This land is the paradise of the poor man. There can never be any "Boycotting" here, so long as our prairies stretch out in green verdure under the westering sun, and so long as our public institutions are prized and preserved.

From the reports collected by Secretary Everett from the labor statistics of Europe, it appears

the wages of the laboring man here are little those of Belgium, Denmark, France, and Spain; and three times those of Germany, Italy, and Spain; and four times those in the Netherlands, while the cost of the necessaries of life is here than there; so that with his *income more than double*, and his necessary *outgoes less*, an American laborer can be a prince beside his low-laborer in other lands. The *real* wealth of a nation, however, depends so much on its material resources as upon the kind of men and women who shall use them. The joy of the Lord," "which can be secured by religious principle, social purity, and moral honesty, is our strength."

MISTAKES.

BY L. D. SANTÉE.

OUR eyes see the future but dimly,
Unknown is the life it may bring,
Dark tempests may frown on us grimly,
Or the sweet birds in sunshine may sing;
But our barks adown time's river
Find many a sunken reef,
When lips with a headache quiver,
And cheeks grow pale with grief.

We find where the foe lies hidden,
And many go down in the strife;
We pluck of the fruitage forbidden
In our sinful, our pitiful life.
We're aghast at the roar of the torrent
In the darkness that follows the sun,
And with faces pale and abhorrent
We think of the deeds we have done.

We drink of the wine of folly,
But we pay for the draught with tears;
Pleasure is short and jolly,
But the dregs are tasted for years.
We leave the fold of the Shepherd,
And our hearts with passion burn;
And changeless like spots of the leopard,
We do not always return.

The paths of sin we have trodden,
Let us tread on earth nevermore;
Those beautiful apples of Sodom
Have a bitter, bitter core.
But we'll lift up hands unholy,
And pray with lips unclean,
And plead for God's mercy solely
Through the blood of the Nazarene.

IS IT A SAVING ORDINANCE?

BY ELD. A. S. HUTCHINS.

It infrequently is this question raised with reference to certain acts of obedience required of servants of God. We have sometimes thought the question might be supplemented by following one: Are any of the duties obligatory upon the Christian of a saving nature? This it seems an affirmative answer must be given, except from such as believe that all will be saved, irrespective of their course of life and of the character each one forms.

And if the Master does demand of those who lay hold on the hope of eternal life, obedience to certain requirements, a portion of which are saving in their nature and design and a portion of which are not, who is prepared to sit in judgment, and wisely discriminate and classify these commandments?

In ancient Israel, the Lord said by Moses: "Ye shall not add unto the word which I command thee, neither shall ye diminish aught from it." Again, Solomon says: "Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest thou be reprove thee, and thou be found a liar." That the mind of God is not changed as to the estimation he places upon his word, and that what we should hold it, is demonstrated in 22: 18, 19.

Respecting the rite of baptism, the question has been raised: "Do you think this a saving ordinance?" And the same queries arise in relation to the duty of prayer, and especially as to family prayer. In the settlement of the question whether family prayer exerts a saving influence over parents, and over the children and servants connected with those families where it is thus regularly worshiped, let the happiness and spirituality of such families be compared with those of the professedly pious ones

where the family altar was never erected, or where it has fallen down. Are there any families among S. D. Adventists where family devotion is not regularly maintained? What is the zeal, the piety, and the devotion of such families? Where are the strong bands that hold such persons together in the bonds of Christian union as households?

Others think there is nothing saving in attending the prayer and social meeting. "It is well enough," they seem to say, "for the few who most always attend on such occasions to be there." Others start up and excuse themselves for not paying tithes to help support the gospel.

And so we might enlarge the list of cases where men excuse themselves from attending to those duties every one of which, when cheerfully complied with, brings to the heart of the observer peace and happiness, gives him assurance of acceptance with the Saviour, and makes him a brighter light in the church of God.

But, on the point of observing the Sabbath of the Lord the question is frequently raised, "Do you think it a saving ordinance to observe the seventh-day Sabbath?" The Sabbath commandment forms one of the ten commandments. One important branch of the last message of mercy to the world is the proclamation of these ten precepts. Now, it would be one of the most unreasonable conclusions to draw, that light sufficiently clear, convincing, and convicting, would not attend the heralding of this message to make it a saving truth to those who receive it, and a source of condemnation to those who reject it.

As an illustration, let us look at an instance or two. Was there anything saving to Saul in obeying the Lord when he said to him, "Arise and go into the city, and it shall be told thee what thou must do?" Cornelius was a man highly esteemed of the Lord; and why was he not allowed to remain as he was, instead of being called upon to receive an increase of light? Was there anything saving in his sending to Joppa, agreeably to the commandment, for Peter, a stranger, to come and instruct him? Did Peter's preaching so convince the Gentiles of new truth and duties as to lay upon them obligations of a saving character?

Again, Jesus said to the Jews, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." John 9: 41. Said a Freewill Baptist deacon to one under conviction on the Sabbath question, "Bro. H., you do not consider the observance of the seventh-day Sabbath a saving ordinance, do you?" To which the question was proposed, "Bro. L., what do you consider a saving ordinance?" A little reflection on his part, and he answered, "Why, to keep the commandments of God, I suppose."

Now this seems to settle the question. Any one duty required of the Christian is, so far as it goes, saving. As a whole, these duties are couched in these words: "Fear God, and keep his commandments; for this is the whole duty of man." Said Jesus to the young man, "If thou wilt enter into life, keep the commandments." Of Christ Paul affirms: "He became the Author of eternal salvation unto all them that obey him."

DO THE SPIRITS LIE?

BY C. K. DRURY.

A SHORT time ago I spent an evening at a spiritualist convention. A medium was placed on the rostrum. Very soon she was in a trance, unconscious of all around her (so the chairman of the meeting informed us), though she had the strength to stand upon her feet, and the presence of mind to inquire several times if her time had nearly expired. She had been in the trance but a short time when she said, "There come to me two old men dressed as soldiers, giving the name of George and Aaron Robbins, and stating that they were killed by Indians a long time ago—a hundred years or so—in Pittsford, Rutland Co., Vt." Now the fact in the case is this: The early history of the town of Pittsford says that "there was but one man killed on Pittsford soil and his

name was Caleb Houghton, killed by Indians, July 15, 1780." In this case did the spirit lie? Most assuredly. Thus another proof is given that the whole work of spiritualism is a deception, and that its author is the father of lies.

PROHIBITION IN IOWA.

BY ELD. A. G. DANIELS.

MANY of us are aware that the leading temperance workers of Iowa are now making vigorous efforts to secure an amendment to the State Constitution. Some of our brethren who are not well acquainted with this work are fearful that the amendment will interfere with Sabbath observance,—that it is to prohibit labor upon Sunday. But this is a mistake. The amendment proposed by temperance workers has nothing to do with the Sabbath question. It reads as follows:—

"AMENDMENT.

"SECTION 26.—No person shall manufacture for sale, sell, or keep for sale as a beverage, any intoxicating liquors whatever, including ale, wine, and beer. The General Assembly shall, by law, prescribe regulations for the enforcement of the provisions herein contained, and shall thereby provide suitable penalties for the violation of the provisions thereof."

By reading the amendment carefully, we shall clearly understand its object. It is to prohibit the manufacture and sale, as a beverage, of all intoxicating liquors, including *ale, wine, and beer*.

Of course, every true Seventh-day Adventist is in favor of passing just such a law. We claim to be emphatically a temperance people; and our truth demands that we not only make this claim, but that we be indeed and in truth temperance people. Brethren, we now have a chance to prove ourselves in this matter. During the next seven months, we may show every one around us just how much we feel what we profess.

We are living in a land where the voice of the people is the law. This important question whether or not men shall be allowed to make and sell as a beverage this vile poison, is to be settled by a vote of the people. These votes are to be cast at our election next fall. Of course the whisky element will stoutly oppose the amendment. And as King Alcohol commands a "trained, sagacious, rich, and powerful" army, the contest will be a sharp one.

Therefore, every Christian should seek to know his duty upon this question, and begin at once to set his stakes. What, then, is the duty of Seventh-day Adventists in this work? Should we vote for prohibition? Is it not our duty to go to the poles and oppose whisky making and selling? Can we remain inactive and unconcerned upon this point, and stand clear before God and our fellow-men? I do not see how we can. It seems to me that if it is the duty of any one to oppose by vote this terrible evil, it is our duty.

We know and claim that it is absolutely wrong for man to transform our good, wholesome, nutritious grain into an unwholesome, unwholesome, and deadly poison. Therefore, we ought to *oppose* it. We know that it is a flagrant sin to open a whisky shop, and sell this poison, to the physical, moral, and social destruction of our fellow-men. Hence our vote should be against it. We are our brother's keeper. We have no right to remain silent upon this question when our vote will aid in suppressing the evil. Just think what force our denomination will add, when every voter casts his ballot for prohibition!

But we may do more than this to help the good work along. We may talk with our neighbors, and influence them to vote for prohibition. There are hundreds of families in Iowa that neither understand nor realize the importance of this work. They would vote for prohibition if they were properly instructed in the matter. And unless they are, they will be deceived by the smooth-tongued representatives of the whisky ring. These men are awake, and to those who are unacquainted with the facts of

arguments of the liquor dealers will seem quite plausible.

Brethren and sisters, here is a chance for all of us to work. Let us give this question some thought. Let us acquaint ourselves with the issues before us. Then we can act intelligently and right upon this part of the temperance question. We can properly advise our neighbors how to vote.

The temperance workers of Iowa publish a four-page monthly which is entirely devoted to the temperance cause. It is called *The Amendment*. It gives the best thought and argument of the day. It publishes the speeches of Governor St. John of Kansas, and other leading temperance workers. It thoroughly refutes the arguments of liquor dealers. In short, it is just what every family ought to have to arouse a lively interest in this cause. Subscription price, 25c. per year. Sample copies sent free. Address, *The Amendment*, Cedar Rapids, Iowa.

May we as a people manifest a lively interest in this good work.

THE WIDOW'S MITES.

WHEN the splendid Jewish temple
Stood erect in days of old,
Gleaming with its walls of marble,
Starry gems and glittering gold,
Spicy woods and fragrant incense
Wafted perfume everywhere,
While in every court, the people
Thronged for sacrifice and prayer.

Rich and noble, grand and lordly,
Offered tithes of all their store,
While the hem of priestly garments
Swept the tessellated floor;
Stately Pharisees trod proudly,
And their costly gifts displayed,
Cast their gold into the treasury
Where the offerings were made.

Overlooking all, was sitting
One of gentle, lowly mien;
Pharisee and priest ignored him,
He was but "the Nazarene!"
Who could think that humble Stranger
"Searched and tried the hearts" of men,
Saw what prompted every offering,
With his wondrous, God-like ken?

When a shy and shrinking woman
In her garb of widowhood,
One who knew both want and sorrow—
Want, perchance, of daily food—
Brought her poor but grateful offering,
Grieving that it was so small,
Jesus said to those about him,
"She hath given more than all."

Ah! he knew of want and hunger,
Grief and care, and sorrow too;
And the widow's paltry farthing
Cost a sacrifice, he knew.
So all fruits of self-denial
Are the gifts he loves the best;
Not the richest or most costly
Are the offerings most blest!

—Mrs. S. M. Walsh, in *Advocate and Guardian*.

THE DESTRUCTION OF JERUSALEM.

BY MRS. M. E. STEWARD.

(Continued.)

THE Romans became very cruel, hoping in this way to arouse the fears of the Jews, and thus force them to surrender. Many, suffering from hunger, mostly those of the poorer classes, would steal down the ravines at night, in hopes of finding something that would answer for food. Titus hid men in ambush to seize upon all such. Most of them would gladly have deserted but for leaving wife and children behind them. When taken, they resisted. For this "they were scourged, tortured, and crucified before the walls; and in the morning sometimes five hundred, sometimes more, of these miserable beings were seen writhing on crosses before the walls. This was done, because it was thought unsafe to let them escape, and to terrify the rest. The soldiers added ridicule to their cruelty; they would place the bodies in all sorts of ludicrous postures; and this went on till room was wanting for the crosses and crosses, for the bodies."—*Milman's History of the Jews*.

The Jewish leaders led the relatives of the miserable creatures up to the walls, and bade them behold the examples of Roman mercy. Some,

Titus sent back with their hands cut off, beseeching Simon and John not to force him to destroy the city and the temple. But these efforts of the Roman general, like all his preceding ones, proved unavailing, and everywhere he was saluted with the loudest and bitterest curses.

After seventeen days' labor, the embankments were raised in four places against the wall. "All was prepared, the engines mounted, and the troops stood awaiting the assault, when suddenly the whole ground between the embankments and the wall was seen to heave and roll like a sea. Presently, thick masses of smoke came curling heavily up, followed by dim and lurid flames; the whole then sank; the engines and the embankments rolled down together into the fiery abyss, and were either buried or consumed. John had undermined the whole, piled below an immense quantity of pitch, sulphur, and other combustibles, set fire to the wooden supports, and thus destroyed the labors of seventeen days."—*Milman*.

Two days after, Simon succeeded in burning the Heliopolis, which had already begun to shake the walls. The fire spread to the other works. A fierce battle ensued. The guards resolutely resisted, as it was death to desert their post. A swarm after swarm of the Jews came pouring in fury out of the city upon them, so that when Titus found them, his whole army was wavering. He fought bravely himself, till the Jews retired into the city. The Romans felt quite hopeless of taking the city after the loss of their monstrous engines. They decided, after holding a council of war, to blockade and starve the besieged to surrender. Every company and every soldier in all the vast Roman army went to work with "a certain divine fury" to dig a trench and build a wall around Jerusalem. It was almost five miles long, had thirteen garrison towers, and the work, which would ordinarily have taken several months, was all completed in three days.

Thus was fulfilled the prediction of Jesus, as in agonizing tears he beheld the city from the Mount of Olives, and saw her in the near future: "For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side." Luke 19:43. Just so "sure" is always the "word of prophecy." (Peter.)

The immediate effect of thus blockading the city was fearfully to increase the horrors of the famine. Whole families were now dying with hunger. "Houses were full of dying women and children, the streets with old men gasping out their last breath. The bodies remained unburied; for either the emaciated had not strength for the melancholy duty, or, in the uncertainty of their own lives, neglected every office of kindness or charity. Some, indeed, died in the act of burying their friends; others crept into the cemeteries, lay down on a bier, and expired. There was no sorrow, no wailing; they had not strength to moan; they sat with dry eyes, and mouths drawn up into a kind of bitter smile. Many died, says the historian, with their eyes still steadily fixed on the temple."—*Milman*. At first the soldiers ordered these bodies buried at the expense of the public treasury; but, becoming too numerous, they were thrown over the walls into the ravines below.

As Titus went his rounds, he beheld these decaying bodies, and raising his hands to heaven, he groaned and called God to witness that this was not his work. In the meantime the Romans were abundantly supplied with provisions from the neighboring provinces. Going near the wall, they would hold out of their abundance to the starving ones, but nothing could induce the seditious to relent. Poor, sinful, deluded Jerusalem! Are there not many within her who know why the Christians have all left? And are they tortured with remembrances of the despised and neglected warnings of Him who, in deep affection, exclaimed, "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37), or are they too much paralyzed with agony and despair to meditate?

Matthias, the high priest, was the one who had

opened the city gates to admit Simon, thinking he would help the people, to whom Matthias had been very faithful, and by whom he was much esteemed, against the zealot John. He took pledges from him, and now Simon hastened to rid himself of the inoffensive but feeble-minded old man, whom he murdered, with three of his sons, fifteen members of the Sanhedrim, besides his scribe, Aristeus, and Annias, another eminent priest.

