

Adventist Review

AND SABBATH HERALD.

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

VOL. 60, No. 4.

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LET US GO FORTH. HEB. 13:13.

SILENT, like men in solemn haste,
Girded wayfarers of the waste,
We pass out at the world's wide gate,
Turning our back on all its state;
We pass along the narrow road
That leads to life, to bliss, to God.

We cannot, and we would not stay;
We dread the snares that throng the way,
We fling aside the weight and sin,
Resolved the victory to win;
We know the peril, but our eyes
Rest on the splendor of the prize.

No idling now, no wasteful sleep,
From Christian toil our limbs to keep;
No shrinking from the desperate fight,
No thought of yielding or of flight;
No love of present gain or ease;
No seeking man or self to please.

No sorrow for the loss of fame;
No dread of scandal on our name;
No terror for the world's sharp scorn;
No wish that taunting to return;
No hatred can our hatred move,
And enmity but kindles love.

No sigh for laughter left behind,
Or pleasures scattered to the wind;
No looking back on Sodom's plains;
No listening still to Babel's strains;
No tears for Egypt's song and smile;
No thirsting for its flowing Nile;

No vanity nor folly now;
No fading garland round our brow;
No moody musings in the grove;
No pang of disappointed love;
With the brave heart and steady eye,
We onward march to victory.

What though with weariness oppressed—
'Tis but a little, and we rest.
This throbbing heart and burning brain
Will soon be calm and cool again.
Night is far spent, and morn is near,—
Morn of the cloudless and the clear.

'Tis but a little, and we come
To our reward, our crown, our home;
A little space—yet more or less,
And we have crossed the wilderness.
Finished the toil, the rest begun,
The battle fought, the triumph won!

—Horatius Bonar.

The Sermon.

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

"PLAIN WORDS TO RICH METHODISTS."

[The above is the heading of selections from two sermons preached by John Wesley near the close of his life. These sermons show his faithfulness to his people in pointing out the sins which endangered their eternal interests. They are plain words indeed, and as applicable to us now as they were to them then. I copy word for word, giving italics as I find them in a large work entitled, "An Illustrated History of Methodism." May God bless them especially to those who stand most in need of their warning. a. s. s.]

TEXTS: "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" Jer. 8:22.

"Trust not in oppression, and become not vain in robbery; if riches increase, set not your heart upon them." Ps. 62:10.

LET us descend to particulars; and see that each of you deals faithfully with his own soul.

Do you not *eat* more pretentfully or more delicately than you did ten or twenty years ago? Do not you use more *drink*, or drink of a more *costly* kind, than you did then? Do you sleep on as hard a bed as you did once, suppose your health will bear it? Do you *fast* as often now you are rich as you did when you were poor? Ought you not, in all reason, to do this more often rather than more seldom? I am afraid your own heart condemns you. You are not clear in this matter.

Do not some of you seek no small part of happiness in that trifle of trifles, dress? Do not you bestow more money, or, which is the same, more time and pains upon it, than you did once? I doubt this is not done to please God. Then it pleases the devil. If some years since, you laid aside your needless ornaments,—ruffles, necklaces, spider caps, ugly, unbecoming bonnets, costly linen, expensive laces,—have you not, in defiance of religion and reason, taken to them again?

Permit me to come a little closer still; perhaps I may not trouble you any more on this head. I am pained for you that are *rich in this world*. Do you give all you can? You who receive £500 a year, and spend only £200, do you give £300 back to God? If not, you certainly rob God of that £300. "Nay; may I not do what I will with *my own*!" Here lies the ground of your mistake. It is not your *own*. It cannot be, unless you are Lord of Heaven and earth. "However, I must provide for my children." Certainly. But how? By making them rich, when you will probably make them heathens, as some of you have done already? Leave them enough to live on, not in idleness and luxury, but by honest industry.

How great is the darkness of that execrable wretch (I can give him no better title, be he rich or poor) who will sell his own child to the devil; who will barter her eternal happiness for any quantity of gold or silver! What a monster would any man be accounted who devoured the flesh of his own offspring! And is he not as great a monster, who, by his own act and deed, gives her to be devoured by that roaring lion, as he certainly does, so far as is in his power, who marries her to an ungodly man. "But he is rich; he has ten thousand pounds!" What if it were one hundred thousand pounds? the more the worse; the less probability will she have of escaping the damnation of hell. With what face wilt thou look upon her, when she tells thee in the realms below, "Thou hast plunged me into this place of torment. Hadst thou given me to a good man, however poor, I might now have been in Abraham's bosom"?

Are any of you that are called Methodists seeking to marry your children well, as the cant phrase is; that is, to sell them to some purchaser that has much money, but little or no religion? Have you profited no more by all you have heard? Man, woman, think what you are about! Dare you also sell your child to the devil? You undoubtedly do this, as far as in you lies, when you marry a son or daughter to a child of the devil, though it be one that wallows in gold or silver. Oh! take warning in time. Beware of the gilded bait. Death and hell are hid beneath. Prefer grace before gold and precious stones; glory in Heaven, to riches on earth. If you do not, you are worse than the very Canaanites. They only made their children *pass through the*

fire to Moloch; you make yours *pass into the fire* that never shall be quenched.

Of the three rules which are laid down on this head in the sermon on "The Mammon of Unrighteousness," you may find many that observe the first rule; namely, *Gain all you can*. You may find a few that observe the second,—*Save all you can*. But how many have you found that observe the third rule,—*Give all you can*? Have you reason to believe that five hundred of these are to be found among fifty thousand Methodists? And yet nothing can be more plain than that all who observe the first two rules, without the third, will be twofold more the children of hell than ever they were before. Oh that God would enable me once more, before I go hence and am no more seen, to lift up my voice like a trumpet to those who *gain and save* all they can, but do not *give* all they can. Ye are the men, some of the chief men, who continually grieve the Holy Spirit of God, and in a great measure stop his gracious influence from descending on our assemblies. Many of your brethren, beloved of God, have not food to eat; they have not raiment to put on; they have not a place where to lay their heads. And why are they thus distressed? Because you impiously, unjustly, and cruelly detain from them what your Master and theirs lodges in *your* hands on purpose to supply *their* wants. In the name of God, what are you doing? Do you neither fear God, nor regard man? Why do you not deal your bread to the hungry, and cover the naked with a garment? Have you not laid out on your own costly apparel what would have answered both these intentions? This idle expense has no approbation, either from God or your own conscience. But you say you can afford it! Can any steward *afford* to be an arrant knave,—to waste his lord's goods? Can any servant *afford* to lay out his master's money any otherwise than his master appoints him? So far from it, that whoever does this ought to be excluded from Christian society.

The Methodists grow more and more self-indulgent as they *grow rich*. Although many of them are still deplorably poor ("*Tell it not in Gath; publish it not in the streets of Askelon!*"), yet many others, in the space of twenty, thirty, or forty years, are twenty, thirty, yea, a hundred times, richer than they were when they first entered the society. And it is an observation which admits of few exceptions, that nine in ten of these have decreased in grace in the same proportion as they have increased in wealth. Indeed, according to the natural tendency of riches, we cannot expect it to be otherwise.

REMARKS.

The right to exercise this boldness was earned by a life of self-sacrifice. Wesley was faithful, both in little and in much. He could challenge his people to imitate himself, with the mournful assurance that the majority of them would never do it. Dr. Whitehead, one of his biographers, says it was supposed that in the course of fifty years Wesley gave away between twenty and thirty thousand pounds,—a statement confirmed by Mr. Moore, another biographer, who says, "Mr. Wesley's accounts lie before me. His expenses were kept with great exactness; every penny is recorded, and I presume that the thirty thousand pounds might be increased several thousand more." Wesley's last entry in his

account book is as follows: "N. B. For upwards of sixty years I have kept my accounts exactly, and I will not attempt it longer, being satisfied with the conviction that I have saved all I can, and given all I can; that is, all I have."

"July 16, 1790."

JOHN WESLEY."

—Illustrated History of Methodism.

Our Contributors.

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

FAITH AND WORKS.

BY ELD. M. C. WILCOX.

As in the past, the cause of truth
Demands true faith in age and youth,—
A faith that shines in darkest hour;
That works by love when tempests lower;
Believes in God, obeys his laws,
And has true faith in his holy cause.
That will not fail, though it seem to die;
Tho' the rubbish of error upon it lie,
Tho' it seem to be lost from mortal eyes,
Will, Phoenix like, from its ashes rise.

And the time is now, when the work demands
Strong, brave hearts and willing hands;
For the mighty God has revived again
The truth, in error lost to men;
To save from a world which lies in sin,
Some, pure without and pure within—
A holy company clothed in light,
With robes blood-washed, of cleanest white,
Who out of tribulation came;
Who suffered for his precious name;
Who over sin and vice have wept,
And all the ten commandments kept.

And Satan's against this work engaged,
And relentless war has ever waged,
To curse, to fetter, to enslave, to bind,
To sin and the grave to lead mankind;
And by the ties of carnal hearts,
And by his many hellish arts,
He leads us down,—by sin and blight
He leads us down to death's dark night.
King Appetite, a vassal true,
Works with great power his will to do;
And with rich food in youthful days,
The path is made for rum's dark ways.
And many who boast that they are free,
Are bound by coffee and bound by tea;
And the deadly juice of the poppy flower
Has enslaved, ay, millions in its power.
In tobacco's toils are others found,
Some by the chains of wine are bound,
Till the heart, so hard, rejects the love
Which would draw them to the world above.
While orphans weep, and widow's mourn,
The strong man of his strength is shorn,
The great, the mighty, and the wise,
Fall, fall for aye, and never rise.
And hundreds, ere they are aware,
Fall by the curse of Mammon's snare.
And Fashion, like a tyrant queen,
Doth reign o'er thousands more, I ween.
She with a gilded chain doth bind
The greater part of womankind,
Who come and go at Fashion's breath.
Her ways are paths which end in death.

And time speeds on, the millions fall,
Fettered and bound by sin's strong thrall.
And many in Zion sit at ease,
Carelessly settled on their lees;
They forget the time when the Lord will come
With candles to search Jerusalem,
And iniquity hidden come to light;
When the Judge shall appear in glory bright,
And the sleeper awake to hear his fate:
"Probation past, it is now too late."
'Twas not so once, the time that's gone
Was once the now, was once your own.
Ye might have builded a temple grand
Upon the Rock, not shifting sand.
Ye might have now the costly prize,
Ye might have treasure in the skies.
Ye might have cheered a brother poor,
And pointed the erring to mercy's door.
Ye might have rescued some poor soul
From the weed so foul or the drunkard's bowl;
From intemperance' ocean, where the waves
Sad requiems chant o'er its victim's graves,
And the black clouds brought by the winds of blight
O'er the rolling waves hang the pall of night.
Ye might have dried the orphan's tear,
To the mourner's heart have brought good cheer.
Ye might have saved sigh, tear, and groan;
But sad the truth,—the time is gone.
Ay! slumber on, and fold your hands,
Till from your glass have run the sands.
Oh sad, sad fate, in the years to come,
When you've naught to show but 'might have done.'

The present's yours, act wisely, then,
In labors of love for God and men.
Arouse to the work, improve the time;
Who reaches the goal must surely climb.

No longer dream of the future bright,
But scatter the gloom of present night;
Break from the fetters of sin and vice,
And strive for the pearl of greatest price.
Sow the good seed in sun and rain,
God gives the harvest—golden grain.

Do right, because you love the right,
And hate the wrong. Walk in the light,
As He is in the light, and soon
'Twill lead from night to light of noon.
Break, oh! break from Satan's power,
And arm with faith for the trying hour.
The overcomer a crown will win,
And a home all free from the curse of sin.
When the trials and troubles and toil are o'er,
We'll reign with Christ forever more.
Break, oh! break from the tempter's power,
And arm with strength for the present hour,
No longer a cowering slave to be,
But in body, mind, and soul, be free.

PRACTICAL.

BY ELD. R. F. COTTRELL.

THE theory is clear, beautiful, and Scriptural.
The truth is plain to every willing and unperverted mind. All can see it who really desire to know and obey it. We are glad of a faith that is invincible. None can successfully assail our position. It is good to be in such a case, to feel secure from every assault, that our position is impregnable to every foe.

But do we realize the truth which we profess? Are we sanctified through it? Does it have the effect upon our lives it ought to have? Does its divine reality enter into our very being, controlling our thoughts, words, and deeds? This is the important point to us. We have a theory in our head that does not affect our heart. We may help to publish the truth to others, while it does not have its sanctifying, saving influence upon ourselves. We may, like Noah's carpenters, help build the ark to save others, and not get on board ourselves.

Let all take heed, and beware. Let us examine ourselves, our thoughts, our motives. Where is our heart's interest? Let us weigh our thoughts. Which way do they tend? Is the cause of truth and the salvation of men first in our thoughts? Is this our first and highest interest? or are worldly thoughts and schemes first and most continual in our minds?

God knows how it is. Angels know. How often are they grieved, and turn in sorrow from us! To know ourselves and be right before God is the all-important point. How easy to deceive ourselves; but God is not deceived.

Come, let us prove where our affections are. Let us get a deeper interest in the cause of God. Let us bring in all our tithes and offerings, and prove the Lord therewith. He invites us to do so. His promise cannot fail. He is waiting and desirous to pour us out a blessing such as we have not received. Let us be in readiness to receive it.

PRACTICAL THOUGHTS.—NO. 4.

BY A. SMITH.

LET YOUR LIGHT SHINE.