This was more than the people would endure, and they made an attempt to break away from their tyrannical leaders, by betraying one of their strong-holds to the Romans; but they, suspicious of some snare, delayed, till Simon, ever vigilant, discovered the plot, took the tower out of their hands, and put the conspirators to death in sight of the Romans, throwing their mangled bodies over the wall.

Still the people deserted in great numbers, some throwing themselves from the walls, others issuing forth with stones in their hands as if to fight the Romans. But most of these came to a miserable end. They ate so much, that it was fatal to their enfeebled bodies. It was found that some of the deserters swallowed gold, which there was great abundance in Jerusalem before their escape; and the Syrian and Arabian allies, mostly, killed and dissected multitudes of the Jews in order to obtain this treasure. Ten thousand were killed in one night. Titus, indignant at these cruelties, still they went privately.

John, at this time, did that which to the Jews was worse than his barbarities. He melted the sacred vessels of the temple, beginning with those which had been presented by Augustus and his wife (as Josephus says the Roman emperor ever honored and adorned the temple). He also distributed among the multitude the sacred wine and oil which had been kept upon the burnt-offerings. John declared that the war was "for the divinity," and it was therefore right to use consecrated things to support it.

It is said that from the 14th of April, when the war began, to the first of July, six hundred thousand of the poorer people had perished. Heaps of dead bodies lay shut up in the houses, and in the streets the dead obstructed the way of the soldiers, so that the city, like a vast sewer, exhaled a pestilential stench. Titus, wishing to put an end to these terrible sufferings, hastened the work of the siege. He had cut down every tree for nearly twelve miles around to raise his embankments; thus fulfilling the prophecy: 6:6,—"Hew ye down the trees, and cast the mount against Jerusalem [margin, 'pour the engine of shot,' and indeed the engines poured out a continual shower of missiles on the fated Jews]; this is the city to be visited; it is wholly oppression in the midst of her."

It was sickening to see the suburbs of the doomed city. "All the delicious gardens, fruitful orchards, the shady avenues, where their days of peace and happiness, the inhabitants of the devoted city had enjoyed the luxury of their delicious climate, were utterly destroyed."—*Milman*.

Once more the tall engines began their fearful work upon the walls. Both Jews and Romans regarded them with fear. The latter knew that these were burned, there was no more timber to construct others. They had also learned some of Jewish valor under the most fearfully discouraging circumstances, that they feared their enemies were invincible. The Roman army was quite dispirited.

But now, for the first time, Jewish courage seemed to fail. Before the battering rams came up to the walls, John and his party went forth with torches to fire them; but they went idly in different parties and at different times. Finding their enemy compact, in battle they were easily repelled; and the Heliopolis, under a shower of stones, darts, and fire, advanced to the wall.

The Romans, with their hands and with their bars, worked at the foundation till four stones were got out. Night obliged them to stop. The wall had been so shaken by the work over the place, that John had formerly un-

ined in order to burn the Roman engines, that during the night it suddenly fell in with a terrible crash; but the Romans found that John had built, within this, a second wall, which was, however, weak, because newly made.

The Jews still encouraged themselves with the thought that they had the Antonia left. But on the 5th of July, twelve of the watchmen on the banks, with two horsemen, a standard-bearer, and a trumpeter, at three o'clock in the night, went silently up the ruins of the walls to Antonia, surprised and slew the watch, and ordered the trumpeter to blow with all his might. The rest of the guard fled in terror, supposing that a great many of the enemy were there. Titus, with his commanders, immediately scaled the Antonia. As the Jews fled in every direction, they fell into the mines John had dug under the Roman embankments. Thus do men sometimes, plotting others' ruin, dig their own graves. John and Simon now united their forces at the entrance of the temple, and a fierce hand-to-hand battle ensued, lasting ten hours. The troops of both sides were so mingled that no one knew where he was. Jewish ardor began to prevail over Roman skill, and Titus finally recalled his men into the Antonia, which he ordered to be immediately leveled to the ground, to make way for the passage of his whole army.

(To be continued.)

THE ROOT OF A CRIME.

The following, by W. A. Robinson, published in the *Christian Advocate* of Feb. 9, 1882, forcibly illustrates the Scripture injunction, "Keep thy heart with all diligence; for out of it are the issues of life:"—

Your discriminating editorial of the 12th ult. on Guiteau revived the memory of a case given some weeks ago by a leading lawyer and prominent Judge. It is an illustration of your theory, that at the inception of this crime, by turning away from it, he could have cast it out and resisted its fascination; but by voluntarily dwelling upon it, it assumed proportions of great magnitude." Said the Judge, "It is exceedingly dangerous for a man to dwell upon the thought of any crime; for by brooding over it he is in danger of being impelled to its commission. To show how true this is, I will give you the facts in a case I was connected with a few years ago in this State.

"An express company was robbed of \$14,500 money; the package was taken from the office. Suspicion finally fastened upon a young man who was in the company's employ; he was of an excellent family, and his life up to this time had been irreproachable. I was a personal friend of his father's, and he sent for me to manage his defense. Knowing him and his family well, I did, I firmly believed him to be innocent, and with this conviction, labored for his acquittal. The evidence against him was purely circumstantial, and the testimonials to his uprightness of character were so clear and voluminous, that by their strength he was acquitted. A few weeks after the trial I was surprised to see him come into my office; he had with him a small package, and asked to see me privately. We stepped into my consultation room, and as I closed the door he tossed the valise onto the table, and said to me, 'There is that money.' 'What money?' I said. 'Why, that money which was taken from the express company.' I was astounded. 'Why,' I said, 'surely you are not guilty?' 'Yes, I am,' said he, 'and I want you to take the money.' I said to him, 'Get right out of my office; I'll have nothing to do with you.' To my great excitement he drew a revolver, and said, 'If you do not take the money, I'll put an end to my life right here.' I thought it best to learn the whole story, and then do the best thing which suggested itself. I said to him, 'Sit down and tell me how you were ever led to such a crime.' You were in no need of money; why did you take it?' He answered, 'No; I was comfortably situated, had a good home, and all my wants were supplied; but one day when in my office the thought just occurred to me how

easy it would be for me to take a package of money. I dismissed the thought with scarcely a minute's consideration of it. In the afternoon I thought of it again, and for a week it came to me off and on until finally the morning I took the money it occurred to me again with great force, and in fifteen minutes afterward I had done the deed. As soon as it was done, and I found it couldn't be undone without detection, I was strongly prompted by my conscience to confess it and restore the money. But I couldn't endure the shame it would bring to myself and family; but my mental distress since the trial has become so great that I cannot be quiet any longer, and now if you can give me any advice which will help me, I want it.' I finally told him I would take the money and restore it to the express company, which I did, with the understanding that the knowledge of the transaction was to be restricted to them, and he was not to be exposed. I then advised him, as he was a young man and was thoroughly penitent, and had evinced it by restitution, to go West and begin an honorable life anew. To this he at length agreed, and I bade him good-by. About three months afterward my door-bell rang violently at midnight. On answering it, behold, my 'express robber' was again before me. Said he, 'Judge, it's all over; I'm going home to confess my crime, and suffer its penalty. I stand before the community as an innocent man, when I know I am guilty, and I can have no peace of mind until I confess it.' I could advise him no further. He openly confessed his crime and was sent to the Penitentiary."

I have given the substance of the Judge's narrative, which was given to illustrate the declaration, that it is exceedingly dangerous for any one to give entertainment to the thought of committing a crime. He who knows the secret springs of all evil has said, "The thought of foolishness is sin."

A TEMPERANCE SPEECH AT A WINE BANQUET.

RECENTLY the freeholders assembled in the new extension of the county jail, Patterson, New Jersey, to celebrate the expenditure of \$30,000 for that purpose, and to partake of a banquet provided by the officers of the board and the contractors. After drinking a number of toasts, Judge Woodruff offered as a volunteer toast, "The Temperance Cause," and called upon W. H. H. Bartram to respond, which he did as follows:—

"Gentlemen: I thank you for this invitation, and I recognize its fitness. You have assembled to celebrate the enlargement of this jail, rendered necessary by the use of strong drink, in which you are so freely indulging this day. Down stairs the cells and corridors are crowded with criminals who have but changed places. A few years ago they were respected citizens, some of them occupying as responsible positions as those filled by yourselves; but they commenced as you have commenced, and they continued as many of you are continuing, and to-day they are reaping the harvest in a career of crime, and paying the penalty with a period of punishment. [At this moment another bottle was opened, and Mr. Bartram said:] I hear the popping of the cork. I listen to the merry voices and the praises you are singing to the infernal spirit of wine; but there comes to me the sad refrain, from the prisoner's cell, who is shedding penitential tears over his folly, and accompanied by the still sadder wail of anguish uttered by the broken-hearted wife, worse than widowed through the traffic in strong drink, which, as a judge in one of your courts said, 'is the great promotive of crime,' a traffic licensed by your votes, and sustained by the patronage you are this day giving it. It is with inexcusable sadness that I discover that there can be found in Passaic county so many men with hearts so hardened, feelings so calloused, sensibilities so blunted, that in a place like this, under circumstances like these, they dare raise to their lips that which depraves the citizen and endangers the State.

"Thanking you, gentlemen, for this unexpected privilege, I take my seat, fully conscious that you will never again call on me under similar circumstances."—*Selected.*

THE LESSON FROM GUITEAU'S CAREER.

THE friends of the religious amendment movement show a singular facility in drawing arguments in support of their theory from almost every public occurrence. Even the assassination of President Garfield is made to furnish an argument in favor of the proposed amendment. A. M. Milligan, in the *Christian Statesman* of Dec. 8, takes the position that Guiteau's "inspiration" was not insanity, but his religion; and that he had "just as good a right to believe himself commissioned of God as had Mohammed or Joseph Smith."

The reasoning that follows we condense thus: The Constitution plainly states that "Congress shall make no law respecting the establishment of religion" or "preventing the free exercise thereof;" the District of Columbia is governed by laws enacted by Congress; hence in the District of Columbia any law punishing Guiteau for the free exercise of his religion in the assassination of President Garfield would be unconstitutional!

Mr. Milligan says:—

"Until the Constitution defines what it means by religion, and distinguishes one religion from another, no law enacted by Congress restraining freedom in, or punishing for, the free exercise of that which a person considers his religion, can be, in the strict sense of the word, constitutional. It is manifest that Guiteau joined the Oneida Community as an act of religion, and practiced their peculiarities as religious services. In the same spirit, impelled by the same evil influences, he shot the President, 'believing that he did God service.' Now I believe that Guiteau is sane, and cannot be justified or acquitted on the plea of insanity. I believe, moreover, that he understood the nature of his act, and is amenable as a responsible agent to the penalty which the violation of law imposes, but I believe that under a strict construction of the Constitution of the United States he cannot be punished. The law that would punish his act would 'prevent the free exercise of his religion.' This is really his plea, and to this moment he justifies his act as a religious obligation which he owed to God and his country. He disowns the plea of insanity, and refuses to be counted a fool.

"I do not justify the Constitution nor the deed committed by the assassin; but if the doctrine of the Constitution be correct, his act cannot be condemned. No government has a right to authorize a false religion or to guarantee to its subjects the right to dishonor God or violate his law under the name of religion. Government has no right to punish a man for his belief, but it has a right, and it is its duty, to restrain his acts whenever they violate either the first or the second table of the moral law of God. Until this government defines in its Constitution what is religion, in the understanding of this nation, the polygamy and the blood atonement of the Mormons, the licentiousness of the Oneida Community, and every other wild extravagance, even to the solemn murder of the best of Presidents, will be practiced in its sacred name. Guiteau richly deserves to die, but the Constitution which educated him to believe that he might murder the President under the delusion that it was an act of religion which could not be punished, needs to be amended."

This is a revelation. We had never supposed the Constitution of the United States to be a refuge and a defense for polygamy and every other wild extravagance, even to the murder of the chief magistrate of the nation. Senator Edmonds of Vermont should have consulted Mr. Milligan before presenting to Congress his sweeping bill against polygamy; for if there is religious freedom in our land, and, according to the Constitution, men have the right to worship God according to the dictates of their consciences, then the polygamous Mormon must not be disturbed. But those who framed the religious-freedom clause of the Constitution never dreamed of the iniquity they were abetting. To them, the standard of religion was the old-fashioned Bible, and they would never have thought of throwing its sacred mantle around an assassin or a bigamist.

The Family Circle.

A WORD ABOUT WORDS.

Ah me! those terrible tongues of ours!
Are we half aware of their mighty powers?
Do we ever trouble our heads at all
Where the jest may strike or the hint may fall?
The latest chirp of that "little bird,"
That spicy story, "you must have heard"—
We jerk away in our gossip rash,
And somebody's glass, of course, goes smash.
What fames have been blasted and broken,
What pestilent sinks have been stirred,
By a word in lightness spoken,
By only an idle word.

A sneer, a shrug, a whisper low—
They are poisoned shafts from an ambushed bow;
Shot by the coward, the fool, the knave,
They pierce the mail of the great or brave.
Vain is buckler of wisdom and pride
To turn the pitiless point aside;
The lips may curl with a careless smile,
But the heart drips blood, drips blood the while.
Ah me! what hearts have been broken,
What rivers of blood been stirred,
By a word in malice spoken,
By only a bitter word.

A kindly word and a tender tone—
To only God is their virtue known!
They can lift from the dust the abject head,
They can turn a foe to a friend instead;
The heart close-barred with passion and pride,
Will fling at their knock its portals wide,
And the hate that blights and the scorn that scars,
Will melt in the fountain of childlike tears.
What ice-bound griefs have been broken,
What rivers of love been stirred,
By a word of kindness spoken,
By only a gentle word!

—Selected.

JOHN HENRY.

A CORRESPONDENT of *The Congregationalist* sends that paper the following true story.

"It is no use talking, the boy is thoroughly disagreeable. We are glad to have him out of the house; it is a positive relief. Look at the expression of his face as he sits out there upon the rocks."

Thus ended a conversation with Mrs. Palmer upon the merits and demerits of her only son, a bright boy of fifteen. Poor John Henry! he had long ceased to be his father's pride, his mother's joy; but the expression of his countenance, as he sat upon a rock and looked out upon the broad expanse of water, was rather dejected than unaimable. At least, so thought his kind and gentle aunt, who had been accused of undue partiality for the wayward boy. For alas! John Henry was no saint, having been bred in a household where saints were very rare.

There was a time when Mrs. Palmer took great delight in her handsome boy, and looked joyfully forward to that happy period when he would come to manhood. But the cares of a large family wore upon a disposition never sweet, and Mrs. Palmer had no idea how largely she was herself responsible for the somewhat combustible atmosphere in which she lived.

"For pity's sake, Mary, take smaller mouthfuls. Sarah, make less noise with your knife and fork, or I'll send you from the table. Do, John Henry, sit up straight and look pleasant just for once, before your face fairly freezes into its usual surly expression."

These gentle admonitions, and others of a similar character, were reiterated day by day, until the children's sensitive spirits were hardened, and nothing short of a downright explosion had any effect upon them.

The girls of the household had inherited from their father quiet, peace-loving dispositions, and they had resigned themselves to their mother's infirmity, taking it as quite a matter of course. But John Henry had his mother's vigorous energy and ardent temper. Between his mother and himself there was constant friction, until John's failings became an established fact in the household, freely acknowledged and frequently commented upon.

His father attempted to stem the tide and right matters, but the difficulty had assumed large proportions before he recognized it. His

sister Helen, two years his senior, dimly realized the situation, but unfortunately did not prove equal to the emergency.

"Helen, my dear," said Aunt Annie, "I do wish you would be more patient with John. No doubt he is often provoking; but if you would take a greater interest in him, I am sure he would respond to it. He is a bright, manly fellow, and we always enjoy him when he comes to our house."

"Yes," replied Helen, "John's well enough everywhere but at home. Fortunately he does not condescend to spend much of his time with us. I have to bear things with the best grace possible. I am sure I don't know what is to become of John, but I can't see why a boy must always take things in such a desperate way, or why all his friends should be expected to stand round and play the agreeable to him."

Aunt Annie turned away with a heavy heart, feeling that the angels might weep over a household disunited and inharmonious, into which the element of discord had come with the evident intention of making a long stay. On her way home she met John Henry, who greeted her with a pleasant smile and a frank and cordial manner.

"I am glad to see you, my boy," she said, as she returned his kindly greeting. "How are you getting along?"

The old dejected look crept over his face as he replied, "Worse and worse, Auntie; I have about come to the conclusion that it is no use trying to be good. If it was n't for father and you, I believe I would clear out altogether."

"That was hardly spoken like my brave and manly nephew," replied Aunt Annie. "No one ever redeems his character by running away, except where one flees from temptation. Make a brave and steady stand for the right, and you will be sure to come off victorious. How your poor mother would feel if you should run away."

"You think so, do you?" said John, with something very like a sneer. "Well, let me tell you she wouldn't care a straw. I threatened to run away the last row we had, and she told me to go and welcome, the sooner the better."

"I am sorry to hear you speak so, John," his aunt replied. "You try your mother's patience sorely, and she speaks without thinking. I am sure she loves you dearly, and if anything should happen to you, she would be greatly distressed."

"Yes, I think I have heard you say something very like that before," John replied, with an incredulous air.

With a hasty "good-by" John hurried away, leaving his aunt by no means reassured by her conversation with her nephew.

The next morning at breakfast no John Henry made his appearance. The breakfast bell was rung twice with considerable energy.

"Do let the boy sleep, Mary," said Mr. Palmer; "he is probably tired. He did considerable running about for me yesterday."

"That's no reason why he shouldn't get up this morning," Mrs. Palmer replied; "and if he does n't come soon, he'll lose his breakfast."

Eight, nine o'clock came, and no John appeared. "That boy is enough to try the patience of a saint!" exclaimed his mother. "Here he is late for school. Step up-stairs, Helen, and insist upon his getting up."

Helen went up-stairs as directed, but her knock at John's door received no response. With a vague sense of impending trouble she opened the door, and was startled to find the room vacant and the bed undisturbed. She hastily called her mother, who looked about the room with a troubled air, but said,—

"Ah! this is a new trick; he threatened to run away the other day, and this is to frighten us a little."

Just then Helen spied a note upon the cushion on the bureau. It was directed to his father, but his mother eagerly opened it. It read as follows:—

"Dear Father: When you read this, I shall be miles away. I shall take the night train for New Bedford, and I shall soon be far off on the ocean, for I am going to sea. I knew you would never give your consent, and

so I am going without it. Forgive me, father! I know it is mean and cowardly, but I can't help it. Everything is against me at home, and I never could do anything please mother. She will be glad to get rid of me, and hope things will be pleasanter when I am gone. Give my love to Aunt Annie and the girls, and don't feel bad. I may come back a rich man, and then you will all be proud of me. I am sorry I have been such a troublesome boy. I shall remember you all, and I sha'n't forget to say my prayers.

JOHN HENRY.

"P. S. I should be awful sorry if I thought mother would really care. In fact, I wouldn't go. But she won't; she said she would n't."

Mrs. Palmer read this boyish epistle with a dreadful sinking at heart. Every word was like a knife, piercing sharply. She saw, too late, her mistake, and beheld as if in a vision the rock upon which their household happiness had been shipwrecked. With her usual energy, she dispatched Helen to the store for Mr. Palmer, who rapidly made arrangements to follow his son and, if possible, bring him home again.

Mr. Palmer returned in a few days. His journey had proved unavailing. But a letter came from John. He had set sail in a whaling vessel, to be gone three years. Mrs. Palmer's strength and energy vanished with the hope of John's return, and for a few days she was really ill. Bitterly she reproached herself with having driven her boy from home, and fervently she prayed, with lips unused to supplication, that he might be preserved from every danger and returned in safety to his home again. The proud spirit of the woman was broken, and an accusing conscience found its only relief in the hitherto unsought comforts of religion. If John Henry could now have looked into his home, he would have doubted the evidence of his own senses. What tears of joy were shed over his first letter home, and tender words and loving were those that reached the lonely boy months afterward.

But, alas! we yet reap as we sow; and, despite the penitent tears, the fact remains: John Henry is spending three years in the mixed company of a whaling cruise. How will he bear the test? We know not; but of one thing we may be sure—he will bear to the grave scars which he would never have received had the angel of charity and peace sooner taken its abode in the home of his childhood.—Selected.

LEARN NOT TO BE DISAPPOINTED.

"LEARN not to be disappointed," was the advice recently given to one lamenting the failure of hopes and plans. Its quality depended wholly on the manner of putting it in practice, on the means to be employed for its achievement. It is to be accomplished by cultivating stoicism; it is better let alone, though one suffer many needless pangs. But if, through one's trust in the Heavenly Father's provident care of all creatures, and added to this a reliance on the statement, "All things work together for good to them that love God," one rises superior to disappointment, then it is well. And this is the privilege of every one of God's children. Why should we distrust? Through all the annoyances of life, just as truly as through its sorrows, he drawing us nearer to himself. In great sorrows we easily recognize his hand, but in the simple and multiplied vexations of life we find it most difficult.

And yet the true secret of learning not to be disappointed lies in the habit of attributing everything that comes to us unsought, whether good or ill, of joy or sorrow, to a divine hand, and of accepting it with a child-like confidence that it is at once the offspring of infinite knowledge and infinite love.

"Not my will, but thine," was the Saviour's utterance in the darkest hour of his life, and such is the spirit we, as his followers, should seek to cultivate. We lose so much of sweetness and joy, of a restful quietness, by fretting and combating instead of quietly accepting. We grow hard and bitter oftentimes under the discipline that should make us gentle and tender.

Besides, to this trust is given one of the most precious promises of the Bible, "perfect peace."

peace that lifts one above the jars and discords
into such an atmosphere of serenity and
dom that it becomes possible, as never before,
to discern the true relation of things temporal
to things eternal; to use the gifts possessed,
whether one or many, to the greatest advantage,
to obey the apostle's injunction, "Rejoice
more."—*Christian at Work.*

Educational.

Another of those excellent students' meet-
ings at the College Friday evening. There is
time during all the week, when we experience
sweet peace as we do in these meetings.

THE COLLEGE LITERARY SOCIETIES.

The oldest of our societies, the Fide-Delectian,
exists this winter of about twenty members,
and is in a prosperous condition. This society
has always been largely composed of more ad-
vanced students. It possesses much of the best
talent in the school, and is doing a work in liter-
ary culture that no society need be ashamed of.
The College Bible Lyceum has a membership
of about thirty-five, the largest, I believe, it has
ever enjoyed. The object of this society, as its
name indicates, is somewhat different from that
of the other; it aims to take young men who
are preparing to enter the missionary field, and
to train them in the art of public speaking. Less
than half of those who now belong to the society
are young men who have had more or less expe-
rience in such work, while the remainder are
beginning their first lessons. It will be seen at
once that this is a work of great importance, and
that the society is trying to do its work well.

Among the ladies, a new society called the So-
phian has made its appearance this year, and
is fair to eclipse both the others, if it has not
already done so. Wednesday evening of last
week we attended an entertainment given by
this society, which consisted of music, essays,
debate, etc., and proved to be one of the
best exercises of this nature we have ever en-
joyed.

Attempts have before been made to establish
a ladies' literary society; but until the present
the work has not been permanent. The So-
phians, however, say they have come to stay,
and we confidently predict that they will long
continue to be, what they already are, a power
for good in the school. C. C. L.

USE WELL YOUR POWERS.

Let me suggest that, in giving you being, God
has put up in your nature certain forces and capa-
cities. What will you do with them? Look
at the mechanism of a clock. Take off the pen-
dulum and ratchet, and the wheels go rattling
and all its force is expended in a moment;
if properly balanced and regulated it will go,
giving out its force tick by tick, measuring
hours and days, and doing faithfully the service
for which it was designed. I implore you to
keep up and guard and use well the forces that
God has given to you. You may let them run
down in a year, if you will. Take off the strong
band of discipline and morality, and you will be
a man before your twenties are past. Pre-
serve these forces. Do not burn them out with
idleness, or waste them in idleness and crime.
Do not destroy them. Do not use them un-
wisely. Save and protect them, that they may
be for you fortune and fame. Honestly re-
solve to do this, and you will be an honor to
yourself and to your country.—*Jas. A. Garfield.*

THE WAY TO SUCCEED.

FORTUNE, success, fame, position, are never
obtained but by piously, determinedly, bravely
and long growing, living to a thing till it is fairly
accomplished. In short, you must carry a thing
through, if you want to be any body or any thing.

No matter if it does cost you the pleasure, the
society, the thousand pearly gratifications of life.
No matter for these. Stick to the thing, and
carry it through. Believe you were made for
the matter, and that no one else can do it. Put
forth your whole energies. Be awake, electrify
yourself, and go forth to the task. Only once
learn to carry a thing through in all its com-
pleteness and proportion, and you will become
a hero. You will think better of yourself; others
will think better of you. The world in its very
heart admires the stern, determined doer. It
sees in him its best sight, its brightest object, its
richest treasure. Drive right along, then, in
whatever you undertake. Consider yourself
amply sufficient for the deed. You'll be suc-
cessful.—*Exeter, N. H., News Letter.*

The Sabbath School.

"Feed my lambs."—John 21:15.

IN THE ROUGH.

THE marble was pure and white
Though only a block at best,
But the artist, with inward sight,
Looked further than all the rest,
And saw in the hard, rough stone,
The loveliest statue that sun shone on.

So he set to work with care,
And chisled a form of grace—
A figure divinely fair,
With tender, beautiful face;
But the blows were hard and fast
That brought from the marble that work at last.

So I think that human lives
Must bear God's chisel keen,
If the spirit yearns and strives
For the better life unseen;
For men are only blocks at best,
Till the chiseling brings out all the rest.

—Selected.

TOPICS.*

(1.) *Strive to enter in.*—Thus our Saviour an-
swered one who felt anxious to know whether
many or few would be saved. There is with
most of us a constant tendency to wander from
the practical to the theoretical—from our own
duties and dangers to those of others; and we con-
stantly need calling back to do the work assigned
to us. We may take to our own hearts as a
personal matter the admonition given above.
It becomes us to inquire, not how many shall be
saved? but, "Shall I be one of them?" Not, "What
shall become of this, my brother?" and "What
shall this man do?" But, "What shall I do?"
and "What shall become of me?"

The word translated "strive" is one of the
strongest in the Greek language, and was used
to describe the efforts of those who strove in public
games. It literally means, to contend earnestly,
to strive as one in agony. Many seek to enter
in, but few *strive*.

(2.) *There are last which shall be first, etc.*—
We should think of this when we are disposed
to judge harshly every failing of our fellow-men.
If we enter Heaven, we shall see some whom we
little thought to see, while others whose faces we
confidently expected to behold will be missing.
But let no one mistake the Saviour's statement
to be of a general nature, as though everything
would be reversed, and *all* the last become first;
or, indeed, that *any* who are *really* last will be
more highly honored than *any* who are *really*
first. The lesson is that some who have been
considered last by men, will be accounted first
by God, who sees the heart. There can be no
intrinsic virtue in being last. In itself it never
will secure the favor of God. Then let us bestir
ourselves to stand in God's sight, not in man's, as
near the first as may be.

(3.) *Sit not down in the highest room, etc.*—
A piece of good advice for young people. Do
not seek for places of honor or trust; if you
prove yourself worthy, they will seek you. It
is far better to grow up into usefulness, slowly
but surely gaining strength and experience that

* See lesson on N. T. History in the *Instructor* of Feb. 15, 1882.

will enable one to hold and honor the positions
he may gain, than it is to put himself forward,
or be suddenly elevated by over-anxious friends
to a place from which he must soon retire in con-
fusion from lack of experience. It has been dem-
onstrated over and over again that, "Whoso-
ever exalteth himself shall be abased; and he
that humbleth himself shall be exalted."

(4.) *Call the poor, the maimed, the lame, the
blind.*—There is a grand principle underlying
this instruction, which is seldom thought of, and
less often practiced. 'It is much more important
that we favor the poor and unfortunate rather
than the rich and popular; for the former need
our favors, while the latter do not. Yet this is
constantly overlooked in practice. We take
pains to court the attention of those who wield
great influence, expecting in turn to be benefited
by that influence. We bid them to a feast, hop-
ing "they will also bid us again."

The motive is selfish, entirely so, and will receive
its reward. How much nobler to bestow favors
upon those who most need them, and from whom
we do not expect anything in return, our motive
being a sincere desire to encourage them and do
them good. True and kindly greatness does not
sit above the common man with robes drawn
round him, as if to say, "I am holier than thou,"
but stoops—yet does not seem to stoop—to ele-
vate those beneath him to his own estate.

C. C. L.

WHOM DOES IT HIT?

WE hope the arrow shot at a venture by the
S. S. World in the following paragraph may
pierce the armor of prejudice and mistaken zeal,
worn by some of our good and well-meaning
brethren and sisters. Indeed, we feel that we
shall be doing a good thing if we direct the arrow
to its mark by calling attention to it in these col-
umns. The *World* says:—

"A novel excuse for declining to join a new
Sunday-school was lately proffered in a Kansas
settlement. A certain lady could not work in
the Sunday-school because she kept Saturday for
Sunday, which excuse had about as much founda-
tion as, for instance, there would be to the ar-
gument that it is wrong to read the *N. Y. Observer*
or any other religious newspaper on a week day."

Suffer us to attach a few barbs to the above:—
The shaft is marked for Kansas; otherwise
there would be trembling ones in every Confer-
ence.

The criticism is just; for, though we do not
consider Sunday sacred, this should not prevent
our doing all the good we can upon that day.
The study of the Bible is a work good enough
for any day.

Often, prejudice exists that might be removed
if Sabbath-keepers would be more free to join
with other denominations in their religious exer-
cises. This can be done without yielding any
point of our faith, or saying anything to hurt
the feelings of others. There is common ground
broad enough for all who are striving to serve
God to stand upon—at least during a social meet-
ing or a Sunday-school session.

We should remember, also, there are times
when we like to have them attend our meetings,
and we are prone to think them bigoted if they
do not. Here the Golden Rule applies, and we
should do as we would be done by.

A word of caution as we close. Let no one
neglect his own legitimate work for that of oth-
ers. Our first duty is to carry on the work God
has given us to do. Then, if consistent with the
performance of that duty, experience has shown
that good may sometimes be done by attending
the Sunday-schools of others, or even by conduct-
ing Bible-schools ourselves on Sunday. C. C. L.

—Let us serve God in the sunshine, while he
makes the sun shine. We shall then serve him
all the better in the dark when he sends the
darkness. It is sure to come. Only let our
light be God's light, and our darkness God's
darkness, and we shall be safe at home when the
great nightfall comes.—*F. W. Faber.*

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 21, 1882.

URIAH SMITH, - - Editor.
J. N. ANDREWS, J. H. WAGGONER,
CORRESPONDING EDITORS.

FANATICISM.

THE article by Eld. Butler in REVIEW of Feb. 7, 1882, on "Special Spiritual Illumination," in which he throws out a caution against the fanaticism we may very probably expect to meet before the end, is a pointed and timely warning.