CHRISTIAN reader, did you ever think that when Christ commands, "Let your light shine," the light, not the lamp, should be displayed to benighted men? What matter whether the lamp be of pewter or of silver, so far as its utility is concerned? The main point is to keep it pure and well trimmed, abundantly supplied with oil, and steadily burning. Then let Jesus place it, from time to time, where it may best serve his cause, whether to direct a poor, wayfaring traveler, to light a dwelling, illuminate a city, or, from the lantern of a pharos, to guide great ships upon the billowy sea.

It is not for where you have been, or what you have seen, or done, or said, or thought, personally, that men will bless you and God reward you; but for the intrinsic value of your deeds in their effect upon your fellow-men, and for the honor they reflect upon One who is the embodiment of every grace, the reflection of every virtue.

Then keep *I, my, and me* in the background

as much as possible when doing for Christ, and He who seeth in secret will reward you openly in his own good time.

ALL FOR GOOD.

A gentleman made a laughable blunder in lexicography, and his wife pleasantly rallied him on his mistake, when he replied, "If my error makes you happy, my dear, I ought to be pleased," and joined in the laugh. What an opportune circumstance was this to start a family quarrel; but how aptly, instead, it was made to deepen conjugal love.

Cannot the Christian also, in like manner, turn to good account the afflictions and buffetings he has to endure, remembering that others may be gratified at that which causes him discomfort, and that "all things work together for good to them that love God"? Cannot the incident assist in learning the lesson of rejoicing in tribulation, according to the commands of Christ and his inspired apostles, knowing that, if patiently endured, they will enhance the glory of the immortal state to the final overcomer?

IMPORTANCE OF THE OLD-TESTAMENT SCRIPTURES.

BY ELD. D. T. BOURDEAU.

THERE is on the part of many professed Christians at the present time an increasing tendency to undervalue the Old-Testament Scriptures. Some, we are sorry to say, go so far in belittling those Scriptures as to compare them to a last year's almanac, which has served its purpose, and can be easily dispensed with.

How widely such persons differ with the Founder of the Christian religion, who commands us to search those Scriptures, and teaches that man should live "by every word that proceedeth out of the mouth of God." John 5:39; Matt. 4:4. How seriously they differ with Paul, who declares that "whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4), and represents that the Holy Scriptures that Timothy had known from a child are able to make us "wise unto salvation," and that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17.

How different is the course of such persons from that of the Bereans, who searched the Old-Testament Scriptures daily to see whether the things taught them by Paul and his associates were true. And these Bereans, Luke declares, were more noble than those who pursued an opposite course. Acts 17:11. Surely, if those we oppose had been at Luke's side when he wrote this statement, they would have told him, "Bro. Luke, you are certainly making a mistake. You are not inspired in this particular; for those who did not search those obsolete Scriptures were more noble than those who did."

We have eternal life in the Old-Testament Scriptures; they testify of Christ, and without them it would be impossible to show that Christ is the Messiah. They are all the Scriptures that the apostles and the primitive church had for years. It was their text-book and the man of their counsel. They inculcate a devotional spirit and a love for holiness. They are valuable in that they contain a complete copy of God's moral law. They benefit us by their admonitions against sin and sinners, as well as by their praises of virtue and the virtuous. They faithfully set forth in the lives of men the bitter fruit of sin, and the glorious and inviting fruit of righteousness. They contain many prophecies which are fulfilling in the Christian age, and which shed much light on our pathway. The New-Testament Scriptures are largely made up of references to, and quotations from, the Old. Surely, we cannot get along without these Scriptures. If we believe in the New-Testament Scriptures, we shall not despise the Old.

John, in Apocalyptic vision relating to events which were to transpire under this dispensation

sees the Old and the New Scriptures inseparably connected, under the emblem of two witnesses that are first slain (under the aggressions of the Papacy), and then resurrected at the close of the prosperous career of that power. Rev. 11. See also Thoughts on Revelation. May we never become guilty of slaying either of these honored and reliable witnesses; but may we exalt them and heed their sayings, that the rich blessings they hold out to the faithful and true may be ours to inherit and enjoy.

HEAVEN.

BY N. W. VINCENT.

Jehovah has a high and holy place,—
Abode of beauty, love, and endless joy;
Where sin and pain shall ne'er again annoy;
Where saints redeemed, with angels, see his face.
God's throne is there—unmoved through endless days;
With him, our Father, reigns our Prince, his Son,
Who left this glad, sweet home—O pitying One!
To undergo our death—to Christ be praise!
For his dear sake our sins may be forgiven,
And we with him may share the home on high.
Though here despised, to mountain caverns driven,
There's rest for us, there's glory by and by;
Look up, lone Christian, upward look to Heaven—
Christ soon will come; redemption draweth nigh.

SOMETHING INTERESTING FROM IOWA.

SUNDAY NOT CALLED THE SABBATH IN THE ORIGINAL GREEK.

The following from the New Sharon (Iowa) Star will explain itself. We are glad to see the testimony of scholars to the correctness of the view maintained by S. D. Adventists on the word *sabbaton*. No honest scholar will take any other view. But let the evidence accumulate, till the public shall come to know of a surety that any one who tries to press *sabbaton* into the service of Sunday, is either an ignoramus or a mountebank.

EDITOR STAR: Eld. Evans, in his lectures in this place last fall, stated that in Matt. 28:1, and in parallel passages, the first day of the week was called the Sabbath, the original Greek word being *sabbatone*. He said further, "*Sabbatone* is always used in a sacred sense; hence the first day of the week in the New Testament is always called the Sabbath."

In their replies, Elds. Fifield and Nicola disputed his positions, and gave a criticism on the Greek of these passages which justifies the ordinary translation, "first day of the week." It was voted by the audience present, that their criticism should be written and submitted to the professor of Greek in the State University for his indorsement, which indorsement was to be published in the Star.

I was chosen by the audience to receive their criticism, procure the indorsement, and attend to the publication. The following is the criticism, with the indorsement attached:—

"Criticism on Matt. 28:1.—In the original, the Greek word *sabbatone* occurs twice. In the first instance it is translated Sabbath, and in the second instance week. The following is offered to show that the translation 'week,' in the second instance, is correct, and that the Greek word *sabbatone* should never be translated Sabbath when preceded by the numeral adjective *mian*:—

"*Eis mian sabbatone.*" *Mian* is a numeral adjective, the first of the cardinal numbers, literally signifying one. 'It is here used according to a Hebraism, as an ordinal, signifying the first.'—Robinson. The form *mian* is found in the singular number, feminine gender, accusative case, from the nominative, *heis, mia, hen*. Being an adjective, it must agree with some substantive, either expressed or understood. Is there any word expressed with which it can agree?

"The next word, *sabbatone*, is in the genitive plural, and cannot, therefore, be the word with which the accusative singular *mian* agrees. What word, then, shall be supplied?—Scholars and critics tell us that in such sentences the word *day, heemera*, is understood. See Greenfield's Greek Testament; Matt. 28:1, margin; also Robinson's Lexicon.

"*Heemera* is a feminine noun, and hence *mian*

can agree with it in every respect, and there is no grammatical inaccuracy involved. Putting in the supplied word, we have *eis mian heemera sabbatone*, literally the first day of the Sabbath. Now it is evident that *sabbatone* must be taken in other than its ordinary sense. For 'the first day of the Sabbath,' the Sabbath itself being only one day, would be a meaningless expression. Turning again to Robinson, we find under the word *sabbatone* the second definition given as follows: "Meton. [that is, by metonymy, a figure of speech in which one word is put for another], a Sabbath, put for the interval from Sabbath to Sabbath, hence *se'nnight, week.*" 'Only after numerals marking the days of the week.*' Then he refers for examples to all those passages in which the phrase, 'first day of the week,' occurs in the New Testament. And he adds: 'In the Talmuds, the days of the week are written: the first, second, third day in the Sabbath (week). See Lightfoot Hor. Heb. in Matt. 28:1. Hence we conclude that *sabbatone*, or *sabbaton*, should be rendered week wherever it is preceded by a numeral. It is so preceded in every case where the expression 'first day of the week' occurs, and also in Luke 18:12, where the Pharisee fasted twice in the (*sabbatou*, genitive singular) week.

"We further conclude that *sabbatone* should be translated Sabbath when it is not preceded by a numeral; and also that it may be used in other than a sacred sense, and may be applied to any day of the week."

INDORSEMENT.

"IOWA CITY, IOWA, APRIL 25, 1882.

"J. F. COOK, ESQ., NEW SHARON, IA.;

"Dear Sir: To your inquiry of yesterday please accept a very brief response, as my time is so fully occupied, and you desire promptness.

"Your critic of Matt. 28:1 makes two main declarations:—

"1. The second '*sabbaton*' of the passage means 'week.'

"2. *Sabbaton* never means Sabbath when preceded by *mian*.

"As to the first, he seems clearly right. *Sabbaton*, a Hebrew word in Greek clothes, means 'rest,' or 'a day of rest,' or the interval measured by the great Jewish days of rest; *i. e.*, 'a week.'

"The use of the plural for the singular (as in this passage) would not seem strange to a Hebrew; for 'plural of eminence' is common in that language, and its use here is a manifest Hebraism. Then, too, the use of the cardinal, *mian* for the ordinal *protos* is quite common in the New Testament, and not unknown in other writings. Your critic might have made a very formidable list of authorities in support of his position as noticed under this first head, and among them such men as Trollope and Winer in their grammars of the Greek Testament, and such lexicographers as Liddell and Scott, and Sophocles in his lexicon of the Roman and Byzantine Periods.

"3. Your critic seems to mean that *mian sabbaton* (in the genitive plural) never signifies either 'one' or 'the first of the sabbaths' when used in the New Testament. To this I would say that I find no such passage where *sabbaton* means 'Sabbath;' but as I may have failed to find all such passages, I send this qualified answer on this point rather than delay my reply to consult a Greek Concordance.

"Yours truly, L. F. PARKS,

"Professor of Greek and History, Iowa State University."

Eld. Nicola hands me indorsements to the above criticism, lately received, from two colleges in this State. They read as follows:—

"IOWA COLLEGE, GRINNELL, IA., MARCH 1, 1882.

"MR. L. T. NICOLA, GRANVILLE, IA.;

"Dear Sir: Yours of the 27th is just received, with the 'criticism,' which I return immediately as requested.

"The view taken by it is sound, etc.

"Yours truly, FISK P. BREWER,
Professor of Greek, Iowa College."

* Robinson makes Luke 18:12, "I fast twice in the week," etc., an exception to this construction. After referring to this passage as one where the word *sabbaton* evidently means week, he says: "*Etsuhere*, only after numerals marking the days of the week."—Ed.

"OSKALOOSA, IA., MARCH 2, 1882.

"REV. L. T. NICOLA;

"Dear Sir: Your note of the 27th ult. just received. I am well pleased with your criticism. The authorities will sustain you. It seems to me that scholars generally will admit the correctness of your criticism.

"Yours truly, G. H. LAUGHLIN.

"President of Oskaloosa College and Professor of Greek."

JAMES F. COOK.

WORTH TRYING.

A WRITER in the *Christian Union* has undertaken to show why it is that there are ordinarily so many more women than men among the attendants on church services. We condense the following excellent thoughts from the article; but protest that what the writer calls the "manly virtues" are just as good for women as they are for men, and that women, as well as men, should have some noble life-work to do:—

Our prayers are confessions of weakness and dependence; rarely resolutions of courage, and a thanksgiving for victories. Our hymns are love-songs, sometimes genuine, sometimes morbid; they are rarely soldier-like expressions of hope and faith and courage, sung to martial music. Our sermons are exaltations of and exhortations to the virtues of weakness,—gentleness, forbearance, meekness, patience,—the virtues which the home needs, or it is no home. But rarely does the pulpit exalt and exhort to the manly virtues,—industry, thrift, courage, self-reliance.

Our churches forget that Peter put virtue—that is, manliness—next to faith, in his architectural design of an ideal character. They forget the history of the Bible, and how many of its saints were men of bold and even audacious action. Abraham was a pioneer, who left his native land and "went West;" and while he won a liberty to worship God according to the dictates of his own conscience, he also won a fortune by his thrift and industry. Isaac was a faithful husband, a good citizen, a prosperous because an honest business man, and a peace-maker, who would waste no time in quarrels with quarrelsome neighbors. Joseph was a self-reliant, courageous, undaunted hero, whom no misfortune could crush, and whom no danger could make false to his own convictions; who stood by his faith in every exigency; in slavery, in prison, and in the greatest court in the world. Moses thought he was not fit to be the leader of Israel because he was not a speaker; and God, by choosing him, taught the world a lesson it has been very slow to learn,—that in great exigencies men of action are worth more than men of theories. David is known to us as a psalmist, but in his own time he was known as a military leader and a great organizer.

To be religious is not to be a seer of visions and a dreamer of dreams. It is not to be a dweller on the Mount of Transfiguration. It is not to be wrapt in sweet and serene meditation. It is to be yourself; and, being yourself, to take the nature which God has given you, and use it in his service by using it for your fellow-men. "He that hath my commandments, and keepeth them, he it is that loveth me." We all know the twenty-third psalm: "The Lord is my Shepherd; I shall not want;" and he that can sing it with glistening eyes counts himself religious. But the twenty-fourth psalm we do not know so well:—

Who shall ascend into the hill of the Lord,
Or who shall stand in his holy place?
He that hath clean hands and a pure heart,
Who hath not lifted up his soul unto vanity;
Nor sworn deceitfully.

But it is more difficult to live the twenty-fourth psalm than to sing the twenty-third, and it is just as religious.

If our churches gave the kind of manly and muscular teaching which puts virtue next to faith, which counts courage, and steadfastness and perseverance, and manly heroism as truly Christian virtues as meekness, and patience, and

gentleness, and non-resistance, and long-suffering; if it helped men to *do* their life work as it helps women to *bear* their life burdens; perhaps it would fill up the empty seats with men. The experiment is worth trying.