When the Lord is carrying forward a genuine work in the earth, and is about to work by his own appropriate means, that is, by the influence of his Holy Spirit, Satan will not be slow to rush out before the public such counterfeits as will be calculated to destroy the confidence of the people in everything that is genuine.

We are engaged in a work which we believe the prophecies point out as a movement to be carried forward in the "spirit and power of Elijah." And so during the last score of years numbers have appeared, not, we are happy to say, of our own people, whom the spirit of fanaticism had worked up to such a degree of religious frenzy that they boldly claimed to be the prophet Elijah who was to be sent in the last days; and some have even claimed to be Christ himself. Fortunately these have been single-handed, and have not succeeded in finding any permanent support, and have soon disappeared.

But now another proclaims himself the possessor of a prophetic mantle, and not content with one office, he claims to be a threefold prophet, representing Elijah, Joshua, and Zerubbabel. The name of this new modest aspirant is W. K. Lay, formerly of Iowa, now of Michigan, and a paper published by Z. B. Chase in Maine, puts on the said Lay as one of the editors, and indorses him unqualifiedly as "a prophet of God."

How many will be foolish enough to be affected by this movement remains to be seen. But the spirit of fanaticism is arousing, and we may look for strange things.

THE PUBLISHING ASSOCIATION AND ITS FINANCES.

VERY unexpectedly to myself, and much to my regret, I was elected President of the Publishing Association at the time of the last General Conference. I was not present at the time, being detained at home by sickness. Had I been present, I should undoubtedly have opposed my election to this position, feeling that I was unfitted for it on account of lack of experience in the publishing work, and for other reasons, besides having more upon my hands already than I could properly attend to.

But having been elected, I felt that I would acquaint myself with the duties of this new position as far as possible, and do my very best to be useful in it. I have recently spent four weeks in Battle Creek, much of the time in connection with the Association. Believing the many friends of the publishing work are anxious to learn either of its prosperity or in regard to what is necessary to make it prosper, it has been thought proper to make a statement relative to its affairs.

The publishing work must ever be the right arm of our strength. In this reading age we could do comparatively little without it. In no other way can the light of truth ever be spread all over the earth. Reading matter can be effective, and go where the living preacher cannot go. While both are necessary and most important,

yet written words will reach farther than spoken ones and affect a larger audience. Our preachers can speak through their writings with more far-reaching effect than with their tongues. Hence our publishing work must ever be one of our most important instrumentalities for the furtherance of the truth. Therefore our people should ever feel a very deep interest in it as one of the most essential means for the advancement of the cause.

It is a matter of great astonishment to men of the world who come to Battle Creek for business or pleasure, when they see our Publishing House, Sanitarium, and College. They have been in the habit of thinking our denomination one of the most insignificant, almost a set of fanatics, perhaps, and unworthy of respect. They know we have had but a short existence, comparatively, and that our doctrine is unpopular. But they find institutions here which are truly first class. They see our office of publication is one of the very best in the West, possessing facilities for doing good work and a great deal of it. They cannot harmonize their opinions of us with what their eyes behold. Many leading business men have expressed their surprise at our success. It is safe to say that our institutions are without a parallel, when we consider our numbers, the opinions of many concerning us, and the length of our denominational existence. It should ever be a matter of gratitude on our part, considering the important work we have to do, that we have such excellent facilities with which to do it. Many of us clearly discern God's guiding hand in this. I presume no true S. D. Adventist feels sad that we have them, or wishes them decreased.

But are there not heavy debts upon our Publishing Association, which have a tendency to cripple its usefulness? This cannot be denied. This is a source of deep regret to many of us, and one of the problems we have to solve in the near future is, How may this burden be removed, so that the Association shall be able to successfully perform its work?

In order to accomplish this most desirable result, the Association must have the cordial sympathy and support of our own people. In fact, this institution belongs to our people, and has been brought into existence by their money. It belongs to no one man, neither to a few men. But its stock is owned by a large number of our people scattered from Maine to California. Of course, it has a right to expect the sympathy and interest of all its owners. It should have the same from all our people, as one of the great instrumentalities necessary for the carrying forward of this work. This institution is more needy of support from our people than any other could be of the support of its special friends, because of the unpopularity of our work. Other large publishing houses, whether denominational or otherwise, can look in all directions for assistance, because the reading matter they furnish is in harmony, more or less, with public sentiment. Even denominational publishing houses have a large constituency to whom they can look for sympathy and support. The books they publish can be circulated easily, while the popular literature of the press generally meets a demand from all quarters. Not so with us. We cannot expect that the popular churches will assist us in the circulation of our works. Neither will the world do it. If our institution prospers, it will be because our people feel interested in its work. Nobody else will do our work for us.

It is therefore very evident that the prosperity of our Association depends upon our own people. But some will inquire, Why is it that we are in debt? Is it not the result of bad management? and can we hope to get out of debt? etc., etc. I will try to answer these questions satisfactorily.

One great reason why this institution is in debt because it has increased its facilities faster than people have been ready to use them. That is to say, it is prepared to turn out reading matter faster than our people are prepared to circulate it. We had buildings, presses, and every facility for printing ready to do a great amount of it, if our people were prepared to use the printed matter. Those who have managed in the past have evidently expected the work would greatly increase, and much would be done in a short time. They planned to have everything ready for it. It has been the belief of our people generally that the Lord was going to make this message a great power in the earth, that it was going with a "loud cry," and that the earth was to be lightened with glory. We have believed this, because we are sure the Bible teaches it.

It is not strange, therefore, that those who went out and managed these things, being men of strong faith in the work, should have planned in harmony with their faith. Shall we blame them for so doing? Buildings were erected, presses bought, facilities for printing, binding, stereotyping, electrotyping, and all things necessary for doing great work, were created. We now have them in hand in great abundance. These, of course, cost money; and as our people did not furnish the debts were incurred, and the Office has been struggling in debt for several years.

But what has made the matter quite embarrassing, is the fact that, instead of taking the additional interest we should expect them to do in the circulation of the printed matter, our people have even taken less than before. They are doing less in this respect now than they did a few years since. To make the REVIEW AND HERALD what it really should be, a paper containing a large variety of reading matter, and every way worthy of the noble work of which it was the principal exponent, and such a paper as our people should take delight in circulating and reading, it was enlarged and improved, at an additional cost of several thousand dollars per year. But it has been a matter of deep regret that there has been no corresponding increase in its subscription list, little additional effort made for its circulation. Thus there was in this particular a loss of several thousand dollars per year to the Association.

The Lord has shown us that we are not doing one-twentieth of what we might and should do. Let twenty times the reading matter go out from our Office that we now circulate, and our buildings would be none too extensive, our facilities none too great. Our people have not come up to the work as they should, and their failure to do so has been one great cause of our present financial embarrassment.

This failure has also resulted in another thing. Because the Association was not fully sustained in its legitimate work, and the extension of its facilities resulted in debt, its managers have felt forced to look in other directions for means to pay the debts. It has performed a large amount of job work for outside parties; and its machinery has run an extensive knitting manufactory, employing quite a force of hands; and other business has been engaged in. It cannot be denied that sundry evils have resulted from this policy, a policy which the managers of the institution see forced into. It made a great amount of outside work, and the responsible men who had to manage and who had more than an abundance to do our own legitimate work, were loaded down with heavy burdens, hard to be borne. It would be strange, under such circumstances, if some of these interests, all of which required careful attention, should fail to receive their due share, and suffer in consequence. In justice to these men I truly say they have labored excessively hard, and have borne very perplexing burdens.

cannot say that special evidences of God's blessing have followed this policy of seeking financial help from these outside operations. Indeed, many of the best friends of the cause have doubted whether, on the whole, it was wise policy. No doubt all our people would greatly prefer to see the Office doing its utmost in its own legitimate way of publishing the truth to the world. Here we may certainly look for God's blessing. I think it proper to say that those managing the affairs of the Association are a unit in laboring to bring about this end. In order to do it, we must have the help of our people. We shall endeavor to use the closest economy, make no new investments, stop every leak, do our best to pay off debts, bringing the institution into a position to make a display of its own legitimate work. Our people help us by doing their utmost to circulate our denominational literature and obtain subscribers for our periodicals. We must rely upon them to do this. We can expect it of nobody else. Ministers, tract and missionary workers, and the people generally, must become interested in this kind of the work, or we can expect little real success.

The Publishing Association has been and still is a strong institution. It has been the fostering parent of all our other institutions, and of every enterprise in connection with this cause. Our people have ever had implicit confidence in it, and this confidence has never been misplaced. Its record in the past has always been first class. Those who have placed money here have always been able to get it upon call. Banks have failed; enterprises have come to naught; failures have occurred all around us; but no depositor in the Publishing Association has ever had cause to regret his confidence in its integrity or ability. When our Sanitarium, College, and Pacific Press were weak, and struggling into existence, the Association loaned them its credit, and furnished the means to enable them to get upon their feet. These have now become important institutions. The same is true in regard to other enterprises. We are glad of the interest our people feel in all these, but all must admit that in age, and in the importance of the work it has to do, the Publishing Association of Battle Creek, Mich., outranks all other institutions.

We want the moral and financial support of all our people at this time. We have no thought that this institution is to be a failure, any more than the cause of which it is so important a part. We have the fullest confidence that its mission in the future, even more than its work in the past, will be a great and beneficent one. It will fill a prominent place in the great closing message. We have reached a point where we need the sympathy and earnest support of the friends of the cause, and we expect to have them. We rely upon our friends in all parts of the country to help us in circulating our publications, in taking stock, in donations, and in loans without interest; while we, on our part, will do every best to so conduct its affairs that it may be relieved from all embarrassment, and fully perform the mission for which it was created. On behalf of the Board of Trustees of the D. A. Publishing Association,

GEO. I. BUTLER, Pres.

LOANING MONEY TO THE REVIEW OFFICE.

We have spoken quite fully in this number of the REVIEW concerning the financial condition of the Publishing Association, and how our people can and can help bring about a more prosperous state of things. We have said that this institution has ever been a safe place to deposit money, and no depositor has ever had cause to regret his confidence in it. This is all true. We have also

spoken of quite a heavy indebtedness which now rests upon it, in consequence of extensive facilities which have been created to further the cause of truth. This embarrassment is somewhat burdensome, and it hinders the work of the Association. We have spoken also of the importance of all the friends of the cause rendering assistance at this time by extending the circulation of our reading matter in all directions, thus spreading the light of the message, and also helping this institution. The publications lying upon our shelves ought to be circulated. This would bring back a large amount of capital which is now of no profit to any one, because lying there useless. These publications would do great good if used to enlighten others. Our people could help us greatly in this way.

But we wish to speak of another way that they could greatly assist us in our present embarrassment. That is, by loaning the institution money without interest. The Association pays at present from \$4,000 to \$5,000 annually as interest on notes. It has no difficulty in hiring all the money it needs by paying from six to eight per cent for its use; but with the heavy burdens it has to carry, it would be a great help if much or all of this sum could be saved. We have wealthy brethren scattered all over the field, who could loan all the money the Association needs, without interest, and never feel its loss. In this way they could be helping the cause of God, and really accomplishing good. How can they ever use their means to better purpose? The day is not far distant when the neglect to do what we can to aid the cause of God in its necessity will be the cause of the greatest sorrow. As James says of the rich men, their "gold and silver" will be "cankered, and the rust of them shall be a witness against them," and will "eat their flesh as it were fire."

If this be so of those who have no knowledge of God and his truth, what will be the feelings of those who profess to believe the truth? Are we preparing for that great day? I have feelings of alarm for many of our people. Many are covetous, worldly, and indifferent to the wants of the cause. In the earlier part of the work, when the Office was first started, many of our brethren in moderate means placed money here without any interest, to help the cause. This was the usual course with our best brethren. But it is not so now. There are but few such cases. Many want all the interest they can get. I have known of persons who had sums of money here at six per cent, and wrote: "You can have the use of our money longer, if you will pay us eight per cent." And some of these are wealthy persons. This state of feeling makes it hard for the Office when it has a heavy load to carry already. The United States government borrows hundreds of millions of dollars at from three and a half to four per cent; and a bill has recently passed the Senate authorizing the Secretary of the Treasury to loan hundreds of millions at three per cent. This Association has passed through two great financial panics, and in twenty-five years no depositor has ever yet lost a dollar from its failure. Its credit has always been excellent. It seems strange that our own wealthy brethren should ask it to pay a high rate of interest under such circumstances, after all the heavy burdens it has carried in this cause.

This whole subject of interest-taking is not sanctioned so strongly in the Bible as to be clearly in harmony with the mind of the Lord. We cite a few scriptures: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him a usurer, neither shalt thou lay upon him usury." Ex. 22: 25. "If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger or a sojourner, that he may live with thee.

Take thou no usury of him or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon usury, or lend him thy victuals for increase." Lev. 25: 35-37. "Thou shalt not lend upon usury to thy brother; usury of money, usury of victuals, usury of anything that is lent upon usury. Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury; that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it." Deut. 23: 19, 20. "Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart." "He that putteth not out his money to usury, nor taketh a reward against the innocent. He that doeth these things shall never be moved." Ps. 15: 1-5. "He that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity; hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments to deal truly; he is just, he shall surely live, saith the Lord God." Eze. 18: 5-9.

Webster gives this definition of the word "usury": "A premium to be paid or stipulated to be paid for the use of money," and cites several of these passages as illustrations of this use of the word. But he represents that this definition is now gone out of use, and gives the modern meaning of the word as "unlawful interest." There is little doubt that his first definition is the one intended in the Scriptures. We wish to make no comments on these scriptures, but ask all to simply consider them. There is one permission given to take "usury" of the stranger, but taking it of the poor brother is forbidden in these and other texts. We do not take the position here that all taking of interest is forbidden. In some cases it may be justifiable. But if the rich are forbidden to take it from their poor brethren, is it right for them to take it of the institutions which are specially established to forward the cause of God and save perishing souls,—institutions wholly benevolent in character? Is it right to do so when any of these is loaded down and struggling hard against great difficulties? We ask our wealthy brethren to think seriously upon this point. These remarks do not apply to those who have but little of this world's goods,—a little money, perhaps, which is almost their only support, or those who cannot labor to earn money, but are dependent upon the use of their little stock. We have no words of reproof for such if they take moderate interest. But with those who are well off, the case is very different. Such ought to feel it their duty, nay, their privilege, to loan to this important institution money without interest, and help those who are struggling hard to help it in this time of embarrassment. May God help us all to do our duty.

GEO. I. BUTLER.

"About one hundred members of the South Congregational Church at Hartford had Sunday's music and sermon brought to their houses by telephone. This is an application of the telephone, however, that preachers will hardly encourage." The above, clipped from *The Christian at Work*, suggests the idea that these people will soon want Heaven brought to them, as it is too much trouble for them to go to it.

A CHANGE.

We have decided to begin our meetings in each place on Tuesday night, instead of Friday night, as stated in connection with our appointments. This arrangement will begin with Mendon. The first two or three meetings will be on the subject of health. Give due notice of time and subject, brethren, and get all out you can. Remember meetings begin on Tuesday night before the Sabbath and first-day of the appointment, beginning at Mendon, Ohio.

H. A. ST. JOHN.
A. A. BIGELOW.

COME FROM DARKNESS INTO LIGHT.

BY VIOLA FISH.

Oh I think of angels round me,
With their garments pure and white,
Sounding the "third angel's message,"
Bidding us receive the light;
And the Holy Spirit whispering,
As the day turns into night,
"Weary pilgrim, faint and halting,
Come from darkness into light."

Tell it to your friends around you,
Teach to them the law of right,
Pointing them the way to Heaven—
True repentance leads to light;
Tell them of a Saviour pleading
In the realms of glory bright,
How he longs to own and bless them.
Come from darkness into light.

Tell them of a Saviour coming
With the holy angels bright,
With the Father's glory round them,
To receive to realms of light
All the pure ones and the bright ones
Who have triumphed in the right,
All the ten commandments keeping.
Come from darkness into light.

Tell them of this earth's renewal,
All its hills and valleys bright,
And the saints all robed immortal,
Ever walking in the light.
Sin and sorrow ne'er shall enter
That blest land so pure and bright.
God's commandments, faith of Jesus,
Lead from darkness into light.

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.

NORWAY.

Christiana.—We have been encouraged by the addition of five new members here. Four were baptized last week; one had been baptized previously. Last Sabbath we administered the ordinances of the Lord's house. Seventy brethren and sisters took part.

About a week before this, Bro. Nielsen, a young brother who united with us since my return from America, started out with books and tracts. He intended to go through the southern and western part of Norway as a colporter, and to work at his trade (shoemaking) now and then, as he might need. He reports that most of the books are sold, and sends for a new supply.

Bro. Ström has returned from his tour. He gained a few souls for the Sabbath and message, and sold most of his books. He was so much pleased with this kind of work, and the prospect that he might become instrumental in winning some souls for the truth and the kingdom of Heaven, that he has decided to use all his time in this way. This brother is zealous and active, possesses pleasing conversational powers, and has, withal, some good common sense, so I hope the Lord will bless his efforts. It is now decided that Bro. Ström will work as colporter in Christiana for some time, and Bro. Berg, our most experienced and successful colporter, will take a tour of several months in the west.

Moss, Jan. 12.—This place is about thirty miles south of Christiana by an arm of the bay. I came here yesterday, and have succeeded in obtaining a hall. It is small,—will probably accommodate about one hundred persons. There is only one more hall that can be had. That is about twice as large, but is in the outside of the city, while this is favorably situated. I can use it six times a week. It costs per week, lighted and warmed, \$4.32. Our meetings will begin Sunday, the Lord willing. Bro. O. Johansen is with me. He was here a week ago selling tracts, and found a number of souls who seemed to be inquirers after truth. So we thought it would be best to make an effort here soon.

Moss has about five thousand inhabitants. *On the southwest is a beautiful bay; on all the other sides mountains and rocks, broken and divided by narrow valleys and small rivers or bays, tower up toward heaven. Some of them are bare, but most of them are covered with beautiful evergreens. One river comes down from a great elevation, and furnishes water for twelve large flour-mills and three or four saw-mills, besides several other factories. It is but a small stream, but very powerful,

because it moves so swiftly. (What a suggestive picture!)

JAN. 16.—Last Sunday we had two meetings in this place. The hall and two adjoining rooms were crowded. All seats and standing-room were occupied. Several of the leaders have warned the people, and are trying to keep them away. The priest went to the owner of the house where we had meetings, and asked him to try to keep us out. They had already too many sects in town. But he could not favor his pastor in this respect. On Sunday the same priest placed himself on a corner of the street where people passed by to come to meeting, and entreated them not to go, but in vain. Some asked him to come also, and hear for himself before he passed judgment on the new preacher.

In the afternoon I spoke of the second coming of Christ, and in the evening I hung up the chart and discoursed about the great image and the coming and kingdom of our Saviour. Excellent attention was given and a good interest manifested to hear. About one hundred and fifty persons had crowded into the rooms. If the interest continues, I shall probably try to get a larger hall next week.

We found one sister here who had commenced to keep the Sabbath all alone some time ago. We find quite a number of people who have an interest in religion, and are willing, and some seem anxious, to hear about the precious truths of the Bible. Bro. Johansen, from Christiana, is with me, and renders good assistance by visiting and selling tracts. We will try to labor on, in hope that God may bless our feeble efforts.

Dear brethren, aid us by your prayers, that many doors and hearts may be opened for the truth here in Norway.

JAN. 23.—We have continued the meetings the past week. The interest to hear is good. Our room was too small. Some had to go away for want of room, and then the hall was so crowded as to be very uncomfortable. We have therefore hired a larger hall, and commenced meetings in it Sunday. About two hundred attended the evening meeting. We have seats for nearly that number. This place is better ventilated, and much more pleasant for speaker and people. It is on the outside of the city, but we can get no other place, and are thankful for this. We have had to seat the hall and furnish lights ourselves. Everything is done in the plainest way, yet it is some expense for us besides the rent. So far, the donations have not covered quite half of our expenses; yet we see no other way than to continue our labor.

Some persons seem already to reflect seriously on the truth in advance of the subject presented, as they have been reading. The priest came outside of our door one evening, and tried to stop people from attending our meeting. He talked very loud, forbade them by his priestly authority to go in, and even seized some by the arm. But they did not seem disposed to mind him. He then went to the door, opened it, and told the congregation in a boisterous way to stop listening to such heresy. It was their duty to obey their priest. And he advised them to go and hear a Lutheran preacher, who had meeting the same evening. The land-lady went to the door, and told him to either come in or go to his own. At last he quit, and went home. This was before the commencement of the meeting. Many have been much disgusted with his conduct.

Some have come to visit us, and we have visited others that are inquiring for truth. We sold books and tracts last week to the value of about \$8.00.

J. G. MATESON.

NEBRASKA.

Cleveland, Feb. 6.—Closed meetings at this place last night. I leave only two keeping the Sabbath here in addition to those who were already in, the truth when I came. Four or five others would obey if they were to follow their convictions of duty. I hope that some will yet take a stand on the side of truth.

C. P. BOLLMAN.

Fagle, Feb. 4, 5.—This church have been saddened by the loss of some of their members, who have found the straight and narrow path too difficult for them to travel.

Was with the church at Nebraska City, Feb. 11, 12. The members are much scattered, and the attendance was small. The outside interest and attendance at each of these places was good.

CHAS. L. BOYD.

Palmyra, Otoe Co., Feb. 10.—I had the pleasure of attending the meetings of Eld. Boyd's appointment at Columbus, Schuyler, and Valparaiso. Bro. Cudney was also present. We had so good seasons. At Columbus a tract society eleven members was organized, and a number of copies of the *Signs* subscribed for. The presence of quite a number of the brethren and sisters from Schuyler, and also from Silver Creek, added much to the interest. At our State meeting, a full report was not received; however, four districts of six reported. Some have been doing well the past quarter. We hope every district will hold next quarterly meeting on time, and report to State meeting without fail.

I commenced a series of meetings at Palmyra Sunday evening, the 5th inst. There has been good attendance from the first. We have the use, free, of a large school-room, well seated.

GEO. B. STARR.

PROVINCE OF QUEBEC.

Bolton, Feb. 13.—Some interesting families in this township that have made no profession of religion, have for some time felt measurably inclined to obey the truth. Two weeks ago a family commenced to keep the Bible Sabbath. We pray that others may be added to our numbers, of such as shall be saved.

A. C. BOURDEAU.

NEW YORK.

Burlington Flats, Feb. 13.—Since our last report we have held meetings every evening except one, although the weather has been quite unfavorable a part of the time. The congregations have not been large, yet those who come pay the most of attention to the word spoken. A few seem to be deeply interested, and we entertain strong hopes that they will obey. We shall continue labor for them, desiring the Lord's blessing.

T. M. LANE.

KANSAS.

Sterling, Rice Co., Feb. 12.—As the result of meetings at Jarvis Creek, ten, all heads of families are keeping the Sabbath. Some others seem to be almost persuaded to obey the message. Preachers have preached against us, and a bit of opposition is manifested, but our friends appear firm. Have sold several dollars' worth of books, and taken three subscriptions for the *Signs*.

R. F. BARTON.

Lebanon, Smith Co., Feb. 13.—This is probably our last week at this place. Six adults are repining in sins forgiven, and with the remnant church are keeping all the commandments; and one sinner who had given up through discouragement has been reclaimed. We still look for others.

We expect to visit the Salem church next Sabbath and first day.

M. AND H. ENOCH.

Cedar Vale, Chautauqua Co.—Our meetings continue with a good degree of interest. Eight are now keeping the Sabbath, and the Sabbath school numbers over fifty members. We realize that this is only the first step, and we want to build so wisely that when every man's work is tried, ours may stand the test. We have passed the Sabbath and law quite thoroughly, and we have to repeat considerably, as so many of our ones keep coming. Have spoken on the death of man, and the advent. We visit as far as we can learn of any interest.

L. D. SANTEE,
OSCAR HILL.

Eagle (near Sedgwick), Feb. 7.—The approval of the Master has been manifest in our meetings held at this place since Jan. 18. The Lord is working on the hearts of people here. A crowd of people voted last evening in favor of the seventh day as the Sabbath to be observed in this place. There were but three dissenting votes. Five families have commenced its observance. May the Lord help us to bestir ourselves. I want a perfect heart. Oh that such an one were in me,—to glorify God and keep his commandments always, that the light of truth may thus shine! May the good work begun here grow, until a full consecration is felt by all this people. Few books are sold, though people read earnestly. A good Sabbath school is organized. We anxiously await the result of preaching the temperance truth. Will it bring about a people reform?

G. H. ROGER.

INDIANA.

Jan. 26.—Am still holding meetings in Crothersville. Since my last report, two more have commenced the observance of the Sabbath. I think going soon to Uniontown, four miles east of this place, as they are calling for me, and some interest is to be awakened. Remember the work in every part of the State when you pray.

Crothersville and Uniontown.—Closed our meetings at Crothersville, Jan. 31, leaving six adults observing the Sabbath. Obtained three new subscribers for the REVIEW. The Lord worked with us here, for which we are thankful. Began meetings at Uniontown Feb. 1. Have held nine up to this time. The house is well filled each night. People seem interested and anxious to hear. Observed last Sabbath. We hope for a good work here. No good can be done without the blessing of the Lord. We ask an interest in the prayers of all God's people.

VICTOR THOMPSON.

MICHIGAN.

Van Grove, Feb. 10.—The meetings here have progressed somewhat since last report. When an opportunity is given, some new ones make a determination to give their hearts to the Lord. There are now thirteen or more that have been added in the service of God since we came to this place, and we hope for others. Most of these have made a profession before. May the standard of truth ever be exalted by those who profess to be followers of the Saviour. Brethren, remember that self-examination is better than gazing at the notes in a brother's eye. Love God supremely, and your neighbor as yourself.

ALBERT WEEKS.

Hamazoo.—There has been a small church here for some years, composed largely of those who had moved here, no lectures having ever been given in the place. The members are much scattered, and have had some trials. We have now been here two weeks. Have visited every family in their homes, and held ten meetings. Light began to come in, and the ice is melting. Including those above forty assemble on the Sabbath. Hope to secure a hall for a place of meeting. Last Sabbath and Sunday Bro. Corliss was with us and rendered good help. All the T. and M. dues were paid up. This Sabbath Bro. Corliss helped us much with a good sermon. We will be in another week.

D. M. CANRIGHT.

OHIO.

Wilmington.—Jan. 5-11, I spent with the church in this place. The outside attendance was small. I made no special effort on account of the small number being in the city. Duties of the quarterly meeting were attended to. The meetings were of great interest and encouragement. Bro. Wm. Cottrell is able to labor, and will assist in bearing up the standard of truth. This church will also furnish some canvassers for "Thoughts on Daniel and the Revelation."

Stopped one night in Belle Center, and spoke at the Disciple church. There is a field open here through missionary work, for a course of several weeks.

From the 13th to the 16th, I attended the State quarterly meeting at Clyde. Here we all received the blessing, noting the progress of the cause in Ohio. I am now permitted, after a separation of three weeks, to join Bro. Underwood in his district, and I expect to remain one month at least, and to labor with him for precious souls. Give us your prayers.

G. G. RUPERT.

DAKOTA.

Ward, McCook Co., Feb. 7.—The cause here has advanced. Have held meetings in private houses since my last report, and have canvassed the Sabbath question quite thoroughly. Two more have been added to keep all the commandments. I have been above all, to point them to the "Lamb of God that taketh away the sin of the world;" and I have seen that have taken hold show that they have received the grace of God in vain. Since coming here, my faith in God and my love for his people have been increased, and for this I feel that I should praise his name. I expect Bro. Whitney to-night.

D. T. BIGGS.

Parker, Turner Co.—I have labored in this county among the German-Russian Mennonites since Nov. 7. After becoming acquainted with their different sects, and finding that the one where I commenced to labor was not so favorable as some others, on account of the use of stimulants, and the great prejudice against immersion, I went by invitation to the Baptist Mennonites, who, besides practicing immersion, do not permit the use of tobacco and stimulants. But their ministers, unlike the others, did not permit me to preach in their meetings, so I started meetings in private houses, with good attendance. As is usually done, they sent for one of their preachers to keep the people away by holding meetings themselves, and in this they partially succeeded. Still, thank God, after a long struggle against prejudice, stubbornness, calumny, and against firm barriers, such as only a solid church organization where all members are intermarried can present, the Lord broke the solid front, when I almost gave up, and yesterday I held my first Sabbath meeting, four precious souls obeying their Master's will. About twenty more are convinced, all hoping to keep it soon, but love for their church and their peculiar custom of considering and weighing matters for a long time before doing, are as yet obstacles in their way.

I hope that the little mustard seed sown here will yet, through the grace of God, develop into a large, healthy tree. I have spoken fifty-four times, mostly in German, received forty subscriptions for the *Stimme der Wahrheit*, and one for *Good Health*, visited two hundred families, and sold and distributed many pamphlets and tracts. I am now going to visit the Russian Sabbath-keepers at Milltown, Armstrong Co., in the hope of bringing them fully in harmony with us.

I desire the prayers of God's people, that the Master may send forth more laborers in the German language, as a wide field of labor is opening up everywhere.

RICHARD CONRADI.

SEVEN WEEKS IN ARKANSAS AND SOUTHWEST MISSOURI.

AFTER counseling with the president of the General Conference in regard to the pressing calls from Arkansas, and consulting my own feelings in the matter, I started, Dec. 19, for Hindsville, Madison county, where Bro. and Sr. McAlexander live. They have been keeping the Sabbath of the Lord about three years. Their consistent Christian life had a good influence on their neighbors. Some had nominally commenced to keep the Sabbath. I gave a few discourses; but on account of a singing-school then in progress each alternate night, and standing appointments for meetings on Sundays, I went to the Farmer's school-house, some three miles distant. Held meetings about two weeks. A few at this place seemed interested. I then returned to H., and gave a series of discourses, with interest increasing to the close. This place had been cursed by the age-to-come doctrine, which had been preached there by those who were said to be of questionable character; and as they called themselves Adventists, some at first thought we were of the same stamp. "Some said, He is a good man; others said, Nay; but he deceiveth the people." As soon as it came to my knowledge that some had written to the place where I live to ascertain my moral standing, I at once made out a list of names for reference, such as bankers, lawyers, merchants, etc., and deposited the same with the post-master of the place. Thus I saw the great necessity of all our preachers having a good moral standing at home.

The Lord wrought for us. Most of the leading minds in the place became interested in the truth, while a few opposed. The interested ones opened their houses and made me welcome. I took up no collection, but at our closing meeting some helped us "after a godly sort." One lady handed me five silver dollars for herself and husband; others gave smaller sums. The Lord reward them.

At my last meeting, about thirty arose to testify that they believed all the commandments of God ought to be kept just as the Lord wrote them, including the seventh-day Sabbath. Ten signed the covenant. Some others are keeping the Sabbath, who, we hope and trust, will take a firm stand with God's people. I baptized three. Sold \$13.55 worth of books; obtained two subscribers for the REVIEW; others promised to take it as soon as they could get the money. Received \$7 by donation, and \$15 was pledged to the Missouri Conference, which will probably be increased to \$25, as we did not see all that wished to pay at the close of our meeting.