ST. JOHN, THE AGED.

[The following anonymous poem was found, about eight years ago, in a magazine published at Philadelphia. Its beauty of language, fervor of feeling, and exalted religious sentiment, claim for it a wider circulation than it has yet attained.]

I'm growing very old. This weary head
That hath so often leaned on Jesus' breast,
In days long past, that seem almost a dream,
Is bent and hoary with its weight of years.
These limbs that followed him—my Master—oft
From Galilee to Judah; yea, that stood
Beneath the cross, and trembled with his groans,
Refuse to bear me even through the streets
To preach unto my children. E'en my lips
Refuse to form the words my heart sends forth.
My ears are dull, they scarcely hear the sobs
Of my dear children gathered round my couch;
God lays his hand upon me,—yea, his *hand*
And not his *rod*,—the gentle hand that I
Felt, those three years, so often pressed in mine,
In friendship such as passeth woman's love.

I'm old; so old I cannot recollect
The faces of my friends; and I forget
The words and deeds that make up daily life;
But that dear face, and every word he spoke,
Grow more distinct as others fade away,
So that I live with him and holy dead
More than with living.

Some seventy years ago
I was a fisher by the sacred sea.
It was at sunset. How the tranquil tide
Bathed dreamily the pebbles! How the light
Crept up the distant hills, and in its wake
Soft purple shadows wrapped the dewy fields!
And then he came and called me. Then I gazed,
For the first time, on that sweet face. Those eyes,
From out of which, as from a window, shone
Divinity, looked on my inmost soul,
And lighted it forever. Then his words
Broke on the silence of my heart, and made
The whole world musical. Incarnate Love
Took hold of me, and claimed me for its own.
I followed in the twilight, holding fast
His mantle.

Oh, what holy walks we had,
Through harvest fields, and desolate, dreary wastes!
And oftentimes he leaned upon my arm,
Wearied and wayworn. I was young and strong,
And so upbore him. Lord, now I am weak,
And old, and feeble! Let me rest on thee!
So, put thine arm around me. Closer still!
How strong thou art! The twilight draws apace.
Come, let us leave these noisy streets, and take
The path to Bethany; for Mary's smile
Awaits us at the gate, and Martha's hands
Have long prepared the cheerful evening meal.
Come, James, the Master waits; and Peter, see,
Has gone some steps before.

What say you, friends?
That this is Ephesus, and Christ has gone
Back to his kingdom? Ay, 'tis so, 'tis so.
I know it all; and yet, just now, I seemed
To stand once more upon my native hills,
And touch my Master. Oh, how oft I've seen
The touching of his garments bring back strength
To palsied limbs! I feel it has to mine.
Up! bear me once more to my church! Once more
There let me tell them of a Saviour's love;
For, by the sweetness of my Master's voice
Just now, I think he must be very near,—
Coming, I trust, to break the veil, which time
Has worn so thin that I can see beyond,
And watch his footsteps.

So, raise up my head.
How dark it is! I cannot seem to see
The faces of my flock. Is that the sea
That murmurs so, or is it weeping? Hush,
My little children! God so loved the world
He gave his Son. So love ye one another.
Love God and man. Amen. Now bear me back.
My legacy unto an angry world is this.
I feel my work is finished. Are the streets so full?
What call the folk my name,—the Holy John?
Nay, write me rather, Jesus Christ's beloved,
And lover of my children.

Lay me down
Once more upon my couch, and open wide
The eastern window. See, there comes a light
Like that which broke upon my soul at eye,
When, in the dreary Isle of Patmos, Gabriel came
And touched me on the shoulder. See, it grows
As when we mounted toward the pearly gates.
I know the way! I trod it once before.
And hark! it is the song the ransomed sang
Of glory to the Lamb! How loud it sounds!
And that unwritten one! Methinks my soul
Can join it now.

O my Lord, my Lord!
How bright thou art! and yet the very same
I loved in Galilee. 'Tis worth the hundred years
To feel this bliss! So lift me up, dear Lord,
Unto thy bosom. There shall I abide.

SABBATH ITEMS.

BY JOSEPH CLARKE.

MYSTERIOUS.

SAID a stranger, "It always seemed a little mysterious to me, how the Sabbath came to be changed to the first day of the week."

"There is nothing mysterious about it, sir," said I. "If you tell your boy to take the bay horse and go to the post-office, he will, if he is like most boys, suggest that he would prefer the black mare, or the gray colt. That, sir, is human nature to a charm."

POSITIVE OR INFERENTIAL.

"I admit," says neighbor G., "that you have positive evidence for the seventh-day Sabbath, while the Sunday rests mostly upon inferential evidence."

"True, sir," said I; "but are you not aware that in court inferential evidence goes for nothing in opposition to positive evidence?"

HONOR.

NEARLY all the sons of men, from the least unto the greatest, are seeking earthly honor. There is scarcely one among us but has, either by words or actions, expressed a desire to be noticed. Let us consider how transient is this coveted boon of earth. Suppose you were to become president of our vast republic, and your popularity, like that of some others, should extend around the world. Only eight brief years, at the longest, and then you would be succeeded by another, and your official laurels taken from you. Even should you be a prince or a king, at last you would have to exchange your kingly robe for the shroud of death. The monster cares not for princely forms, but steals his march into the palace of wealth, and strikes his victim an unrelenting and fatal blow.

Honor! Who knows its meaning? Not the proud king who sits on his ivory throne within his palace walls; not the beautiful queen, in costly apparel, decked in bright jewels; not the prince with his stately bearing, nor yet the bold warrior, who, by one word of command, can sway thousands into the open jaws of death. Not among these would we seek for true honor. And why not? The proud king must leave his coveted throne, the gay queen and haughty prince must be borne by the sable hearse to the city of the silent dead. Yes; and the warrior, too, must wrap his "martial cloak" around him, and lie down in that profound slumber from which no bugle note or mortal alarm of an approaching foe can awaken. Only their names are left on the pages of history to tell us to what pinnacle of fame they aspired.

No; not among the proud, aristocratic beings of earth do we look for honor; for the Wise Man has said that "before honor is humility." Then where shall we search for true honor? We turn from the palace and the battle field, from the princely dome and the queenly state, to the cottage of the humble peasant. All day long he toils for those esteemed above him, and with honest hands earns his daily bread by the "sweat of his brow." At evening, as he returns to his home, unnoticed by the world, he gathers his family about him, and in a reverent tone reads the precious words of life from the sacred volume. Then, after a few words of parental advice to his little ones, he kneels in humble contrition, and wafts upon the wings of faith and love a petition of thanksgiving and praise to the great God of Heaven for his care and protection. Angels of God gather around that secluded home, and breathe peace and happiness into every heart. Oh! is it not far more honorable to have the company of these heavenly beings than the presence and counsel of the wise men of earth?

But at last the peasant must close his eyes in the dreamless sleep of death. He lies down beside the prince and the king. Death knows no degrees of honor; all rest here upon the same common level. Mortal hands will rear a stately monument at the head of those honored of earth, while those honored of Heaven are only covered

by the hand of nature with the verdure of earth. As in life, so in death; they are forgotten and unnoticed by the world, yet cherished and remembered by Heaven. They will peacefully sleep until the voice of the Lifegiver shall reverberate through the chambers of the dead; then will they change their narrow cell for a city whose walls far exceed in splendor the richest palace walls of kingly courts. Not so with those honored of earth; they must leave their prison-house to reap the bitter harvest whose seeds they sowed in earthly glory, and with earthly things they must pass away.

Reader, stop and consider well before you enter the strife for honor. Seek humility on this side of the grave; then, on the other side, it will be yours to enjoy true honor among the inhabitants of Heaven. * * *

RETRIBUTION, NOT PUNISHMENT.

AN article under the above heading by the Rev. James H. Ecob, published in the *Christian Union* of Dec. 28, while inculcating some doctrines that we cannot indorse, contains some wholesome truths so vigorously told that we cannot forbear sharing them with the readers of the REVIEW. Speaking of the evil effects of a belief that the punishment of sin is wholly in the future, Mr. Ecob says of death-bed repentance:—

"Men have been taught, or perhaps it would be more charitable to say, from our teaching have somehow got it into their heads, that that future whipping is the one thing to be dreaded. It does not come in this life. The only item calculated to 'give us pause' is the uncertainty of life. So our congregations are full of men who are 'taking the risk.' Practical righteousness is adjourned; practical wickedness indulged; and in the background is this thin purpose, this flimsy hope: 'By and by, when I have squeezed the world of its last drop, I will turn my face to the wall and weep a little, and get my minister to pray a little. I will take a turn or two at that mysterious something-or-other, faith, and so beg off from that long-promised whipping, and then I am scot-free forever.' This is no travesty; it is a transcript from life. I could myself give names of these dying saints who have been resuscitated to a most lusty career of iniquity. Repentance in its entire significance is perverted by this scheme of the future. It is made, not a turning point from living sin against a living God, but a makeshift to avert the penalties due to past sin to be inflicted by a future God."

After denouncing the idea that men are "saved, not from sin, but from the effects of sin," he says:—

"Our future scheme fastens the thoughts upon rewards, not holiness; upon penalties, not upon sin. A salvation that saves us from the pains of sin instead of from sin itself is a damnation. If I could invent a medicine that would save the drunkard from headache and 'shameful spueing' and delirium, I would be hardly less malevolent than Satan to make it known. 'God hath yoked to guilt her pale tormentor, misery; what God hath joined, let not man put asunder.'"

Again he says: "'Sin is the transgression of the law.' God's law is right; *i. e.*, rectilinear. Sin pushes or strains the law from this true rectitude, and it pays back, upon the sinner."

AN EASTERN CUSTOM.

THE Oriental method of washing is different from that of the West. The water is not first poured into a basin, but a servant pours it from a pitcher upon the hands of his master. The custom of washing the hands before and after dinner continues to the present day. In the East, where the only coverings for the feet are sandals—a kind of open shoe—and where the heat and dust render walking unpleasant, it is very refreshing to wash the feet after a journey. The Rev. Henry Martyn says in his journal: "A slave in my bedroom washed my feet. I was

struck with the degree of abasement expressed in the act; and as he held my foot in the towel, with his head bowed down toward it, I remembered the condescension of the blessed Lord. May I have grace to follow such humility!"—*Christian Weekly.*

A FULL HUMAN LIFE.

THE three dimensions of a full human life are, its length, its breadth, its height. The life which has only length, only intensity of ambition, is narrow. The life that has length and breadth, intense ambition and broad humanity, is thin. It is like a great, flat plain, of which one wearies, and which, sooner or later, wearies of itself. The life which, to its length and breadth, adds height, which, to its personal ambition and sympathy with man, adds the love and obedience of God, completes itself into the cube of the eternal city, and is the life complete.

Think for a moment of the life of the great apostle, the manly, many-sided Paul. "I press toward the mark for the prize of my high-calling," he writes to the Philippians. That is the length of life for him. "I will gladly spend and be spent for you," he writes to the Corinthians. There is the breadth of life for him. "God hath raised us up, and made us sit together in heavenly places in Christ Jesus," he writes to the Ephesians. There is the height of life for him. You can add nothing to these three dimensions when you try to account to yourself for the impression of completeness which comes to you out of his simple, lofty story.

I hope that we are all striving and praying now, that we may come to such symmetrical completeness. Do not dare to live without some clear intention toward which your living shall be bent. Mean to be something with all your night. Do not add act to act and day to day in perfect thoughtlessness, never asking yourself whither the growing line is leading. But at the same time do not dare to be absorbed in your own life, so wrapped up in listening to the sound of your own hurrying wheels, that all this vast, pathetic music, made up of the mingled joy and sorrow of your fellow-men, shall not find out your heart and claim it, and make you rejoice to give yourself for them. And yet, all the while, keep the upward windows open. Do not dare to think that a child of God can worthily work out his career or worthily serve God's other children unless he does both in the love and fear of God their Father. Be sure that ambition and charity will grow mean unless they are both inspired and exalted by religion. Energy, love, and faith,—these make the perfect man. And Christ, who is the perfectness of all of them, gives them all three to any one who, at the very outset of his life, gives up himself to him. If any one generously wants to live a whole life, wants to complete himself on every side, to him Christ, the Lord, stands ready to give these three,—energy, love, and faith,—and to train them in him all together, till they make in him the perfect man.—*Phillips Brooks.*

—The Rev. Joel Benedict, father of the late Erastus C. Benedict, was many years ago pastor of the church in Delhi, N. Y., where lived Gen. Erastus Root, a notorious scoffer. One day the General invited him to tea. Hardly had he entered the house before his host, with that delicacy and fine sense of politeness for which infidels are generally distinguished, began his accustomed flings at religion and at ministers, of which his guest took no notice. But the assaults became more pointed and insulting, until Mr. Benedict concluded that forbearance was no longer a virtue, and quietly remarked:—

"General Root, you remind me of Uncle Toby's dog."

"Well, what of Uncle Toby's dog!"

"Nothing, only he had a habit of always barking at the black coats."

"Humph! What did he bark at the black coats for?"

"O, I suppose it was because he was a puppy!"

It is said that ever after Gen. Root treated Mr. Benedict with the utmost respect.

The Home.

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

PURITY.

THE morning dewdrop on the lovely rose
Like sparkling diamond rests in sweet repose,
Till, at the bidding of the orb of day,
On wings invisible it soars away;
As if too pure for this gross world, it flies
To join its kindred in the summer skies.

The clear bright waters of the mountain stream
Rush quickly onward like a passing dream;
With joyous song of triumph, wild and free,
They hasten on to join the boundless sea,
And tarry only by the flowery bank
To kiss the pure white lilies, tall and rank.