These brethren wish to come under the watch-care of the Missouri Conference, until other provisions are made for them. Arkansas needs a good, faithful laborer, that can remain among them and meet all the opponents, and visit the scattered brethren, several of whom are calling loudly for help. Thus, with the blessing of God, a self-sustaining Conference of S. D. Adventists might soon be formed in Arkansas.

Appleton City, Feb. 10.

J. G. WOOD.

MINNESOTA.

Medford, Dodge Center, and East Milton.—I came to the first-named place Jan. 2, by invitation of the Conference Committee, to labor in this part of the Conference until camp-meeting. I remained through their quarterly meeting, and preached four times.

Jan. 20, I came to Dodge Center. Gave nine discourses, and sold \$6.15 worth of books. Left the brethren feeling encouraged.

Sunday, Jan. 29, I came to East Milton. Was joined by Bro. N. Battin and sister Susie Norton. We found a full house awaiting us. We have spoken fifteen times; will present the Sabbath question to-morrow evening. We have had good congregations. At first we did not know but we would have to leave the town, as we could not find a stopping place. After securing rooms where we could board ourselves, a man tried to close the school-house against us, but did not succeed. We hope the Lord has a people here. Brethren and sisters, remember us in your prayers.

Our address is Wasioja, Dodge Co., Minn. Feb. 10.

A. M. JOHNSON.

Crow Wing, Feb. 15.—Feb. 6, I returned to this place and commenced work. The interest seems to be on the increase. Three more have covenanted to keep the commandments of God and the faith of Jesus. Others are interested. Bro. Phelps has been actively engaged in the health and temperance work, and several names have been added to the total pledge of those not of our faith. Those who united in church fellowship during my former visit are growing strong in the truth, and are manifesting a zeal in the missionary work that our older churches would do well to imitate. This little church, the most of whom have recently embraced the truth, are taking twenty-five copies of the *Signs* for missionary work, and the burden of their prayer in family worship, in the closet, and at the prayer-meeting, is that God would bless their effort, and that his Spirit would accompany the silent messengers as they go forth on their errands of mercy. Prayer-meetings are held every Thursday evening. These are a source of great strength and encouragement to the church. We confidently expect to see others added to the church here. We desire the prayers of God's people.

JOHN W. MOORE.

MISSOURI.

Howard's Mills, Feb. 7.—About fifteen months ago I went to Lawrenceburg to labor in the cause of present truth. I have since labored in Lawrence, Dade, and St. Clair counties, traveling from place to place, the most of the time on foot, sometimes under a burning sun, and sometimes through snow and mud, carrying my satchel of books and clothes on my back. But the Lord has blessed, and several have embraced the truth, some of whom could not give up their idols, and, as a matter of course, have gone back to the world. However, there are at present forty who remain faithful, and seem to enjoy the blessing of the Spirit of God.

I have just closed a series of meetings at the Scott school-house. Five signed the covenant, and as many more said they intended to keep the Sabbath and would join us when I returned, which I promised to do in a short time. The Catholic that I spoke of in my last report has, with his wife, signed the covenant. They are persons of moral worth and intelligence.

Pray for the prosperity of the cause in Missouri. HENRY WOODRUFF.

TO DIST. NO 6, OHIO.

DEAR BRETHREN: Do not think I have forsaken my district. The cause has seemed to demand my labors elsewhere. I am making arrangements for tent labor next summer. If the Lord is willing, I hope to hold a tent-meeting in Lima, and I hope all that can will do missionary work in that place.

As soon as my labors close in this part of the State, I hope to visit the churches in the district assigned me. I am trying to accomplish all the good I can. I ask an interest in your prayers that I may have the Saviour with me in my work.

G. G. RUPERT.

DISCUSSION AT BRUSHY KNOB, TEXAS.

For some months the friends of the cause in Texas have been looking forward to this discussion with considerable interest. It commenced Jan. 23, and continued five days, being conducted throughout in a very commendable manner.

The question discussed was concerning the abolition of the ten commandments, Eld. Stirman, of the Christian denomination, affirming that they were abolished at the death of Christ, and Eld. Kilgore, S. D. Adventist, denying. Four speeches of thirty minutes each were made by each speaker daily. The attendance was quite large from the first. It was my privilege to be present the last four days.

The affirmative labored nearly all of the first three days to prove that there was but *one law*, and that the ten commandments were a part of that law. But this position was fully met by plain texts of Scripture that speak of the ten commandments as *a law* written with God's own finger on tables of stone, in distinction from the law given to Moses to be written in a book (Ex. 24:12; Deut. 31:24), as well as by many other texts exhibiting the contrast between God's moral law of ten commandments—which is immutable—and that ceremonial law regulating those types and shadows which pointed forward to Christ, and which, of necessity, must be done away at his death.

The second position taken was that the ten commandments constituted the first covenant. Its fallacy was clearly seen when the distinction between a law and a covenant was made, and it was shown that the ten commandments were not a covenant in the primary sense of the term, but the conditions of the covenant, or that about which the covenant was made. This point was still more clearly seen from the fact that the second covenant was also made with the same people and concerning the *same law*. Jer. 31:31-34.

The third and most strongly urged position was that usually taken by the no-law people upon 2 Cor. 3:7; viz., that Paul here teaches that that which was written and engraven in stone was what was done away.

The inconsistency of this view was shown in various ways; *e. g.*, if the ten commandments are done away, we are left without even a basis for the second covenant; for, as already stated, *both* covenants are made concerning God's law, and unless the ten commandments are that law, there certainly is no such law in existence. Again, if Paul designs to teach in this text that God's law is done away, he plainly contradicts himself; for in another place he says, "Do we then make void the law through faith? God forbid; yea, we *establish* the law." Rom. 3:31. He contradicts Christ also, who says, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill;" and then, as if to leave no chance for those who would abolish God's law, he continues, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18.

But harmony and consistency are maintained when we understand Paul to teach, not that the law is done away, but that the *ministration* of that law, which required the immediate death of the transgressor, was what was done away. And while he speaks of that ministration as glorious, the ministration of the spirit of the same law, which now has taken its place, he speaks of as much more glorious. That is, whereas the former ministration requires obedience to the letter of the law, and a violation of the letter made it necessary for the ministers of the law to mete out the penalty of death, the present ministration of the spirit requires that the same law be applied to the heart and life in all its spiritual force, as illustrated in Christ's sermon on the mount where he applies some of these commandments spiritually. Matt. 5:21, 22, 27, 28. The infliction of the penalty for a violation of the law is now meted out by God himself. Heb. 10:30. This ministration of the Spirit is the same thing as the carrying out of the second covenant, *i. e.*, writing the law of God upon the heart.

With this view all is harmony. With the other,

we have Paul against Paul, Paul against Christ, and all is confusion.

That there was *a law* abolished, of course was admitted by the negative; but it was plainly shown not to be God's law of ten commandments, but that to which reference has already been made, "which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Eph. 2:15; Heb. 9:10.

Some who were undecided before the discussion, became satisfied in regard to the immutability of the law of God. The friends of the cause were encouraged and strengthened, and felt more than ever thankful for the truth.

Cleburne, Texas, Feb. 9. E. W. WHITNEY.

Our Tract Societies.

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

"FORWARD, MARCH!"

SINNER, to the Saviour clinging,
Trembling, trusting, smiling, singing,
Hark! Again his voice is ringing—
"Forward, march!"

Tarry not to count thy treasure;
He will deal it without measure
As thou doest his good pleasure—
"Forward, march!"

Art thou faint? He stands beside thee;
He shall help thee, guard thee, guide thee;
In his shadow he shall hide thee—
"Forward, march!"

Through the allurements of temptation,
Through the fires of tribulation,
Holding forth the great salvation,
"Forward, march!"

By ten thousand foes surrounded,
Mocked, opposed, assaulted, wounded,
Thou shalt never be confounded—
"Forward, march!"

—Theodore Monod.

SKETCHES FROM THE LIFE OF HENRY MARTYN.

It has been observed by those who have made human nature a study that there are three very different orbits in which great men move and shine. "There are those," says one writer, "who are heroes, and fill the world with their exploits; they are greeted by the acclamations of the multitude; they are ennobled whilst living, and their names descend with lustre to posterity. Others there are, who, by the brilliancy of their imagination or the vigor of their intellect, attain to honor of a purer and higher kind; the fame of these is confined to a more select number, for all have not a discriminating sense of their merit. The third class is distinct from both of the former, and far more exalted than either; whose excellence consists in a renunciation of themselves and a compassionate love for mankind. In this order the Saviour of the world was pleased to appear; and those persons obtain the highest rank in it, who, by his grace, are enabled most closely to imitate his example." It was not as a matter of choice or expediency that these characteristics were manifested in the life of Christ; for they are essential elements of greatness and true moral excellence, and hence could not be separated from his character. They were a part of himself.

In presenting to the readers of the REVIEW extracts from the lives of different persons, it is not our object to give prominence to the individuals, or to administer to the curiosity of the reader, but to present such illustrations of these principles in those possessing like passions as ourselves, as will inspire a like spirit in the hearts of our readers. It may be that God has not called us to fill prominent positions, to labor in foreign lands, or to perform any far-sounding labor in our own; but he does require of us each to do good to the extent to our ability, and according to the light and privileges he has bestowed upon us, in our appropriate sphere. Here we may find opportunity for the exercise of the same faith, hope, humility, zeal, unshrinking firmness, and undying love for souls, which we see exemplified in the lives of eminent Christian men and women. In fact, it has been the possession of these graces, and their exercise in the humble walks of life, that

has made men eminent. They have not so eminence for its own sake, and have often without the knowledge that they were considered more than other men. It is only in the final reckoning that decisions of this kind will fully and impartially made; still posterity judge of persons according to the influence of their lives as it appears after they have passed away. Prominent among those in the Christian world whose names have thus been inscribed on the of honor is Henry Martyn, missionary to India and Persia. He was a native of England, at Truro, in the county of Cornwall, Feb. 1781. His father was a miner in humble circumstances during his earlier years, but by devoting his leisure hours to mental improvement, he acquired a knowledge of mathematics, etc., sufficient to secure him a situation as chief clerk in a merchant's office.

As a boy at school, Henry is described as deficient in his studies, but of a retiring and extremely sensitive nature. He seldom joined the pastimes of other boys, and often suffered from the tyranny of those who were older and stronger than himself. At the age of fifteen he applied for a vacant scholarship at Corpus Christi College, Oxford, but although acquitting himself honorably in the examination, he was not elected. This, at the time, was a severe disappointment, but he afterward regarded it as a providential escape from what would have proved his ruin. A few years after this he entered the University at Cambridge. A former schoolmate, older than himself who had frequently been his protector and tutor, was still his companion, and exerted a salutary influence over him. During these years he manifested an unsubdued impetuosity of temper wholly incompatible with the meekness and patience of his after-life. In 1799 he visited his home; and the following, written at that time, taken from his diary:—

"I went home this summer, and was frequently addressed by my dear sister on the subject of religion; but the sound of the gospel conveyed the admonition of a sister was grating to my ears. I do not remember a time in which the wickedness of my heart rose to a greater height than during my stay at home. The consuming selfishness and exquisite irritability of my passions were displayed in rage, malice, and envy, pride and vain glory, and contempt of all; in the harshest language to my sister, and even to my father, if he happened to differ from my mind. Oh, what an example of patience and meekness was he!" "I left my sister and father on October, and him I saw no more. I promised my sister that I would read the Bible for myself on being settled at college, Newton engaged my thoughts."

(To be continued.)

DIST. NO. 9, ILL.

THE quarterly meeting of this district was Feb. 4, 5, at Bro. J. W. Tait's hospitable home. The outside attendance was small.

Eld. R. F. Andrews was present, and preached several times. His testimony concerning spiritual gifts was very plain, and made a good, and a trust, permanent, impression on all present.

The report of labor indicates a degree of activity on the part of the few faithful workers. The T. and M. workers of this place, like those of many other societies, have become disheartened. There is one thing that is frequently lost sight of by those who are engaged in this, the most arduous of enterprises, and that is the duty of letting light shine,—a duty that is very forcibly set forth in sister White's article in REVIEW of Jan. 2, illustrated by the anecdote of the light-keeper.

We should sow the seeds of gospel truth in all waters, diligently following our beloved Lord's bright example; and we should not be deluded by those men, in their mad search for false treasures, or for the fleeting pleasures of this world, who, like their fragile barks on the rocks of unbelief, are fully or carelessly refusing to heed the light message of warning we have borne to them. Those in whose minds we have dropped the precious seeds of truth allow the birds of the heaven to pluck them from their hard-beaten hearts, and the golden grain to be choked by worldly cares, and are accountable. We have done our duty. Those who neglect so great a salvation will yet give account for the low and gentle, it may be, but truthful and potent warnings, we have borne.

in weakness and often in sadness. When the fast-approaching day "that burneth as an anvil shall dawn, in the immediate future, and all shall stand before the "great white throne," every light reflected from the life of the light-bearers will be taken into account. God's ineffable mercy and grace will be vindicated and extended from the lips of those who then, but forever here, acknowledge the faithfulness of the tract missionary workers. Then, too, we shall see some, through our means, have a right to the immortal crown.

Although we do not now know which will prosper, either this or that seed of truth, these things will surely very soon come to pass.

PAUL E. GROS.

THE QUARTERLY MEETING OF THE NEW ENGLAND T. AND M. SOCIETY.

The tract society held its session, according to appointment, in connection with the New England quarterly meeting. A large quantity of snow fell the first of the week previous, and the storm was followed by a high wind; this made the roads almost impassable, and yet a good representation of our brethren and sisters was present. The following places in New Hampshire were represented: Amherst, New Ipswich, Westmoreland, Walpole, Cornish, and Washington; Massachusetts; Amherst, Buckland, West Boylston, Ferrisburgh, Worcester, and Oakdale. Rhode Island was also well represented. The night following the Sabbath, about two feet more of snow completely blocking all the roads in this portion of the country. Yet notwithstanding the severe blow which followed, those of our brethren living within the village, which included all that had come in from a distance, met promptly at 10 A. M. on Sunday for a missionary meeting, presided over by Eld. Sanborn. The report of the last year was read as follows, showing the usual report taken in the missionary work:—

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	13	49	115	48	17	3052	1018	102	39 79		
2	48	1	156	558	452	30	43315	6442	10	115 79	
3	36	3	30	32	2	2656	469	16	19 66		
4	38	29	69	51	2	3940	960	52	40		
5	17	51	8	23	9	5056	378	3	4 00		
6	14	1	59	23	2	7376	250	11	35		
7	41	38	188	238	4	20965	2297	4	160 90		
8	18	6	9	47	1	12251	436	18	60		
Total	222	2	334	1034	914	63	98511	12250	195	\$ 532 19	

100.70 of this sum is miscellaneous sales, not included in the report received from districts.

Received for membership and on donations, \$58.16; sales, \$27.80; periodicals, \$313.78; reserve fund, \$6.00. Also collected on other funds, \$40.57. Subscribers obtained for REVIEW, 15; Signs, 26; Good Health, 15; Instructor, 7. Members dismissed from society, 4.

After the opening exercises, much of the time was occupied by the President, who, though in declining health, has evidently lost none of his interest and devotion to, this cause. Broader plans and extended efforts seemed to be the burden of his remarks. He recommended an increased circulation of the Signs, but suggested changes in our mode of operation throughout the Conference, and that steps should immediately be taken to place our publications in the hands of the people everywhere. To accomplish the two-fold object of increasing our list of Signs and educating canvassers, propositions were made which were heartily endorsed by our brethren and sisters present. A comparison list of those not taking the REVIEW a year ago with those not taking it at the present time, showed that there had been a large increase of subscribers for that paper during the year. Much enthusiasm was manifested by the speakers and others present, to make special efforts to see that each family of Sabbath-keepers in their respective districts should become subscribers for the REVIEW AND HERALD.

The following individuals were appointed as a committee on Resolutions: D. A. Robinson, I. Sanborn, and F. W. Mace.

The question of having a denominational school in New England was freely discussed, and referred to a committee; and upon motion, Eld. J. B. Sanborn and J. Webber, with the Conference committee and the Committee on Resolutions, were appointed to consider the matter, and report at a subsequent meeting. The session adjourned to call of Chair.

SECOND MEETING, 2:30 P. M.—Prayer by Eld. Robinson.

The Committee on Resolutions reported as follows:—

Whereas, We believe the present agitation of the Sunday question in different parts of the country, is a fulfillment of the prophecy in Rev. 13, and clearly indicates that the time of trouble is near at hand, and—

Resolved, That we will more earnestly engage in the work of disseminating the truth and spreading the light which God has intrusted to our hands.—Adopted.

Whereas, Our T. and M. workers are about renewing their subscriptions for the Signs; therefore—

Resolved, That we urgently invite them to increase their missionary work; and as far as consistent enlarge their clubs for the coming year.

This resolution was carried.

Whereas, The Publishing Association has put "Thoughts on Daniel and the Revelation" in a convenient and acceptable form to be placed in the hands of canvassers, and—

Whereas, Persons who will take hold of this work with energy can make it profitable to themselves and the cause; therefore—

Resolved, That we invite all who can do so to devote themselves to canvassing for this valuable work.

This resolution was spoken to by Elds. Haskell and Robinson and Sr. N. D. Richmond, an experienced canvasser, and carried.

Whereas, The Publishing Association at Battle Creek has offered the "Life of Wm. Miller as a premium to new subscribers to REVIEW; therefore—

Resolved, That we show our appreciation of this liberal offer by securing the subscription of every family of S. D. Adventists in the Conference on REVIEW AND HERALD.—Carried.

Whereas, Arrangements have been made whereby those who are unable to pay for clubs of the Signs can do so by selling useful works now provided, and in this way gain an experience in canvassing; therefore—

Resolved, That we invite our brethren and sisters to interest themselves in the matter and engage in this work, and that such correspond for particulars relative thereto with the State Secretary.—Adopted.

The report of the Committee on the school to be established in New England was then presented as follows:—

Whereas, Our school at Battle Creek, Mich., is at such a distance from us that we cannot receive the benefit from it that we otherwise might, and—

Whereas, The interest in the subject of education in connection with a preparation to fill some position in the cause of God is not realized by our people in New England as it should be; therefore—

Resolved, That we believe it will be for the good of the cause to establish a preparatory school at some point in this Conference, and that we deem it advisable to take immediate steps in this direction.

Resolved, That a committee of two be added to the Conference Committee to take the matter into consideration, and to take such steps as in their judgment may seem advisable.

This report was spoken to at length by Elds. Haskell, Robinson, Goodrich, Brn. Comings, Tucker, W. B. and J. B. Mason, Smith, Priest, Mace, Robinson, Harris, Foster, and Srs. Priest, Harris, Haskell and Farnsworth. A general feeling seemed to prevail that such a school should be established where our youth and children may be educated within the circle of our own influence; and that such a school is especially needed for the benefit of those who cannot attend the school located at Battle Creek. It will also afford an opportunity for those who wish to study the Bible, and receive instruction to fill some position in the cause of God to do so, and to pursue a preparatory course for the higher grades which are taught at our College. It was also suggested that arrangements should be made to connect some manual labor with the school.

These resolutions were unanimously adopted, and in harmony with the second, the Chair appointed Eld. D. A. Robinson and F. W. Mace to act with the Conference Committee as a School Committee.

The meetings continued over Monday, and our brethren returned to their homes greatly encouraged.

S. N. HASKELL, Pres.

ELIZA T. PALMER, Sec.

LIGHT IN A DARK PLACE.—Rev. W. Treleaven of Kimberly, South Africa, tells of having been called to "Fourteen Streams," a place never before visited by a white man, to marry a Christian chief. He found a native church duly organized, under the teaching of a native, Daniel Molife by name; and besides marrying the chief and his head-man, he baptized thirty-four adults and thirty

children. In giving an account of the origin of this native church, he says: "Eight years ago Daniel Molife was a heathen living in Natal. There he heard the gospel, . . . and it proved the power of God to his salvation. He became a local preacher and class-leader. He continued in Natal two years after his conversion, and then removed to Fourteen Streams, where he found the people all heathen. Did he conceal his profession, and hide his light? On the contrary, he became a very Daniel in Babylon. He preached the gospel to them, taught them to read, got them to build a church, and gathered them one by one into classes as they accepted Christ, keeping some of them on trial five years before he admitted them as full members. His influence over them became widespread, from the chief, downward." He seems to have labored six years in this way before the existence of his work and church became known to the missionary. The result argues good leaven in his own heart.

KANSAS TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING JAN. 1, 1882.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	80	23	...	53	35	15	25	1048	290	37	\$ 24 14
2	35	5	...	8	2	...	9	884	6	...	14 50
3	13	1	...	...	...	...	...	...	37	...	2 00
4	12	1	...	3	2	15	7	3040	180	...	6 50
5	42	10	6	168	19	17	13	2452	268	...	6 25
6	26	9	...	2	3	...	3	1700	94	...	6 85
7	41	9	4	3	17	6	2	13859	546	2	41 35
8	30	6	...	1	1	...	1	37554	36	...	16 00
9	43	13	...	7	17	...	1	2412	105	1	66 90
10	55	12	...	...	...	5	5	1980	93	...	6 15
Total	377	88	10	245	96	58	62	64929	1655	40	\$ 190 64

NOTE.—Received for membership and on donations, \$34.20; sales, \$27.80; periodicals, \$60.30; reserve fund, \$18.25. Subscribers for REVIEW, 19; Signs, 7; Good Health, 2; Instructor, 31. Members dismissed from society, 3.

NANNIE J. KILGORE, Sec.

ILLINOIS TRACT AND MISSIONARY SOCIETY.

REPORT FOR QUARTER ENDING DEC. 31, 1881.

Districts.	No. Members.	No. of Reports Returned.	Members Added.	Families Visited.	No. of Letters Written.	No. of Signs taken in Clubs.	Subscribers obtained for Periodicals.	Pages of Pamphlets & Tracts distributed.	Periodicals Distributed.	Annals sold and given away.	Cash rec'd on Tract Fund & Periodicals.
1	23	...	...	...	...	...	...	...	...	...	\$ 1 80
2	69	42	1	163	131	27	4	12474	889	18	69 45
3	17	4	3	...	1	4	5	200	33	10	25 19
4	8	6	...	...	...	11	...	24	127	37	13 40
5	26	7	...	...	...	4	...	3880	194	...	13 60
6	15	6	...	...	...	9	...	204	...	...	4 35
7	20	6	...	...	...	...	1	495	45	...	1 40
8	38	13	...	...	34	31	2	3389	353	...	23 75
9	75	45	3	131	326	18	186	15953	1584	73	42 00
10	44	13	...	11	57	10	3	2052	262	...	40 50
11	20	...	...	...	...	...	...	...	...	...	...
12	58	38	1	23	81	51	2	5437	783	13	120 20
Total	413	180	8	332	640	156	213	44108	4270	151	\$ 355 14

NOTE.—Received for membership and on donations, \$128.51; sales, \$18.35; periodicals, \$173.28; reserve fund, \$35.00. Collected on other funds, \$65.00. Subscribers obtained for REVIEW, 29; Signs, 71; Good Health, 9; Instructor, 16; other periodicals, 88. Members dismissed from society, 4.

LIZZIE S. CAMPBELL, Sec.

SOUTH LANCASTER, MASS., V. M. SOCIETY.

THE report of this society for the quarter ending Jan. 1, 1882, is as follows:—

No. of members,	32
" " reports returned,	15
" " letters written,	419
" " " received,	163
" " missionary visits,	136
" " periodicals distributed,	4,678
" " pages tracts and pamphlets loaned,	3,290
" " " " " given away,	16,269
" " " " " sold,	13,600
" " subscribers obtained,	9

M. L. PRIEST, Sec.

—Mr. Newberry says Naples is a hundred times more priest-ridden than Rome, having over thirty-thousand priests and monks who never cease to persecute Protestants. The city estimates show that \$1,000,000 of church money was spent, last year, on fireworks alone.

News of the Week.

SUNDAY, FEB. 12—A dispatch from London states that two explosions occurred to-day in the Rhondda Valley mine in Wales, by which six persons lost their lives.

—The Herzegovinian insurgents have been defeated in several minor engagements. A more serious one, on the 10th inst., near Turnova, lasted from daybreak until the afternoon. The insurgent loss was 20 killed and 40 wounded. The Austrians lost only five men in killed and wounded.

—The story that Secretary and Mrs. Sherman had work done for them which was paid for out of the public fund, is authoritatively denied. And now the question is, Who started the uncanny rumor?

—Three iron tanks containing 105,000 barrels of oil are on fire at Olean, N. Y. The fire was ignited by a spark from a locomotive.

MONDAY, FEB. 12.—A bill was introduced into the House to-day, prohibiting bigamists or polygamists from holding office in the Territories.

—The massacre of a family of Jews consisting of three persons, a mother and her son and daughter, is the latest Russian barbarity.

—A member from New Orleans has a bill in Congress to provide for the construction of a ship-canal between Lake Ponchartrain and the Mississippi.

—The loss on the oil burned at Olean, N. Y., is estimated at \$115,000.

TUESDAY, FEB. 14.—The Shah of Persia has given a French company the right to construct a railroad in his dominions. The concession is for 60 years, and the company, besides paying 5,500,000 francs on the opening of the line, pay a yearly rental of 55,000 francs.

—An epidemic strongly resembling the plague has appeared in the vicinity of Saujbulah, Persia; 40 deaths occurred in 6 days.

—In the British House of Commons, the Royal address was adopted. The motion condemning the government's Irish policy was rejected by a vote of 98 to 30.

—It is rumored that the Czar's coronation is to be again postponed, this time to sometime in September.

—The people of Bulgaria are dissatisfied with absolute rule, and are agitating a return to representative government.

—The Arabs of Yemen are advancing on the sacred city of Mecca, intending to proclaim the deposition of the Sultan of Turkey as the successor of Mohammed, and restore the dynasty of the Arabian Caliphate.

—Floods in the rivers tributary to the Mississippi are reported, seriously endangering the levees of that river. At Delta, Miss.; a crevasse 400 feet long has occurred.

WEDNESDAY, FEB. 15.—Guiteau's sister, Mrs. Scoville, has made an earnest appeal to Mrs. Garfield to intercede to save the life of the assassin.

—The revolt in Herzegovina has come to a halt. The Austrian commander is waiting for better weather and more troops.

—The Czar of Russia and his ministers are divided in opinion in regard to war with Austria, which is threatened on account of Russian sympathy with the Herzegovinians. This sympathy is so strong that there was a rumor that General Skobelev would join the insurgent forces against Austria.

—In Edinburg 8 persons were injured by the explosion of a couple of infernal machines, which were delivered at different addresses in the city.

—There was almost a panic in Chicago to-day.

—Commander Selby of the British man-of-war Falcon was attacked by Albanians and seriously wounded while on a shooting excursion in the vicinity of Astaki, Asia Minor. His assailants have been arrested.

THURSDAY, FEB. 16.—The Edmunds anti-polygamy bill passed the Senate to-day.

—Congress has granted Mrs. Garfield a pension of \$5,000 a year.

—The Egyptian government has abolished slavery in its dominions.

—Helena, Ark., is in danger of inundation on account of floods in the Mississippi.

—In Sweden the mild winter is resulting in great distress among the people, as produce cannot be transported by sleighs as usual.

—In a very grave letter addressed to the Italian bishops, the pope commands them to increase their activity in church work, by encouraging Catholic societies among the laity and developing the Catholic press; also to advocate boldly the temporal independence of the pope.

—During an attack on Jews in a Russian village near Kichenef, 10 of the Israelites were nearly beaten to death.

—In the House of Commons to-day, Mr. Gladstone, referring to his recent utterances respecting home rule in Ireland, which have created considerable excitement in England, said that the supremacy of the British Parliament must be maintained. The country cannot give to Ireland what it cannot give to Scotland. Mr. Gladstone had previously expressed himself in favor of giving Ireland a local representative government.

FRIDAY, FEB. 17.—On Wednesday a terrible colliery explosion occurred at Treadon Grange, Durham, Eng.,

by which 120 persons were entombed. Four deaths resulted from the foul gas caused by the explosion. Later dispatches state that 40 bodies have been recovered, and place the number of victims at 70.

—A vein of pure cannel coal has been discovered on a farm in Marion county, Iowa, about thirty miles below Des Moines.

—At the Georgia Car Works, near Atlanta, a boiler exploded, killing five men instantly and injuring a number of others, two of whom have since died.

—Haverhill, Mass., has been almost entirely destroyed by fire. The loss will run into millions. It is feared that some lives are lost.

—At Chester, Pa., a fire at Jackson's fire-works factory caused two terrific explosions, the second of which resulted in the death of 15 persons and wounded a large number of others.

MISCELLANEOUS.

—The Bank of England makes a net profit of \$135,000 a week.

—A guano island, four miles square, has been discovered in the Gulf of California near Port Lobos.

—President Arthur has signed the commission of Frederick A. Tuttle as governor of Arizona, in place of General Fremont.

—Among the everglades of Florida there are yet 1000 Indians, who have become civilized, but speak their own language.

—Canadian-born residents of Boston have formed a society to work for the annexation of Canada to the United States.

—The Russian government is punishing the perpetrators of the outrages against the Jews. In Warsaw no less than 2,302 have been committed.

—Senator Van Wyck is collecting evidence to substantiate his charge that most of the surveyors general in the West are members of a ring which is defrauding the government of valuable lands.

—Since the war closed in 1865, about \$1,000,000,000 has been paid on our national debt. The public debt of France is nearly treble that of our own country, and that of Great Britain more than double. Even Spain has a larger debt than that which still remains of ours.

—It is said that Senator Blair has introduced a resolution proposing an amendment to the Constitution prohibiting the sale, manufacture, and importation of alcoholic liquors from and after the year A. D. 1900!

—Crop reports gathered from every portion of the Northwest show that winter wheat is in excellent condition, and that the area of spring wheat will be increased. Minnesota still has on hand twenty million bushels of wheat, and expects to raise a crop one-fourth larger than last year.

—The London *Times* of Jan. 20 gives an account of a serious attack made on the Salvation Army in Sheffield on the previous Monday. On Saturday the Army held several meetings, which were always preceded by a march, led by the officers and followed by large crowds, but no disturbance occurred. On Sunday, however, a detachment, 50 strong, were pelted with mud and stones as they issued from the hall where meetings were held. One man was hit in the mouth with a stone, and several others were hit, but none seriously. On the next day, Monday, they had a "grand march, with mounted officers, female trumpeters, brass band, General Booth commanding, and 750 persons rank and file. As soon as they issued from the barracks, the procession was greeted with derisive cries and showers of stones and mud. One man received a terrific blow, causing concussion of the brain, and one of the female trumpeters fainted. One of the assailants has been arrested.

Obituary Notices.