I saw the snowflake gently falling down
On craggy peak and mountain seared and brown,
To spread its covering robe of purest white
To hide earth's base deformities from sight;
But, like the dewdrop, soon it melts away,
As if too pure in such a world to stay.

I saw the lovely maiden on whose brow
The shades of death had slowly crept, and now
With white hands gently folded on her breast,
Her mourning friends have laid her down to rest.
"Why do ye weep?" I heard a sweet voice say,
"Too pure for earth, she calmly passed away."

I saw the tender infant, pure and bright
As radiant star within the summer night;
But soon I knelt beside the sleeping clay;
For, like the snowflake, it had passed away.
Or, like the dewdrop on the summer flowers,
It seemed too pure for such a world as ours.

—*Mrs. L. D. A. Stuttle, in Christian Weekly.*

OUR CHILDREN.

BY MRS. M. E. STEWARD.

FOR some time in the past a reaction from arbitrary government, and the dark mysteries which overshadowed all things in the Middle Ages, has been gaining ground everywhere, resulting in a superabundant growth of free principles. This is seen in the denial of religious creeds, of the Bible, and of all divine authority. Unrestrained liberty is asserting itself in everything. It has overflowed the country with tramps, and is seeking to undermine all law and order. Even the sacred institution of the family is not exempt. Children at a very early age become impatient of control, and parents seem to have lost the secret of wise and successful government.

Before a class of persons can be prepared out of the present state of society for translation into one where love reigns, and authority is honored and implicitly obeyed, they must be entirely changed. Rightful rule, whether in the State, the church, or the family, must be respected, and at the same time the rights of the governed must be recognized. The prophet declares that the preparatory work for the advent of our Saviour "shall turn the heart of the fathers to the children, and the heart of the children to their fathers." *Mal. 4:6.*

When the thrilling, holy truths we hold take possession of the soul, what a power they have to reconcile those who were at variance, to melt away self-love, and to lead us to see that others have rights which should be regarded; and it is natural that we begin to work in our own homes, where our dearest earthly interests center. The heart truly impressed with the Holy Spirit, whether it be that of a parent or a child, it might be expected, should have the privilege of beginning the noble work,—coming out of its cold reserve of injured rights, confessing all its wrongs; its disloyalty, its selfishness or harshness, and then trying to fill its Heaven-appointed relations to the rest of the family. This will open the way for the work of the Spirit on other hearts. Children, when very young, have a pretty accurate sense of right and wrong. They know when father and mother violate their own principles; and respect at once springs up in the heart of the child, unless he be wholly hardened, when in sorrow they frankly confess their wrongs.

Probably every parent is aware of more or less remissness of duty toward his offspring. How

few realize that from the earliest moments of its existence every child has its rights, though they may be such rights as the children of this age do not care to claim. It has not only a right to proper care and support, but to a true, symmetrical education of all its faculties, limited in extent only by the ability of its parents; to wholesome discipline and subjection of its will; to self-reliance and self-control; and to be brought into true relations to all things. In order to attain these grand results, this education must begin with birth, and the infant's first lesson, it is conceded, is patience,—to learn to wait. All along through its growing years it should be treated, we are told, "with candor, with Christian tenderness, and love." We may add, with respect, as younger members of God's earthly family and candidates for immortality, not petted, nor treated with unreasonable severity. A steady, kind hand from the first will so hold the reins of government that the child will honor and love its parents, while the straight-forward course to which he is held enables him to escape most of the evils of this corrupt age, and tends to give him a sound moral character.

When the child is attaining maturity, he reaches, perhaps, the most critical time of his life. This is when a sense of manhood or womanhood begins to be felt. Happy for both parties if the parent has at that time a place in the heart of his child. He can hold him to the right through his affections, when other leading-strings have snapped asunder. Satan is very likely to come in at this time, and make the child very sensitive to restraint, causing him to believe that his parents wish to exercise arbitrary control over him in everything; while at the same time parents seem apt to forget that their offspring are not to be always children; that it was their Creator's purpose that they should grow into reliable members of society, possessing the dignity of moral worth. Parents should know that this feeling of manhood which is dawning on their child is a God-given right, which they are bound to respect.

I once heard an esteemed Christian brother say that the happiest, proudest moment of his life was when, after entering his teens, his father took his arm one day, and asked his advice about something. Never did he come so near his boy or the boy love his father as much before. That was a wise parent. He simply recognized what all young people feel sooner or later,—the power of individual judgment and responsibility. A child will feel grateful and proud of the parent who tacitly recognizes this power of personal opinion. Such a recognition from such a source gives a dignity to his life that the child never before experienced, and rouses him to be a true man.

Without any denial of his duty to still honor his parents by a correct life, by respect and filial obedience, he comes at this time into a somewhat new relation to them, as an associate. Oh, the wisdom, delicacy, love, true dignity, and above all, the help of God, required to carry a child through this transition period into a noble manhood! A failure here, using severity or any coercion not positively necessary, is quite likely to prove ruinous to the child; not alone in causing alienation toward the parent, but in setting his face downward with a feeling of discouragement and recklessness. A patient course of tender consideration toward the tried and tempted one, constantly but carefully endeavoring to disabuse his mind regarding the intention of the parent to keep him in absolute subjection, will scarcely ever fail of winning sooner or later his confidence and love.

Surely our children, living in this age, with the strong power of Satan and the prevailing lawlessness of the age against them, deserve our pity and forbearance. But if after all our efforts and earnest prayers for them, they still continue obdurate, but one course is left; in order to save younger brothers and sisters from their demoralizing influence, they must be separated from the family, though such a step will wring the heart of the parent with anguish far greater than death. God, ever faithful and pitiful, may, as he has in times past, so order circumstances as

to reclaim such, in answer to the parents' fervent and continual prayers, following them.

We expect to see very soon a great work in families,—parents and children coming into close union with each other, preparatory to being translated into the heavenly family. There are many dear brethren and sisters who are exceedingly anxious for the salvation of their children. Well, we must first seek a *thorough* conversion for ourselves; and then our example and earnest prayers, as we try to win them to Jesus, will bring the help of the Spirit, and we may expect through him a glorious success.

BE NOT DESPONDENT.

HEART of mine, be not despondent,
Greet with smiles what life doth bring;
Every flower by winter blasted
Blooms in beauty in the spring.

Lo, how many joys are left thee!
See, how fair life's morning sky!
O my heart, whate'er befalls thee,
Greet, oh, greet it joyfully!
—W. W. Gay, in S. S. Times.

THE CHRISTIAN RULE OF DRESSING.

[Extract from a letter written by Sister H. A. Steinhauer to a friend residing in Nashville, Tenn.]

I AM anxious to have you wear the dress suitable for a Christian woman, walking humbly in the footsteps of the Master (who was poor and unfashionable), not seeking to be conformed to the world (see Rom. 12:1, 2), but presenting her *body* a living sacrifice, acceptable unto God, which is "*your reasonable service*;" adorning herself with modest apparel (see 1 Tim. 2:9, 10); not with "*putting on of apparel*" hunched and bunched, beruffled and betrimmed, twitched this way and that, looped and drooped to make it fashionable, but with "the ornament of a meek and quiet spirit, which is in the sight of God of great price." This is what Peter (1 Epistle, Chap. 3:3, 4) as well as Paul teaches. Had they written at the present day, I do not think they would have said *less* about the wearing of gold and dressing the hair, but I *do* think they would have specified fashionable attire, and enjoined on true followers of the meek and lowly Jesus plainness and simplicity in dress,—a dress requiring little time or thought, either in the making or in the wearing.

I think it sinful, even in women of the world, when poor, feeble in health, or pressed with demands on their time, to waste strength and time in the effort to keep up with the fashion, so as to "look like other folks," or "not attract attention;" how criminal, then, it must be for those who profess to have renounced the world and put on Christ!

But you tell me that all your friends—probably your pastor's wife among the rest—do this thing. I know it! It is the crying sin of popular churches, this half-hearted service; a desire to conform to the world as much as possible and yet not be of it. But Christ says, "Ye cannot serve God and mammon!" He bids his own, "Come out from among them, and be ye separate;" "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Does this sound as if it were "a matter of minor importance"?

Do you say you dread being singular? You cannot be a true follower of Christ without being more or less so. The Israelites of old, types of the church (not churches) of God, were bidden *not* to follow the customs, or fashions, of the ungodly nations around them. Why? "For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a *peculiar* people unto himself, above all the nations that are upon the earth." Instead of "nations" read people, and you will see that this is binding upon us now. Paul tells us that the Lord Jesus Christ gave himself for us, "that he might redeem us from all iniquity, and purify unto himself a *peculiar* people, zealous of good works." And Peter, who walked with the Master, and knew his will, says: "Ye are a chosen generation, a royal priesthood, a holy nation, a *peculiar* people; that ye should show forth the praises of him

who hath called you out of darkness into his marvelous light." Do you think we do this when rigging ourselves out as much as possible like the bond-slaves of the Prince of Darkness, the votaries of fashion, whose God is the world, and with whom it has become a by-word, "To be out of fashion is to be out of the world"?—which is precisely what our Lord, in the Guide book, bids us be.

Have you ever thought about the significance of the "ribband of blue" worn by the Israelites? Please open your Bible at Num. 15:37-41, and read. Just as they then were required to wear that blue badge, so should we—the Israel of the new dispensation (see Gal. 3:7, 9)—now clothe ourselves in plain, modest attire; and for the same reason; viz., "That ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after your own heart and your own eyes"—i. e., after "vanity and the pride of life"—"but that ye may remember and do all my commandments, and be holy unto your God." Does this leave any room for dressing so as "to avoid attracting attention"?

I think I have said enough, and will leave you to read your Bible, search your heart, and pray over the matter. It is no new whim of mine, but old and true as all the rest of God's word.

A NIGHT IN LAPLAND.

PAUL DU CHAILLU, in his interesting work, "The Land of the Midnight Sun," thus graphically describes a visit to a Lapp encampment, giving a picturesque view of the home-life of this distant people:—

The father of the family was a well-to-do Laplander, possessing over a thousand reindeer. On entering the tent, the left side, as the place of honor, was given to travelers, nice bear-skins being first laid over twigs of young birch-trees, which were used as mattresses. As usual, coffee was at once made. We were hardly seated when a pinch of snuff was offered to us; this is etiquette with them.

The encampment was in a wood, and the tent was made of coarse, heavy vadmál, and about twelve feet in diameter at the base. There was a blazing fire in the center, the smoke escaping by an aperture above. Two kettles filled with meat were boiling, for they were preparing the evening meal; and the tent was so crowded that I wondered how we all should be able to sleep comfortably. Snow-shoes were either lying on the ground or standing upright against the trees; harnesses were hanging here and there, and quarters and pieces of frozen reindeer meat were suspended from branches. A kind of rack had been built about six feet from the ground, where frozen meat was piled. There was also a store of smoked meat and tongues, and buckets full of frozen milk. The skins of animals recently killed were drying, stretched on frames so that they could not shrink. Saddles, empty pails, kettles, iron pots, wooden vessels, and garments were scattered about.

After the meat was cooked, it was put on a wooden platter, and the father, as is the custom, divided it into portions for each member of the family. In eating, fingers are used as forks. The fire was kept blazing, for it was 40° below zero; and, besides, we wanted the light. When the time to sleep came, singing hymns in praise of God, they dressed themselves for the night, putting over their garments a long reindeer gown, extending below the feet—almost a bag. No matter how severe the weather may be, one does not feel cold in such a garb.

The silence of the night was broken occasionally by the booming sound of the cracking of the ice on the streams. Several times I was awakened by the dogs trying to get under my covering. The reindeer, with persons watching them for fear of the wolves, were at a distance.

When we awoke, my thermometer marked 37° below zero; nevertheless, I had rested very comfortably. After the morning meal, every

man and woman, except the host and hostess put on their snow-shoes. They then started into the forest to look after the reindeer and relieve the night-watch.

ONE DAY AT A TIME.

THE following article from the *Christian Union*, published in the issue designed to reach its readers when two weeks of the new year were gone, contains thoughts of practical value, which we shall all do well to profit by:—

You made some good resolutions two weeks ago for 1883; how much have you done toward executing them? We can only live one day at a time. Of the three hundred and sixty-five days that make up this year, thirteen have gone already; more than one-thirtieth. Have you done one-thirtieth of the good you intended to do? Two weeks of the fifty-two gone! How much of the fifty-two weeks of good work is done?

One day at a time.

The man, woman, or child who has learned that simple truth, has learned the most important truth life has to teach. Only one day at a time to suffer; only one day at a time to do. The past is dead; the future is not yet born; to-day is yours. What will you do with it?

If you have done nothing yet in 1883, would you know why? Your resolution was nebulous, foggy; it came to nothing, because it aimed at nothing. It was not a resolution, it was only an aspiration; at most but a wish. You meant to be a better man and to do a better work in 1883 than in 1882; but what work? how? when? Put down your resolution in your diary, and these three questions under it. Thus:—

I am going to do more good in 1883 than in 1882.

What good?

How do it?

When begin?

Now, write your answer under each of these questions. It will astonish you to find how much pondering it will take before you are ready to put those answers down in black and white. But until you can answer these questions, you cannot take the first step toward making 1883 a better year than 1882.

You can only pay off your debts one day at a time.

You can only get control of your temper one day at a time.

You can only comfort the sorrowing, or relieve the oppressed, or succor the tempted, one day at a time.

And you have temptation to conquer, burdens to bear, sorrows to endure, only one day at a time.

Take a new reckoning for 1883; harden your aspiration into a resolution, and begin again.

CHARACTER A SAFEGUARD.

AN irreproachable character is the best passport to favor and success. Young men should remember this, and set their faces like a flint against every opposing influence. A truly Christian character is the only real safeguard. Wreck, sooner or later, follows the loss of integrity. What painful instances now and then come to our notice. A great danger of the times is living beyond one's means. It is a step to ruin. It becomes a hard way for the transgressor. A clerk in Broadway, New York, a keeper of fast horses, has been arrested, and he confessed that he had stolen \$10,000 worth of goods from his employer to meet his reckless expenses.—*The Christian Secretary*.

—The Rev. Dr. Alden was the pastor, at Marshfield, of Daniel Webster. At one time Mr. Webster said to him, "When I attend upon the preaching of the gospel, I wish to have it made a personal matter, a *personal matter*, A PERSONAL MATTER." This is the feeling of thinking men generally, and preachers would do well to keep it in mind.—*N. Y. Observer*.

Special Mention.

"Can ye not discern the signs of the times?"—Matt. 6:3.

PRINCE NAPOLEON'S KEENNESS.

PRINCE NAPOLEON, the heir to the Bonapartist succession, has placed his claims to the throne fairly before the French people. And here is what a leading member of the Conservative Republican party of France thinks of the situation, as reported by a correspondent of the *London World*, with the correspondent's own views added:—

"The Prince has shown keen appreciation of the situation. By this I mean"—and here he paused a moment—"that the impending financial troubles of France cannot, in my judgment, much longer be averted. We have been voting money away in every direction to satisfy every wretched little politician, from the Channel to the Pyrenees; building railroads which are not wanted, and which bleed the paying lines to death; building palaces in villages, lavishing the money of taxpayers upon unremunerative objects, and heaping up obligations with which, so various and so weighty are they, no man now in the government, and no man likely to enter the government, is in my judgment competent to deal. All this means disaster, and disaster of a kind which most irritates and alarms the small proprietors of France, the mass of the people. Now the Prince, who, whatever else may be said of him, is a shrewd observer and keen man of business, sees all this, scents mischief in the air, and comes forward before the crash to concentrate attention upon himself and his Napoleonic claims. Observe that the second empire still lives in the traditions of the people as an epoch of great material prosperity."

The correspondent adds: "I am confirmed in my own belief that he has hit the situation precisely, by the irritation with which I have heard the action of Prince Napoleon spoken of to-night in Orleanist circles. It has been the ill-concealed opinion of the Orleanist chiefs for some time that the restoration of the constitutional monarchy with the Count of Paris was on the cards, thanks to precisely the state of affairs so vigorously sketched by my interlocutor. They now seem to feel that Prince Napoleon has been thrusting himself in before them on the very ground which they expected to make their own."

METEORS.

IN a letter to a friend in Boston, an officer of the United States steamer *Alaska* gives an account of a meteor which was seen from the ship on the evening of Dec. 12, 1882, a few minutes after sunset, in latitude 38° 21', longitude 134° 7'. All at once a loud, rushing noise was heard, like that of a large rocket descending from the heavens with immense force and velocity. It proved to be a meteor, and when within ten degrees of the horizon, it exploded with much noise and flame, the fragments streaming down into the ocean like great sparks and sprays of fire. The most wonderful part of the phenomenon then followed; for at the point in the heavens where the meteor burst, there appeared a figure shaped like an immense distaff, all aglow with a bluish light of intense brilliancy. It kept that form for perhaps two minutes, when it began to lengthen upward, and growing wavy and zigzag in outline, diminished in breadth until it became a fine, faint spiral line, at its upper end dissolving into gathering clouds. It remained for about ten minutes, when it began to fade, and finally disappeared.

The captain of the bark *Gemsbok*, arrived at this port from Auckland, Dec. 27, reported that on Oct. 9, during a southwest gale and thick snow squall, a ball of fire passed across the ship, injuring three seamen, breaking both gunwales, and ripping the planks from the stern of the starboard boat, and exploded about twenty yards from the ship with a loud report, sparks flying

from it like rockets. There was no lightning or thunder at the time.

A large and brilliant meteor was seen at Concord, N. H., on the afternoon of Dec. 20, between four and five o'clock. It passed across the northern sky from west to east, and was as plainly visible as meteors usually are after dark.—*Scientific American*.

The following account of another singular meteor, seen on the evening of Jan. 3, was communicated to the *Chicago Inter-Ocean* by a correspondent at Napierville, Ill.:—

One of the grandest meteoric phenomena ever seen was witnessed here at precisely 6:50 o'clock yesterday evening. The phenomenon had its origin apparently quite under the constellation Orion, then in the south-eastern heavens, whence it shot, a blazing ball of fire, spanning the whole southern heavens for about five seconds. From its first appearance, it rapidly grew in brilliancy, till at its vanishing in the west of south it became of glaring brilliancy, surpassing even the notable visitor of a few years since. Various colors of a remarkable brilliancy were plainly separable in its fiery train. Its path was marked by a well-defined line, which gradually assumed a brilliant red, the line widening at the same time. Five minutes later, a bright spot began to accumulate, till, as it were, the entire line was absorbed. It next assumed the shape of a huge ladle, and then that of a mitten, the light changing in color to that seen in the trail of a comet. From this appearance it grew fainter and less regular in outline, till, at forty-two minutes after its debut, it began to revert to its original shape—a curving line—by assuming the under contour of a lady's slipper. The display lasted fifty-three minutes.

REVOLUTION IN THE AIR.

A COLD wave has struck the Scandinavian peninsula. For some months there have been mutterings of a coming tempest, but the indications grow more and more pronounced, as is evident from the following clipping from the *Springfield (Mass.) Republican*:—

The revolt of the Norwegian people against King Oscar, or rather against monarchical government, is proved to be gaining strength by the result of last month's election, which sends ninety opposition members to the national Parliament or Storting, and only twenty crown supporters. There has been something of jealousy and discontent among the people ever since the partial union with Sweden sixty-eight years ago; but the immediate cause of this last strong movement is the king's determination to veto at all hazards a bill giving the ministers of state seats in the Storting. Under Norwegian law, a bill must be passed over the king's veto by three successive Storthings before it becomes a law; and though this has been done with the ministerial act, Oscar claims that on questions of constitutional amendment he has the final veto power. Bjornstjerne Bjornson, the novelist, leads the popular party. Only a leader was needed to fashion into a force the democratic sentiment which has existed among the peasant voters for many years, and expressed itself so long ago as 1815 by abolishing the titles of nobility, and in later years by substituting annual for triennial sessions of Storting. It is a sturdy and plucky little nation of 120,000 people which wants to govern itself.

INUNDATED EUROPE.

THE floods in the valleys of the Rhine and Danube not only exceed anything of the kind that has occurred in years, but are taking the form of a great national catastrophe. Heavy rains falling between Christmas and New Year's caused the rise of the Rhine tributaries, while the sudden melting of the deep snow in upper and lower Austria and Bohemia overflowed the Danube. The Rhenish palatinate and Rhenish Hesse are the regions which suffer most by the overflow of the Rhine. One thousand houses

were washed away in Frankenthal New Year's night, and sixty persons perished in the flood. The destruction of the great Rhine dam at Mayence leaves the city standing in the midst of an open sea. In the district near Worms 10,000, at Ludwigshafen 3,000, and at Mannheim 2,000 persons are homeless and starving. The greater portion of the district, nearly 6,000 square miles in extent and having a population of 1,700,000, is inundated, and the fertile portions ruined by deposits of sand. At Vienna the Danube has overflowed its banks, and thousands of persons in the lower city have been compelled to quit their homes. Pressburg and Pesth are inundated, with 75,000 acres of cultivated land. Railway travel between France, Switzerland, and Italy is interrupted. In France there is also a renewal of the floods, thirty-two houses having fallen at Longpierre, and the Seine at Paris having reached the level of the December floods. An appeal for aid has been made to the people of this country, which will doubtless meet with prompt response. Even should the floods subside, of which there seems no immediate prospect, the damage done and misery caused is so enormous that public and private charity will be taxed to the utmost.—*Interior*.

A DANGEROUS ELEMENT.

WE are from time to time permitted, and even forced, to look behind the scenes, and to get a glimpse of the crafty and atrocious plots of the enemies of social order. It is not pleasant to think that there is below the surface a seething and a tumultuous commotion, ready to break out and rend existing institutions with volcanic violence. Such an insight was given at the Sabbath meeting at the Cooper Institute. Such indications are constant in the defiant opposition to human and divine laws in New York, Cincinnati, and Chicago. And still more glaring has it been in the wild applause given to the brutal and murderous utterances of the most recent importation of the European Socialists, whose presence is now afflicting our country. This Herr Most, who has found life in Europe intolerable from the frequent imprisonments for his infamous blasphemies and assaults upon everything that men hold sacred, is a son of an Augsburg gravedigger, and has been well styled "a gravedigger of true liberty," indeed. He was welcomed here on his arrival by the rampant Socialists, who gave him a crowded reception at Cooper Institute. He was milder in his utterances there than in Chicago, where in two public addresses he urged his impressible hearers to kill the capitalists, help themselves to the funds in the banks and the goods in the stores, and advised them to prepare powder, bombs, etc., in anticipation of the time when a rising should take place. The Socialists who declaim so loudly against the laws which would restrain their "liberty," ought to learn a lesson of respect for them when such incendiary ravings can be uttered unchecked and unpunished. He and they, however, will find, if they attempt to turn their bloody words into deeds, that the land whose institutions and laws open the way for the poorest to acquire property and position, will indignantly spurn them and their barbarous blasphemies and agrarian doctrines. It is a significant and hopeful comment that Herr Most was coldly received in Milwaukee after leaving Chicago, the Socialists there having already become property holders!—*Christian Weekly*.

—The *Tribune* says: "The preaching of the day does not lack eloquence, does not lack earnestness, does not lack scholarship, does not lack vigor. But it does lack directness, boldness, frankness. It would be better calculated to arouse and quicken if it were less genteel."

—O most grateful burden, which comforts them that carry it! The burdens of earthly masters gradually wear out the strength of those who carry them; but the burden of Christ assists the bearers of it, because we carry not grace, but grace us.—*Chrysostom*.

The Review and Herald.

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

BATTLE CREEK, MICH., JANUARY 23, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

THE TWO LAWS.

(Continued.)

In the question now before us, that of the comparative duration of the two laws which have come out so far in this investigation in great individual distinctness, the difference between them is just as marked as in any of the other particulars already noticed.

We take our stand at the opening of this dispensation, and look at the work of Christ, and listen to the teachings of the first ministers of the gospel. Christ says: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. 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." Here is a law introduced, the perpetuity of which is taught in the most explicit manner so long as the heavens and the earth should endure, and until all the prophecies, some of which span the measureless cycles of eternity, should be fulfilled.

Shall we say that there was but one law in the world to this time? Then that law must continue to the end. It still endures. Every rite and ceremony, sacrifice and offering, is still in force, on this hypothesis; for not a jot or tittle of the law was to pass while heaven and earth endured. Absurd to say that this was spoken of a law which, as a whole, or any part of which, was to cease at the cross, not more than three and a half years at most from the time when this language was spoken. To apply this language to the Mosaic law, with the understanding that that law was to cease at the cross, as some do, is to place the Divine Teacher in the following absurd position: He steps forth upon the stage of his public ministry, takes up a law which had continued unimpaired for nearly fifteen hundred years, and makes the most solemn asseveration that that law is still to continue without failing for three and a half years more! And he finds no way to measure this period, except by using an expression which covers the enormous duration of time, "Till all things be fulfilled." It would scarcely be possible for language to frame a greater or more wicked absurdity.

This law was one which was to be obeyed and taught by all the followers of Christ, in all coming time, and which was the test, or standard, of righteousness. Verse 20. And a law regulating righteousness, or right doing, can be fulfilled only by rendering perfect obedience to its requirements. This is what the Lord was to do in reference to the moral law; for this law was in his heart (Ps. 40:8), and he was to magnify and make it honorable. Isa. 42:21. It was a law which was in existence in the days of James, and which he instructed the disciples to keep when he said, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well." James 2:8. We fulfill this law by loving our neighbors as ourselves; and this is a continual duty; not one which we are to perform once, and by so doing forever abolish the law which requires it, according to the absurd one-law scheme.

But there was a law which ceased at the cross. It is called the "handwriting of ordinances," and is said to have been "blotted out," and "nailed to the cross." It is called the "middle wall of partition" which has been "broken down;" a "law of

commandments contained in ordinances," which has been "abolished in his [Christ's] flesh;" the "enmity" which has been "slain" by the cross. And when these scriptures speak of the law which has been abolished, they tell us also what kind of a law it was. It was the "handwriting of ordinances," not the "royal law" of which James speaks. It was "commandments contained in ordinances," not a law of righteousness which regulates our duty to God and our fellow-men. It was a law which was a "shadow of things to come," the body of which is "of Christ," not the law which antedated all types and shadows. This reveals its true nature. It was the typical and shadowy system, which of necessity ceased at the cross, as a shadow ceases when the substance which casts the shadow is reached.

Thus, while it is declared of one law that it should endure while the heavens and the earth should continue, of the other it is declared that it was "slain," "abolished," "blotted out," at the cross; and now for over eighteen hundred and fifty-one years, this law has not been binding upon mankind.

(Concluded next week.)

EXCEPT YE EXCEED.

CHRIST has set up this standard for all his people: "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Matt. 5:20. This text was suggested to our mind as we read the following article from the *Sunday School Times*, in which occurs this declaration, which we hope every reader will remember: "He is a good deal less than a Christian, and less than a Jew, who does not give one-tenth of his income and one-seventh of his time to the Lord nowadays."