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

CHASE.—Died of inflammation on the lungs, at Weldon Creek, Mich., Jan. 27, 1882, Mary E., infant daughter of James and Anna Chase, aged six months and eleven days. About four weeks ago Bro. and Sr. Chase had their attention called to present truth, and after considerable Bible study, commenced to keep the commandments of God. Their babe is now sweetly sleeping, awaiting the soon-coming of Jesus. Words of comfort by Bro. W. A. Ford, from 1 Cor. 15:49.

D. O. MONTGOMERY.

LARKIN.—Died Jan. 26, 1882, at Cedar Lake, Mich., from injuries received by the explosion of a boiler, Wallace T. Larkin, aged fifty-two years, four months, and twelve days. Bro. L. was once a member of the Congregational Church, but for many years had been a wanderer from the fold. Before the accident he gave evidence of being under conviction, and afterward he resolved to seek God. Although suffering the loss of a limb, he had a fair prospect of recovery, and looked forward to a life spent in the service of his Maker. When a band of brethren who were about to have a season of worship with him asked what passage he desired read, he replied by quoting Ps. 42:5: "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God; for I shall yet praise him for the help of his countenance." And from this text the writer addressed

a weeping audience on the occasion of the funeral. Bro. L. loved to talk of the beauty there is in the character of Christ, and compare his gospel with that of Mohammed. The latter he designated a gospel of blood and carnal gratification, while the former was a gospel of love; then with a look of calm peace he would say, "Oh, the blessed Christ!"

ORLANDO SOUTH.

DANCER.—Died of diphtheria, in the town of Liberty, Jackson county, Mich., Dec. 26, 1881, Bradley Dancer, son of William H. and Martha U. Dancer, aged 17 years and eleven months. Funeral discourse by the writer, at the Baptist church, from Matt. 5:8.

DAY CONKLIN.

DEMMON.—Died in Liberty, Montgomery county, Pa., Jan. 25, 1882, my beloved wife, aged sixty-five years and five months. She united with the Methodist Episcopal Church about thirty-eight years ago; on removing to Wisconsin, she united with the U. B. Church, and remained in its connection until she saw the third angel's message. She has since lived up to the light received, and is awaiting the blessed hope of meeting her in the resurrection.

THOMAS DEMMON.

BUNKER.—Died in Springfield, Mo., Jan. 24, 1882, Mrs. Cordelia Bunker, in the fifty-second year of her age. She leaves a husband and son, who a few weeks ago went with her to Missouri, and who, in a land of strangers, deeply feel the loss they have sustained. She leaves friends in Vermont and children in Maryland, who regret that she is buried two thousand miles away. She kept the commandments of God and the faith of Jesus.

I. S. BUNKER.

ROBBINETT.—Died at the residence of her father, Fairmount, Tenn., Feb. 9, 1882, Sarah Ann Robb, in her fortieth year. For two years she has been a believer in present truth. She learned the doctrine of the Signs and Review. She endured much opposition, but said she only believed what the Bible taught, and would not go back to her old creeds, for there was much in them of man's devising. Her end was peaceful, and she expressed joyous hope of having part in the first resurrection.

HELEN M. SCOTT.

KIRBY.—Died in Hatley, P. Q., Feb. 1, 1882, of congestion of the lungs, Nancy Kirby, in the eighth year of her age. Sister Kirby had enjoyed good health nearly all her days, was naturally pleasant and hopeful, and seemed to have the full use of her mental faculties to the very closing moment of her life. During her last sickness of only three days, she expressed gratitude to God that she had lived to a good old age, and said she felt willing to die, and gave good evidence of acceptance with God. Funeral services, and interment at North Sutton, on Sunday, Feb. 5, by the writer.

A. C. BOURDEAU.

RUSSELL.—Died of typhoid-malarial fever, in Milton, Mass., Nov. 25, 1881, A. J. Russell, aged twenty-one years, months, and nineteen days. Our departed brother had been afflicted with bone-erysipelas in his left limb, the age of nine years, and this finally resulted in his poisoning. At the Walla Walla camp-meeting, in 1878, he made a profession of religion, and was baptized. He never caused trouble in the church, but, we fondly trust, ripened for the harvest. His last sufferings were agonizing. A wife and child, parents, brother, sisters, and friends sustain this loss. The funeral assemblage was large. The discourse was based on Num. 23:10.

G. W. COLCORD.

CHAPMAN.—Died at my home in Fairmount, Tenn., Jan. 6, 1882, J. M. Chapman, of Dayton, Ohio, in the twenty-sixth year of his age. He came South last year for his health, and derived so much benefit from the pure mountain air and Chalybeate water that he returned to his home. But he took another cold, and finding that his health was again failing, he came back; but consumption was settled too firmly for help. He failed to find restoration to health which he sought, but he found Jesus, the Restorer of his soul. Leaning confidently on him, he sweetly fell asleep, to awake in that morning when he cometh to make up his jewels.

HELEN M. SCOTT.

EDSON.—Died at East Palermo, Oswego county, N. Y., Jan. 8, 1882, Bro. Hiram Edson, aged seventy-five years and nine days. Bro. Edson was a native of Jefferson county, N. Y. He was early connected with the Adventist body, having a rich experience in connection with the movement of 1843-4. After the passing of the time he was among the first to receive the third angel's message, and identify himself with the work, giving largely of his time and means for its advancement. His devotion to the cause, which was dearer to him than life, in its infancy, when its friends were few, fully entitles him to a place among its pioneers. His name is mentioned in the writings of Bro. and Sr. White in connection with their earlier labors.

For six months before his death he was confined to bed, almost entirely helpless, and his sufferings were almost beyond endurance. He bore them all with Christian patience and fortitude, though earnestly praying that he might sleep in Jesus. He leaves a wife and four married daughters to mourn their loss. Funeral discourse by the writer from words chosen by our brother before his death, Rev. 14:13.

B. L. WHITMAN.

The Review and Herald.

Battle Creek, Mich., February 21, 1882.

MRS. C. F. PHELPS: We are not aware of any discrepancy between the articles of Elds. Waggoner and Butler, in the REVIEW of Feb. 7. One speaks of the promise of the Spirit in a general sense, the other of the special gifts of the Spirit. The "promise" to the multitude, of which the first article speaks, was not a promise to them that every one should have all the special manifestations of the Spirit, which God divides to every man severally as he wills. With this distinction kept in mind, we think there will no misapprehension arise.

By means of a private communication, we learn of the safe arrival of Bro. Loughborough and party at their destination in England.

Our readers will notice that Bro. Matteson's report in this paper bears three different dates. The reports of Jan. 12 and 16 were received just too late for the last paper. We regret this unavoidable delay, but the three combined will be found very interesting.

We learn from the Signs of Feb. 9 that sister White has been holding interesting meetings in Napa, Cal. Besides the meetings held with the church, she spoke twice in the Methodist house, once on temperance and once on the duty of parents. The synopsis of the latter discourse, as given in the Signs, will well repay a careful perusal.

TO THE MEMBERS OF THE DAKOTA T. AND M. SOCIETY.

DEAR BRETHREN: At our last general quarterly meeting, the subject of reporting received especial attention, and after careful consideration, a plan was devised by which we hope to secure a report from every member of our society. But in order that it prove effective, the cooperation of all concerned is needed. Enough has been said upon the object and importance of reporting, and my object is to appeal to all to heed the exhortations that have been given on these points, and to feel the responsibility resting upon each individual to contribute what they can, by their own personal efforts, to the interest and efficiency of our society. The circumstances of the last year have greatly hindered its practical working, which has perhaps tended to bring discouragement upon some; but we can now see no reason why all may not be of good courage, and take hold of the work with zeal and energy.

This is the best way to shake off depression of spirit, rise above discouragement, and get an increase of faith and the spirit of good cheer. And this is just the result that we hope to effect by the arrangement that has been adopted. The plan mentioned above is to have some one appointed to attend, either in person or by proxy, the next quarterly meeting of each local society, for the purpose of laboring to secure the return of every report-blank sent out by the librarian, in the form of a report, and who shall be held reasonably responsible for the return of such reports. We hope this may be a matter of encouragement to our brethren, and that all may be stirred up to do something in the missionary work, so that they may have something to report. Let every secretary and librarian see that blanks are faithfully and promptly furnished, so that there may be no excuse on that score. Then let the members as they receive these blanks, feel that a sacred duty rests upon them to return them with something on them in the form of a report. And let this be a record of something done in the Lord's vineyard for the salvation of precious souls.

Let us remember that time is short. "The Judge standeth before the door," and what we do must be done quickly. We are passing over the enchanted ground; the shaking time is before us, if not already upon us; severe tests are coming; the grand conflict is near; but victory is certain for those who struggle through. Let us arm ourselves for the strife, and in the name of our God, set up our banners. The struggle is short. The victory will be sweet, and the inheritance eternal.

S. B. WHITNEY.

MINISTERS AND MISSIONARY WORKERS.

We have reached a point in the history of the third angel's message when it is especially necessary to study economy with respect to time, talent, and means, as well as efficiency in laying plans for the prosecution of the work. It is necessary that our resources should all be so utilized as to accomplish the greatest amount of good possible. Our mission is to every nation, tongue, and people, and while our work lies largely in new fields, our churches, many of them young and inexperienced, need watchcare and labor.

In the providence of God, the ministry and the tract and missionary system are prominent agencies for the accomplishment of this work. Both are important and efficient, yet neither one alone could secure the desired end. It is impossible for our limited number of ministers to visit our churches frequently, so as to keep them in a flourishing condition, and at the same time enter new fields and give protracted courses of lectures to any great extent; neither can the tract societies alone build up the churches. Missionary efforts have in the past contributed largely to the success which has attended the ministry. To so unite and blend the two that one will more effectually aid and sustain the other, and thus more fully concentrate our forces and unite the strength of our rank and file in the work before us, will greatly augment our strength and increase our efficiency as a denomination.

Facts are abundant which show that a proper distribution of our reading matter, together with judiciously visiting and praying with families, greatly facilitates the labors of the minister while giving a course of lectures. A ten days' meeting where this kind of labor has been faithfully performed will accomplish as much as a four weeks' course of lectures without it. Could our churches be educated to prepare the way in localities around them for such meetings, not only by seeking God themselves, but by adopting a systematic plan of distributing reading matter in the vicinity, and by conversing with the people on the subject of religion and practical piety, avoiding all controversial subjects, great good would result therefrom. The efforts of the minister thus sustained by scores of workers, would be the means of accomplishing far more good than could otherwise be accomplished. Our efforts would then be more concentrated. Valuable gifts would be called into exercise among our people, colporters and canvassers would be developed, and all these would materially aid the minister in his work.

There is nothing which would so effectually strengthen our churches and cause them to feel the importance of the truth, as to engage in self-sacrificing labor for the salvation of souls; and nothing would encourage them so much as to see these efforts productive of good in their immediate vicinity. Such encouragement would be lasting, while that derived from a short visit made by the minister and the few religious meetings which he holds with them is comparatively of short duration. They would also have the benefit of the minister's labors during the meeting, and thus they would be built up and new fields entered at the same time. Those who should embrace the truth would come under the watchcare of the church, leaving the minister free to enter another field and labor in connection with another church. Thousands of copies of our pioneer sheet could be used with telling effect in connection with such labor, where now only a few copies are taken. It is none too early at the present time to commence operations of this kind, in preparation for the coming tent season.

Michigan, with its twenty ministers and suitable tents, could thus enter as many fields at the same time, and accomplish ten times as much as if no

such course was pursued. The same is true of our Conferences, and we confidently look forward to the time when some such method was adopted throughout the wide field. Our large M. societies would thus not only have a definite object before them, which would crown their labors with immediate fruit, but they would also become the educators of hundreds who might come of service in the cause of God.

S. N. HASKIN.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand."—Matt. 10:7.

APPOINTMENT WITHDRAWN.

THE quarterly meeting for the Saginaw Division, which was appointed at Freeland, Mich., Feb. 25, 26, is indefinitely postponed.

WM. OSTRAND.

NOTHING preventing, we will meet with churches in the following:

Hook's Point,	March 1
Lisbon,	" 10
State Center,	" 20
Sac City and Fonda unite at Galbreth school-house,	April 1
Storm Lake,	" 8
Sheldon,	" 15
Bloncoe,	" 23
Logan,	" 29
Dunlap,	May 6
Castana and Belvidere, (as the brethren may arrange),	May 10
Smithland,	" 20
Sac City, (Galbreth school-house),	" 27
Nevada,	June 3

We hope to see a general attendance of all the brethren within reach of all these places. We especially invite friends at Marion and Olin to meet with us at Lisbon. Meetings to commence Friday eve. Let us all seek the Lord's blessing that his blessing may attend these efforts.

J. T. MITCHELL.

R. C. PORTER.

THE Lord willing, I will meet with churches in Illinois, holding meetings Sabbath and first day as the brethren may appoint:—

Onarga,	Feb. 25
Gibson City,	March 4
Compromise,	" 11
Tilton school-house,	" 18
Belvidere,	" 25
Louis,	" 1

E. O. HAMMOND.

The ministerial Association and State quarterly meeting for Michigan, appointed for March 21-28, will be held at Orono, Mich.

D. M. CARRIE.

FRANKLIN, Neb., (where Bro. Joslin may appoint) Feb. 25 evening. All scattered Sabbath-keepers in the vicinity invited.

CHAS. L. BROWN.

Publishers' Department.

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

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

THE P. O. address of Mrs. Ida S. Gates is Clyde, Ohio.

ALL business for Dist. No. 14, Mich. T. and M. society, should be addressed to B. Hill, Charlotte, Mich.

THE P. O. address of Eld. S. B. Whitney is Bridgewater, Minn., Dakota Territory.

TO THE DAKOTA TRACT SOCIETY.—At the quarterly meeting at Swan Lake, Jan. 28, 29, Bro. G. E. Henton, Sioux Falls, D. T., elected secretary of the Dakota T. and M. Society, vice, A. L. B. resigned.

THE business of the Tennessee Sabbath-school Association, done through Miss Mattie Moore, Goodlettsville, Davidson, Tenn.

TO SABBATH-SCHOOL SECRETARIES IN NEBRASKA.—This quarter half gone, and yet but very few secretaries have sent in their quarterly report to the State secretary. The report blanks have been sent you. Please fill them out, and forward immediately to Niels Clausen, Blair, Washington Co., Nebraska.

Books sent by Express.—S. K. Pottinger \$8.45, L. T. Nichols \$7.17, Wm. Covert 9.61.

Cash Received on Account.—Ind Tent Fund per S. H. Lane \$5.00, D. T. Fero \$5.00, Kan Conf Fund J. J. Montgomery 20.00, Geo. S. Wm. Kerr 8.00, Signs of the Times, Ind T & M Society per S. 25.15, Signs of the Times, Nebraska T & M Society per Mrs. C. 19.55, Kan T & M Society per N. J. Kilgore 168.15, R. C. Horton Conf Fund, Mrs. M. A. Green title 1.00, B. C. V. M. Society, per W. 48.20, N. Y. Conf Fund Wealthy McNitt s. b. 45c, Ind Conf. Patricksburg \$1.00, Iowa T & M Society per L. Hornby 98.54.

Shares in S. D. A. P. Association.—Gustave Bernard.

Donation to S. D. A. P. Association.—Lovina La Dow, Mich. Conf. Fund.—Newton \$1.00, Morley per John Wagoner, Partello Maria & Mary Crawford 18.00.

Mich. T. & M. Society.—Dist 3 per H. Hilliard \$7.00, Mrs. 1.00.

European Mission.—A friend, thank-offering 10.00, A. B. 1.00, E. B. Brown thank-offering \$1.00.

English Mission.—A friend \$1.00, Prof. A. Kunz 2.00.

Swedish Mission.—Elizabeth Van Deusen \$1.00.