There is much said in the religious papers of the day about the duty of paying tithes to the Lord; and very many sincere people of other denominations are faithfully performing this Christian duty. In view of this fact, it is sad to think how large a proportion of our own people, who ought to be foremost in obedience to every Scripture requirement, are ignoring the plain teaching of the Bible on this question, and committing a double robbery,—robbing God of what he requires of them for his treasury, and robbing themselves of the blessing which he has promised to those who honor him with their substance.

The *S. S. Times* of Jan. 13, 1883, under the heading of "Notes on Open Letters," has the following excellent article on this subject, the utterances of which evince such faithfulness and trust in God, that they ought to make a lasting impression upon every mind. It says:—

One of the peculiar duties of the opening of a new year is the duty of squaring one's accounts. It is not always an agreeable duty, nor is it in every case a duty easily performed; but it is none the less, in every case, a duty. And in squaring one's accounts, one must not forget his special indebtedness to God. Perhaps it is this thought which has prompted several correspondents to write to us, just about this time, on the subject of tithing. One reader from New Jersey writes:—

Two subjects have seemed to me to be receiving more consideration in the columns of the *Sunday School Times*, in the past year or so, and I have been much interested to see it. They are Christian giving and Christian missions. There have been articles treating on the various fields of missionary work; and articles on the tithe. About the latter, I would like to learn your views. I have come across numerous arguments for the adoption of the tithe as a minimum proportion in giving. It has seemed to me a very puzzling question; yet the arguments in favor of it have seemed very strong, and I have not seen them answered satisfactorily. It seems as if the adoption of the tithe principle would work well, practically; but it is a difficult doctrine to uphold, theoretically. If you would give your views, I think many of your readers would be interested.

Our opinions on this subject have been expressed emphatically and often. The Bible seems to be written with the idea in the minds of its in-

spired penmen that one-tenth of one's income and one-seventh of one's time belong of right to God; and that the withholding of the tithe of one's increase, or of the Sabbath of one's week, is a robbery of God. This seems to have been settled by the common law of God on earth in the earliest ages of our race. It was the recognized rule long before the Mosaic economy was declared. Christianity privileges man to count all his possessions and all his time the Lord's, so as not to be particular about giving the one-tenth of the one, or the one-seventh of the other. But Christianity does not license man to give less into the Lord's treasury than the law of old—the Mosaic law, and the earlier patriarchal law—demanded. He is a good deal less than a Christian, and less than a Jew, who does not give one-tenth of his income and one-seventh of his time to the Lord nowadays. And this tithing is apart from charities, apart from gifts about which one has any personal choice. It is the poll-tax of the citizen of God's earthly kingdom.

And here comes another phase of the tithing-question—or two phases, rather—from a Texas correspondent, who says:—

I very much wish the assistance of your good judgment in a matter that is to me a very practical one just now. You believe in tithing; so do I. But as I read the Scriptures, it was a tithe of the increase, not of the principal, that was given. Now, suppose one should have left, or given, to him a small—or a large—amount of property, would it be his duty first to give to the Lord a tithe of the money or property, and afterward of the increase also, or only of the latter? Again, suppose, as long as one spent all his salary on current expenses, he had tithed it; but the time came when he wanted to buy a home, but could do so only by practicing the most rigid economy for years; would it be his duty to tithe his whole salary, or only the part used for current expenses?

It is the income, or annual product, of one's business or possessions, that is subject to tithe; not the principal of a property which passes from one to another by inheritance.*

As to the saving of money for the purchase of a home, or for any other good object, it is to be borne in mind that there is never any gain in taking or keeping away from God that which fairly belongs to him. One can get on in life a great deal better by giving God his rights than by attempting to prosper through unfairness toward God. One can better support himself and his loved ones on nine-tenths of his income, with God's one-tenth fairly paid over to God, than on ten-tenths, with God's tithe withheld from God; just as a man can do more work, week in and week out, in six days than in seven.

THEN AND NOW.

Worse and worse grows the condition of things in the religious world. Such a state was reached in 1844, that Adventists planted their feet firmly on the doctrine that Rev. 14:8 was fulfilled in the moral declension which had become so apparent in the Christian world. But could we have been placed suddenly over to the year 1883, with its wide-spread defection of ministers and people, and such a low state of religion and piety in all the denominations, that it wrings exclamations of surprise and alarm from the most discerning among themselves, the contrast would have been so shocking that not only Adventists, but all the world, would have acknowledged the fitness of the prophecy. But because we have reached this point by the slow passage of thirty-nine years, instead of by a single bound, it does not make the change any less real or significant. The most hopeless feature of the prospect seems to be that so many ministers are yielding the fundamental principles of the gospel. A writer in a late number of the *Boston Herald* published an article on "Sincerity in the Pulpit," in which he exposed the barefaced hypocrisy that is practiced by some religious teachers. He says:—

"A person within my knowledge attended several different religious services, took notes of what the preachers said, and afterward called upon them personally and privately to back up their statements. 'No one was willing to defend the

* If by this is to be understood money received on property acquired by one's own means after the tithe had been paid on it, it would unquestionably be true. But if a person falls heir to a sum of money, that, as it comes into his hands, is so much income, and should be tithed. If the property bequeathed was a farm or any usable property not money, the income of that property while it is held in that condition would be tithable, and when the property is sold, the money received therefor should also be tithed.—ED. REVIEW.

historical events of the Bible as he had done in the pulpit. Not one could say as much for historic Christianity. One was an evolutionist, though he had preached against this theory on the Sunday previous. Another avowed himself privately as a Universalist, though he had called this faith in question in a lecture, and spoken of its evil influence. Another, who had expressed his horror of Ingersoll, and whose sermon had been printed in the daily papers, said that he did not differ from Ingersoll himself. The editor adds: 'The truth is, very few preachers believe and talk what they preach. They have one religion for the pulpit and prayer-meeting, and quite another for conversation with their more liberal-minded parishioners, and for their own faith and practice. And the shame is that numbers of them are in our liberal pulpits.' This is rather plain talk, but it is no more than what Dr. Edward Everett Hale said, a few months ago, in the *North American Review* and hardly more than what Dr. Phillips Brooks said still earlier in the *Princeton Review*."

MATTHEW 24.

(Continued.)

In connection with the claim put forth in regard to "the end of the world," another is presented, as follows:—

2. The disciples associated together all that the question contained, and placed "these things," that is, the overthrow of the city, with the coming of Christ and the end of the world, or age.

But that is only conjecture. No one has a reason for affirming that such was the idea of the apostles. Here we might safely leave the affirmation, for no one is bound to disprove a conjecture. But we will further notice it.

If it were something more than conjecture,—if it were possible even to prove that such was their idea of the order of events then future,—that fact would not be evidence that they were or are to be fulfilled at the same time. For we know that, at that time, the disciples were laboring under mistakes in regard to the time and order of the fulfillment of future events. Take as proof of this, the parable which the Lord spake when he was going into Jerusalem; Luke 19. They thought that the kingdom of God should immediately appear. To correct this impression, the parable of the nobleman was spoken. If they understood the parable at the time when it was spoken, it did not fully do away with the impression in their minds, as is proved by what they did when they entered Jerusalem. We cannot believe that they would have hailed him as the son of David, and rejoiced before him as a king in his triumph, if they had realized that he was going into the city to be condemned and crucified as a malefactor. Palm branches and shouts of triumph did not attend the steps of the lowly and the condemned.

Again, after his resurrection he reproved two of his disciples who, though they had trusted that he would redeem Israel, were then sad and disheartened. They did not then understand that Christ ought "to have suffered these things, and to enter into his glory." The suffering part was still a mystery unto them. And some of the apostles were so slow to realize that which he had spoken to them that they could hardly be persuaded that he was indeed risen from the dead. And after he had been with them full forty days, speaking to them of the things pertaining to the kingdom, they did not yet understand "the times and the seasons," and therefore asked him, "Lord, wilt thou at this time restore again the kingdom to Israel?"

Would it, then, be surprising if they had been mistaken in the order of the events of which the Saviour spoke, at the time of his speaking, as recorded in Matt. 24? It would be quite natural for them to suppose that the holy city and the temple of the Most High would stand until the Judgment and the final consummation. As we now see, had such been their opinion, it would not be proof that

such was the chronological relation of these events. But, we repeat, that cannot be proved; it is only conjecture.

3. It is necessary to notice that prophecy is not always fulfilled in the order in which it is given. This is often seen in the Old Testament, where the two advents are sometimes spoken of so closely together that the reader might suppose they would occur nearly together. It is seen in the book of Revelation, which contains several lines of prophecy, each reaching down to the close of the present dispensation. So in Matt. 24, and parallel chapters; we can only learn the correct application of some of the statements contained therein by comparing them with other scriptures. There is no dispute that they refer to the destruction of the temple and the overthrow of the city, as well as to the second coming of the Lord.

We will now offer several points of proof that this chapter was not all fulfilled at the destruction of Jerusalem by the Romans; and that the coming of Christ, spoken of in Matt. 24, did not then take place, and has not yet taken place.

1. KINGDOM AGAINST KINGDOM.

Said the Saviour, "For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places." No point has been argued in favor of what we have been used to call the Universalist view, of the past complete fulfillment of Matt. 24, with greater show of plausibility than this. Yet it remains decidedly against that view. Dr. Clarke, for whose honesty and ability we entertain the highest respect, says: "This portended the dissensions, insurrections, and mutual slaughter of the Jews, and those of other nations, who dwelt in the same cities together;" etc. We say we respect Dr. Clarke, and it is no disparagement of him to believe there is more light now shining out from this chapter, with the greater investigation, and the later fulfillment of prophecy, than he saw in his day. We insist that all that he produced in regard to the dissensions among the Jews, their insurrections, etc., do not meet the demands of this text. On the latter part of the verse he says: "This portended the open wars of the different tetrarchies and provinces against each other."

In this chapter the Saviour refers us to Daniel the prophet, by whom we learn, which indeed we can learn from any history, that *the kingdom of Rome was universal in power at the time of which we are speaking.* The dissensions and insurrections of tribes and provinces were not sufficient to meet the prophecy.

But the Saviour further says: "And ye shall hear of wars and rumors of wars; see that ye be not troubled; for all these things must come to pass, but the end is not yet." The overthrow of Jerusalem was caused by an "insurrection" of one of the "provinces" of the Roman kingdom. But these are not even connectives of the final event which was mentioned by our Saviour. These things—wars and rumours of wars—shall come, "but the end is not yet." And kingdom rising against kingdom—which, we insist, was not fulfilled by provincial insurrections—"are but the beginning of sorrows,"—"the end is not yet." This point will be yet more clearly settled when others are considered.

2. THE GREATEST TRIBULATION.

It is contended that the greatest tribulation that ever befell the Jews was in the siege and destruction of Jerusalem by the Romans. Against this we interpose two objections:—

(1.) It is by no means clear that the overthrow of Jerusalem by the Romans was the greatest tribulation the Jews ever suffered. All the scenes of horror described by historians, as occurring at that time, are by the inspired records ascribed

also to the conquest of the Babylonians. See the Lamentations of Jeremiah, especially chap. 4:10,—"The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people." Also, Daniel 9:11-13: "The curse is poured upon us, and the oath that is written in the law of Moses the servant of God, because we have sinned against him. And he hath confirmed his words, which he spake against us, and against our judges that judged us, by bringing upon us a great evil; for under the whole heaven hath not been done as hath been done upon Jerusalem. As it is written in the law of Moses, all this evil is come upon us."

(2.) It is quite certain that the tribulation here spoken of was not upon the Jews, but upon the disciples of Christ. It was for "the elects' sake" that those days should be shortened; and this does not refer to the enemies of Christ. In Daniel 12:1, it is said that there shall be a "time of trouble, such as was not since there was a nation." Now there cannot be two times of trouble, each the greatest, and each greater than ever shall be. But there can be the greatest tribulation which shall ever come upon the followers of Christ, and it be distinct from the greatest time of trouble which ever comes upon the nations or the rejectors of Christ. In that time of trouble spoken of by Daniel, the saints, instead of coming under it, are "delivered, every one whose name is found written in the book."

J. H. W.

(To be continued.)

THE THIRD ANGEL'S MESSAGE.

In presenting a few articles in the REVIEW on this subject, we shall notice its progress, its missionary nature, and some of the prominent features of the faith. This first article will mainly consist of the personal experiences of the writer. In December, 1851, we resided in Sauk Co., Wis., west of the Wisconsin river. We were then connected with the Baptist church, and were joint publisher and editor of a political paper. Near us resided a family of believers in the Advent doctrine, the lady having been a lecturer, knowing only the "first message" of Rev. 14:6, 7. With this family we had formed a pleasant acquaintance, and through them became interested in reading the prophecies. Our intimacy was increased by the fact that we had read ourself out of the belief in the immortality of the soul, having undertaken the careful reading of the whole Bible on this subject, because of a doubt having been expressed to us of this, as we then considered it, "cardinal doctrine of the gospel."

At the close of a week in the month referred to above, this brother called on us, and stated that two strangers from Michigan were at his house, and were going to talk on the Bible, especially on the prophecies, that evening, and he invited us to come up and hear them. Taking our Bible, we went, glad of the opportunity.

After some preliminary conversation, one of them hung up a chart representing the visions of Daniel and John, such as was used by the Seventh-day Adventists. But we had then never heard of Seventh-day Adventists, and had never heard a lecture or a sermon on the Advent. The speaker of the evening briefly ran over the prophecies relating to the coming and kingdom of Christ, explained the ending of the 2300 days of Dan. 8 by referring to the sanctuary and the work of the Judgment; pointed us to another angel's message after the Judgment message of Rev. 14:6, 7; spoke of the two-horned beast of Rev. 13, and its work, especially of the image and mark of the beast, referred to the commandments of God in the message; and presented some arguments in favor of the seventh-day Sabbath. The reader can easily judge that, so far as the argument was concerned,

it was very meager, as he passed over all this ground in little more than an hour's time.

But briefly as the truths were presented, they deeply impressed us, and opened to our mind a wide and interesting field. We felt almost impatient in our investigation, so anxious were we to understand the subjects of the sanctuary, the two-horned beast, the image and mark, and especially the Sabbath, as this was directly practical. We studied night and day—every hour which we could possibly devote to study. So urgently did these things press themselves upon us that we formed the resolution to settle the question of the Sabbath in our mind and to our conscience before another Sabbath came, that, in case we found it binding, we might not be guilty of breaking it again.

This night we met, for the first time, an objection presented by antinomianism. We had become somewhat antinomian under the tuition of certain affectedly-wise ones in the Baptist church, but never adopted it as a theory. And we were much struck with the remark of a friend whom we found at our house on our return from the Bible talk. We informed him of some of the things presented, of "the commandments of God AND the faith of Jesus," in Rev. 14, and that we were inclined to believe, contrary to our previous inclination, that the ten commandments were "the moral law," and the rule of life in all dispensations. "That may be," he replied, "but according to Paul that law was always a curse to man." We have heard so many strange and absurd and even blasphemous things said of that law, since that time, and even in the pulpit, that we cannot be surprised at anything which may be said. But at that time expressions of depreciation or of contempt of the ten commandments were new to us, and this remark caused surprise, and we inquired why he judged thus. "Because," said he, "Paul said, 'By the law is the knowledge of sin,' and if there had been no law, there would have been no knowledge of sin, and the world would have been much better off."

Very plausible, indeed! As he was a mechanic, a cabinet maker, we replied by an illustration. "By the same method of reasoning, your rule, or square, may be proved to be a detriment to you in your trade. You are finishing a table; the board looks right, and you are about to screw it down, but applying the square, you find it is not a right angle. Now you must take the trouble to square it up, whereas if you had no square by which to test it, you could finish your table much sooner." "But the work would not be good for anything." "True, and what would our characters be without a rule of conduct? What would be the state of society without government or law?" "Your illustration," said he, "is ingenious, but I don't believe Paul ever thought of that." "No matter whether he thought of the illustration; he laid down the principle, and the correctness of the application cannot be denied."

According to the resolution referred to, we did settle the Sabbath question before the week closed; we found the proof conclusive in the Bible, and we learned also what the apostle experienced in Rom. 7: "When the commandment came, sin revived." Our convictions were powerful, and, considering the crosses which lay before us if we kept the seventh day, they were almost overwhelming. A "horror of great darkness" rested upon us for a short season; but only for a short season, for we yielded all to God, and resolved to keep the commandments, and obey the message, and prepare for the Lord's coming. From that day to this we have never known any one to commence the observance of the Sabbath under circumstances so trying. Nobody but our own family and the family where the conversation was held knew of our investigations or the exercises

of our mind. How different from the privileges of those who hear the question presented day after day and night after night before the public. We knew our action would make it necessary to go out of our business, to resign the office we held in the town, both of which involved special work on the last day of the week, and we knew that we should lose our standing in the Baptist church. We expected that people would consider us insane, and that we should become the wonder of all the country.

But another consideration was present to our mind. We professed religion; we had made our vows to God years before; we had found his promise and his presence precious to our heart during all those years; we had taken delight in communing with him in daily prayer. All these privileges and blessings we must forego if we refused to render obedience to his commandment. We dared not harbor the thought of praying with such a plain and important duty neglected, standing between us and our Lord. We knew that worship under such circumstances would be sheer mockery; an open insult to the great Lawgiver. The decision of that hour we have never once regretted. We sometimes look back and are almost astonished that we so promptly made the decision under the circumstances. But the power of truth impelled us; the love of Christ constrained us; and the blessing of his Spirit made the cross a precious one. We enjoyed a peace, a fullness of the divine presence, which we had never reached during our previous experience of nine years as a Christian. The word of the Lord in Isa. 58:13, 14 was sweetly fulfilled to us. How could we ever doubt the goodness of the Lord? How could we doubt that his Spirit accompanied the faith of the third angel's message? We have never doubted it from that day to this.

Another cross we had to bear. We had used tobacco more than ten years. We had sometimes felt convicted that it was inconsistent with our Christianity, but our conviction had never been strong enough to compel us to abandon the practice. The day on which we yielded the contest and resolved to keep the Sabbath, we put all our tobacco in the stove, resolved that the Lord at his coming should not find us a slave to such a filthy habit. This was a victory of great value to us in our religious life. And we look back over our experience of more than thirty years since that time and rejoice that the Lord has made us instrumental in turning scores, and we hope hundreds, from this degrading and filthy practice. The reader can easily judge with what pleasure we learned, when we became acquainted with the Seventh-day Adventists, that they were all of the same mind; that tobacco was not tolerated among them. We rejoiced to find a people who were trying to cleanse themselves from all such filthiness, and to be prepared for translation when the Lord comes.

A few more points of interest remain to be noticed in our early experience, but they must be reserved for another number. J. H. W.

LET US SUBSCRIBE FOR GOOD HEALTH.

We greatly regret that so few of our people take our own health journal, *Good Health*. We are surprised and disappointed at this neglect. It is stated by those who know, that only about one thousand of our own people subscribe for it. It is taken far more largely by those not of our faith than by us. These facts are not flattering to us, and they do not speak well for our interest in the subjects of health and temperance. This journal was called into existence to properly present these principles. After an existence among us of some seventeen years or more, it seems surprising that

so few of our people should be taking it. Is such a decline justifiable? Certainly not.

The subjects of health and temperance have been brought to us in a most remarkable manner. No other people in the world have had their attention called to them so forcibly as Seventh-day Adventists. We believe God has caused great light to shine upon us, and has given us a solemn message to proclaim to the world, bringing to the attention of all "the commandments of God and the faith of Jesus." Among the truths which constitute this message we find health and temperance prominent. How prominent? They bear the same relation to the work as the "right arm does to the body," say the testimonies of the Spirit. We all know that the right arm constitutes a very important member of the body. We could not be deprived of it without great personal loss. We should feel we were crippled for life. Money could hardly purchase our right arms from us. We should plead very hard for the privilege of keeping that useful member.

Our people believe that the subjects of health and temperance have been brought to us by direct revelation from God. Though their importance is most plainly taught in Scripture, yet the Lord has called our attention to their importance through the "spirit of prophecy." How much has been written in the Testimonies concerning these subjects, and how important are the benefits that many of us feel we have derived from this instruction! Who among us would be willing to go back to the old habits and ways of living? Alcohol, tobacco, tea and coffee, and pork have been largely driven from the camp. Many other health-destroying habits have been broken up. We have learned to treat the sick far more sensibly, and many precious lives have been saved because of this light. We have learned to live more sensibly ourselves, and derive more happiness from life than we formerly did, because of the light received on health and temperance.

The position that as a people we have taken before the world on these subjects has given us an influence, and enabled us to accomplish much more good among the intelligent and virtuous than we could otherwise have done. We have in the past stood in advance of all other religious bodies in reference to these principles. Our health journal has at times been largely taken by our people; in fact, almost as universally as the *REVIEW AND HERALD*. How is it now? Not over one-sixth as many take it as take the *REVIEW*. Probably not more than one-eighth or one-tenth as many take it as take the *Signs of the Times*, and not more than one-twelfth as many of our people as take the *Instructor*. By far the larger portion of its subscribers are those not of our faith. Why this great disparity? Why do our people thus neglect our own health journal? Something must be wrong. Our people must be losing their interest in the subjects of health and temperance, and those not of our faith must be gaining a greater interest in them. If this process continues, we shall soon lose our position as leaders on these subjects, and take a position at the foot instead of the head of the column of health and temperance reformers. We are sadly neglecting our duty already. This is to us a shame and a disgrace. While we admit that light on these subjects has come to us from God, ought we not to cherish that light? While we have a journal established on purpose to impart that light, shall we ignore this journal, and cease to subscribe for it. Shall we, by our indifference, say to its managers that we have no interest in it?

We have a Sanitarium established by means contributed by our people. It is one of the largest of its kind in the world. It is conducted by those who have graduated from the very best medical colleges in the country. Large numbers

of patients are in constant attendance from all parts of the Union. Its reputation and patronage were never greater than of late. The medical profession in different parts of the Union have gained such confidence in it that they send many patients here, and large numbers receive great benefit from their stay. Dr. Kellogg has earned an excellent reputation as a skillful and safe physician, one who fully understands his profession. He has the best of opportunities to become acquainted with all sorts of diseases through the large number of cases which come constantly under his care. Very few physicians have such chances to study disease in all its varying forms. He is thoroughly educated in reference to the causes of disease, making that a specialty. He is the author of several important medical works.

With such a man to edit our health journal, is it not likely to be worthy of patronage? We believe this journal is ably edited, and we know that it contains a great amount of such information as the people need. It teaches how to get well and to keep well. People not of our faith, persons of intelligence, take it and like it. In looking over one or two of the late numbers, we find articles on "Diseases of the Ear," "The Physical Effects of Alcohol and Tobacco," "How to Live Long," lectures by the Doctor, "Healthy Homes," "Instruction for the Sick-room," "A New Mode of Poisoning," an article of interest from Eld. Loughborough, "In the North of England," "Who Were the Rechabites?" an article of great interest, "Progress in Medicine," and a great many other valuable articles. It is always high-toned and pure,—a companion which will never do hurt, but always good.

In the Testimonies to the Church the importance of taking this journal is often dwelt upon, and our people are urged to subscribe for it. Our attention is called to it in one of the latest numbers. Brethren and sisters, let us rally, and sustain this important journal. Let us no longer, by our indifference, discourage the hearts of its managers, who are weighed down with heavy burdens. Let every church be canvassed, and let many names be obtained as subscribers. We need it ourselves in our own homes, and our neighbors also need it. Let us canvass for it, and rouse up a deeper interest on this important subject. Its circulation ought to be increased tenfold, and might be if our people would take hold of it, and do their whole duty. Let us neglect our duty no longer. Subscribe, and get your neighbors to subscribe. It costs only one dollar per year. It is worth far more than that. Its instruction may keep you from sickness and death. GEO. I. BUTLER.

TO CANVASSERS FOR THOUGHTS ON DANIEL AND THE REVELATION.

We are glad that the work of canvassing for Thoughts on Daniel and the Revelation is making commendable progress in Kansas. We want to say to those engaged in this work that you have enlisted in a noble enterprise; one of which the Lord has spoken in the highest terms; one that must succeed in the end; one that can be made financially remunerative. Spiritually, the rich blessings of God will rest on the faithful laborer in this canvassing work. It will be your privilege to labor for God by placing in the hands of the people that special truth that helps to swell the last merciful warning to the world. Other things being equal, he who seeks God the most earnestly, and feels that his success largely depends on his maintaining a continual connection with him, will be the most successful in this work. You need instruction and experience, so as to rightly apply your knowledge; but no amount of experience or learning will supply the place of the blessing of God to go with you from day to day.

REPORT! REPORT!

Now we want a full report once a week from each and every one who engages in the canvassing work, when actively engaged, and at least once a month when only partially engaged. We want, on our part, to know just what you are accomplishing in this branch of the work, and where it is being done. Bear this in mind, and do not fail to report once a week when actively engaged in this work, and once a month when in the field only a part of the time, to Eld. T. H. Gibbs, Ottawa, Kan., who is our general canvassing agent.

If you desire any instruction concerning this work, do not be backward about asking him all about it. But above all, do not fail to report to him fully. Let me say, We want many more canvassers than we have at present. How many S. D. Adventists there are who are not making much of their time, and could make a success in this work. Brethren, we would be glad to have twenty agents out where we now have one. Shall we not have an increase of numbers immediately, to take hold of this important branch of the work? Send to T. H. Gibbs for an outfit, and commence the work at once. And may God bless you.

J. H. COOK.

A PECULIAR PEOPLE.

God will have a peculiar people. Jesus Christ gave himself to purify to himself a peculiar people, zealous of good works. Such a people are not like the rest of the world. Those who follow the fashions and customs of the world are not peculiar. The people whom God approves must bear marks of distinction. Those who have nothing to distinguish them from the rest of mankind cannot be the people for whom we seek. When the careful observer can see no difference between believers in Christ and unbelievers, except their profession, the church is not in the place where God would have her.

"Come out from them, and be separate." On this condition God promises us that he will receive us, and we shall be sons and daughters of the Lord Almighty. Who will comply with the conditions? The question comes to us as individuals. If the individual members take the right position, the needed reform will be accomplished; otherwise nothing will be done in the right direction. What will be your action, brother, sister?

R. F. COTTRELL.

MINISTERIAL DISTRICTS IN KANSAS.

At our camp-meeting at Moline, the Conference Committee, in consultation with the ministers, divided the State into ministerial districts, and assigned to each minister his special field of labor. In some cases the boundary lines of the T. and M. district constitute the boundary of the ministerial district. The assignments were made as follows:—

- Dist. No. 1, Eld. M. Enoch and wife, Bull City.
- " " 2, Will D. Curtis, Washington.
- " Nos. 3, 4, 5, and 6, Elds. John Gibbs, Williamsburg, and T. H. Gibbs, Ottawa.
- " No. 8, Eld. R. F. Barton, Ft. Scott.
- " " 9, Eld. G. H. Rogers, Ayres. The Moline church out of Dist. No. 10 was added to Dist. No. 9.
- 10, the remainder, except Wilson county, was assigned to Eld. Oscar Hill, Grenola; Wilson county and adjacent territory, to Eld. L. D. Santee, of Parsons.
- " " 11, Eld. J. H. Cook, Ft. Scott.
- " " 12, Eld. G. H. Smith, Ft. Scott.

These districts are supposed to be under the general watchcare of the Conference Committee, and one of the members of the Committee design visiting each district, if possible, once in each quarter.

The foregoing assignments were made with a

view to systematizing the labor of the ministers. It was not designed that this division should confine the ministers exclusively to the territory assigned; but it was designed that the churches in each district should be under the special care of the minister to whom the assignment was made. Thus each minister is expected to look after each church or company in his district; and, as he may find time, open up new fields, and thus extend his sphere of labor, as well as build up and strengthen the believers.

Now, we hope that each minister will bear in mind that it is not expected that he will visit the churches of other districts, unless by the request of the minister in charge or the Conference Committee. Should any one leave his work, and spend his time visiting churches in districts not assigned him, without an invitation from the minister in charge or a request from the Conference Committee, it is hardly probable that the Auditing Committee would feel like making an allowance for time so spent. Each minister, under this arrangement, will have an opportunity of proving his own work, and showing his ability, with the divine blessing, to build up every branch of the work of God.

CONF. COM.

GOD'S PLAN FOR YOU.

Go to God himself, and ask for the calling of God; for, as certainly as he has a plan or calling for you, he will somehow guide you into it. And this is the proper office and work of his Spirit. By this private teaching he can show us, and will, into the very plan that is set for us. And this is the significance of what is prescribed as our duty, viz., living and walking in the Spirit; for the Spirit of God is a kind of universal presence, or inspiration, in the world's bosom; an unfailing inner light, which if we accept and live in, we are guided thereby into a consenting choice, so that what God wills for us we also will for ourselves, settling into it as the needle to the pole. By this hidden union with God, or intercourse with him, we get a wisdom or insight deeper than we know ourselves; a sympathy, a oneness with the Divine will and love. We go into the very plan of God for us, and are led along in it by him, consenting, co-operating, answering to him, we know not how, and working out with nicest exactness, that good end for which his unseen counsel girded us and sent us into the world. In this manner, not neglecting other methods, but gathering in all their separate lights, to be interpreted in the higher light of the Spirit, we can never be greatly at a loss to find our way into God's counsel and plan. The duties of the present moment we shall meet as they rise, and these will open a gate into the next, and we shall thus pass on, trustfully and securely, almost never in doubt as to what God calls us to do.—Horace Bushnell, D. D.

—It will be remembered that religion and morality have never acquired full control over mankind. The great historical blunder of the church—the early union with the State—lessened and crippled the moral influence of Christianity in Europe. The too speedy and superficial conversion of the masses in Europe left a wide-spread paganization, especially of the peasantry. The influence of state churches, of wealthy hierarchies, of political priests, and all the corruption and bigotry of the church in the Middle Ages, tended to counteract the true workings of the faith. No doubt in modern days the worldliness of the church has equally interfered with the legitimate influence of this system. Even among its followers, the effect and inherited tendencies of ages of barbarism and unrestrained selfishness still survive in mental habits and social customs. War is a relic of unchristian times, and is in many forms utterly opposed to the religion of love. Yet the power of this kind of co-operation and the evil passions engendered, affect the minds of all believers, and but few have as yet escaped its influences.—Charles L. Brace, in *Christian Union*.

THE SAFE RETREAT.

BY P. ALDERMAN.

THERE is a place above the storms,
Where tempests sweep with wild alarms;
Faith lifts us to that calm retreat,
Our burdens all beneath our feet.

There is a place above the ken
Of mortal eye, or tongue, or pen;
Sometimes I seek my Father's face,
And find this secret resting-place.

'Twas known to saints of other years,
The prophets there have wept their tears;
They saw the Saviour's bleeding side,
And trusted in the crimson tide.

The world is far away removed,
With all I've toiled for, all I've loved,
When I behold the love divine,
And grace assures me it is mine.

Pilgrim and stranger though I be,
Dead to the world and it to me,
This resting-place divinely sweet
I still may find at Jesus' feet.

Now He who notes the sparrow's fall
Shall be my stay, my strength, my all,
And when the way is rough and wild,
He'll gently lead his weary child.

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.

KANSAS.

OSAWKEE, JAN. 10.—I have now been in the field about a month. Dec. 7-14, I was with the Topeka church. Our meetings were interesting, and well attended. This church is showing a commendable zeal in the T. and M. work. Dec. 16, 17, I spent with the church at Richland.

During the past two weeks I have labored with the Osawkee church. The Lord has wonderfully blessed. Twelve made a start in the service of God, and ten united with the church. Some desire to investigate further before taking a permanent stand with us. Two fasts were observed during the meetings. On the last day of the meetings, seven willing souls were buried in baptism by Bro. Dail, the church elder. Brn. Buxton and Kimball rendered efficient help in preaching the word. Book sales and collections for the society amounted to \$57.35. T. H. GIBBS.

INDIANA.

UNIONVILLE.—At Moore's Creek I preached twelve discourses to attentive congregations. Some are almost persuaded, but have not as yet moved out to obey the truth. I also preached six times at Brummet's Creek, with a full house each time.

Jan. 2, I came to Unionville. The Baptists at this place own a large brick meeting-house, which they have not used for the past nine months; but in accordance with the advice of one of their ministers residing here, they closed the house against us. We were kindly permitted to occupy an old house that had been abandoned by the Disciples, and here I held ten meetings, the interest increasing to the close. The Sabbath question was canvassed, and some decided that they would keep it with us, if our views on the subject bore the test of further investigation. The weather became so cold that I was compelled to leave when the interest was the best, but I shall return as soon as the weather moderates. D. H. OBERHOLTZER.

VERMONT.

AMONG THE CHURCHES.—I have been holding meetings in Washington, where an interest is shown in the truth. The church of Orange and Barre is in a good condition. All seem to be of good courage. We organized a T. and M. society here, and the members have commenced to send out Signs and circulate tracts. I have recently obtained nineteen subscribers for our different papers. I think canvassing is an important work, and much good can be done in that way.

Sabbath and Sunday, Dec. 30, 31, met with the Granville and Warren church. The blessing of God was there. The ordinances were celebrated. T. and M. reports showed that nearly all had been doing something in the missionary work.

Jan. 3, visited Bro. Harvey Smith and family of Waterbury Center, who are keeping the Sabbath alone in that place; yet they feel that God greatly blesses them in obeying him.

Met with the Cabot church Jan. 6. Enjoyed a good season with the few faithful souls there. They promise to labor more actively in the missionary work the coming year. R. S. OWEN.

NEBRASKA.

FORT CALHOUN, BLAIR, AND FREMONT.—I spent the fourth Sabbath in December with Brn. Johnson and Clausen at Fort Calhoun, at which time their new church, a neat little structure 16x30 feet, was dedicated.

The following Sabbath I met with the Blair church. Several of the brethren were not able to attend the meetings, on account of sickness.

The first Sabbath in the new year I was at Fremont. After having held meetings in private houses for a long time, the brethren in this place have succeeded in erecting a house of worship 22x30 feet, costing about \$500, nearly \$300 of which was paid by persons in the city not of our faith. The building was dedicated to the Lord Sunday, Jan. 7. Bro. Johnson assisted in the service.

Our courage is good in some respects. We are increasing in numbers in this Conference, and our financial standing is better than ever before. For this we feel to praise God. But I feel there is a great lack of spirituality on the part of many. Would to God that we could arouse, and get nearer to the Lord. A. J. CUDNEY.

Jan. 11.

IOWA.

AMONG THE CHURCHES.—Since my last report, I have labored at Corley, Weston, and Bowman's Grove.

Our meetings at Corley were well attended, and the interest fair. At times the opposition was strong. During the fast days, we enjoyed much of the Spirit of God. On Sunday, Dec. 3, three more were baptized and united with the church.

From the 21st of December to the 1st of January, was at Weston, where I held ten meetings. Some have lately begun to keep the Sabbath, and there are hopes of others. Returned to Corley the 2d, and on the following Sabbath we celebrated the ordinances. This was indeed a precious season to the church, it being the first time some of them had had the privilege of participating in the solemn ordinances of the Lord's house. If this church continues in union and the love of God, we have strong hopes that others will soon join their number.

Went to Bowman's Grove the 8th. On account of the severe weather, we could hold but few meetings. Celebrated the ordinances the 13th.

I have now begun meetings in Audubon county, near Exira. Some members of the Elkhorn church reside here.

I ask an interest in the prayers of the people of God. E. G. OLSEN.

Jan. 16.

PENNSYLVANIA CONFERENCE.

SHINGLE HOUSE AND PORTVILLE.—Attended the quarterly meeting of the church at Shingle House Sabbath, Jan. 6. This church, organized about two months since, as a result of our tent effort the past season, is making excellent advancement. The brethren from the surrounding country have greatly assisted in sustaining the work since its commencement. A very deaf gentleman has recently accepted the truth; and although he has not been able to hear a word from the desk or the testimonies of others, yet he spoke with great feeling of the load of sin that has been crushing him. They all seem to have confidence in our work, and are willing to deny themselves for the cause. They are reading the Spirit of Prophecy with great satisfaction.

Sunday, Jan. 7, met with the brethren at Portville. The annual election of officers was held. This church has been passing through great trials, but there is hope that the time has come when the work will move forward. There are young persons in the church who need the encouragement that might be given them by older brethren and sisters.

May God greatly bless these churches.

Wellsville, N. Y., Jan. 10. D. B. OVIATT.

WISCONSIN.

TOMAH.—Jan. 10-15 it was my privilege to meet with this church. Inadequate notice and severe cold weather prevented a full attendance, still we feel that the meeting was a profitable one.

The church has passed through quite an experience lately at the hands of Mrs. Sedgwick, a preacher of the Age-to-Come views, who was courteously but unadvisedly permitted to speak in our house of worship. Her work is not to evangelize and organize the people, but to cause discord and contention; to lead people to abandon the truth and embrace confusion. The arguments she set forth were fully met by Bro. S. S. Smith; and failing in this line, she employed a tirade of abuse directed at our people generally, and at Sister White in particular. In this she struck the sympathies of a certain class of opposers, while our people were not only not torn to pieces, as she predicted they would be, but all are rejoicing in confirmed faith in the truth. And one who has been undecided, has taken a firm stand to live henceforth for God and his truth. It is doubtless our privilege and duty to assist those who are sincerely laboring for the glory of God and the good of mankind, though they have not a full knowledge of the truth; but where one's course is so manifestly opposed to the work of God, as in the case of this individual, it is better to heed the counsel of the apostle, as given in 2 John 10. It would not be necessary to say these things, were this the first and last occasion of such an attempt. We would not shut our house against any candid presentation of the teachings of the Bible; but to avoid imposition and distracting error, it is necessary to discriminate.

We celebrated the ordinances, and held a business meeting, at which Bro. A. D. Woodruff was chosen leader. G. C. TENNEY.

KENTUCKY.

Rio.—Our general quarterly meeting, held at this place Dec. 29 to Jan. 1, was quite a success. The weather was unusually good for the time of year, though the roads were muddy. There was an unusually large representation of scattered ones and members of other churches.

On the Sabbath we had the usual devotional exercises,—Sabbath-school, preaching, and social meeting. On Sunday the preaching was designed to meet the wants of those not of our faith. But it was apparent to all that the work had not been so thorough in the hearts of our people as it should be. On Monday, New Year's day, we devoted about two hours in the forenoon to an attempt to set before our people their backslidden state, and the causes which led to it, in harmony with the resolution of the General Conference on the health reform. The presentation of this subject was timely; for it was evident that many of us were reaping the fruits of a violation of the laws of health, and needed to return to first principles.

The subject of tithing received attention, and the condition of the young was considered quite fully. Judging from the volunteer confessions that were made, and the earnest resolutions expressed with weeping and crying unto the Lord for help to carry them out, I look for better days in this little Conference.

In the afternoon we had a profitable time in celebrating the ordinances. Our meetings closed with a discourse in the evening by Bro. Pound, on "The Love of God to Man."

The outside attendance was good. My earnest prayer is that we may not forget the solemn vows we here made before God and one another.

S. OSBORN.

MICHIGAN.

DIST. No. 7.—Since the first of November, I have been laboring in this district, and have visited the churches at Ithaca, Washington, Alma, Estella, Carson City, and Arcada, and am now at Mount Pleasant.

The church at Ithaca are making preparations to build a new meeting-house, thinking it will be less expensive than to repair the old one. At each of these places I have labored to set before our people the importance of the present time, and have seen omens of good. One thing which has given me much courage is the disposition to purchase our publications, our book sales amounting to \$131.08. These have nearly all been published in the REVIEW AND HERALD. If what the preacher

says is forgotten, the testimony of the printed page will not be. I find a disposition in all these churches to read the writings of Sister White, and all know that the influence of these books will tend to build up the cause.

Another encouraging feature of the work is, that some whom we thought would entirely give up, are reviving their hope in Christ. How merciful is our God! But a time will come when mercy will no longer hover over the backslider.

Last Sabbath I was with the Alma church, and we had one of the most refreshing seasons I have witnessed for a long time. This church has fifty names enrolled; but eight of these persons are out of Michigan, and many others are living a long way off. We did not hear from them all, but the letters we did receive are of a cheering nature; and we are determined to follow up this work till all do report. This church passed a resolution to have the treasurer correspond with all absent members, and set before them the importance of sending in their tithes as well as their reports quarterly. And why should they not pay to the Lord his dues? Why is it not as much robbing the Lord for absent members to withhold from him as for those near the churches? How much confidence would we have to go to a friend whom we had robbed, and ask him for a favor? Yet some dare to withhold from the best friend we have, and one upon whom we are so dependent, that which he says is his. How can we meet such a course in the Judgment?

It is now a little more than one week since I came to Mount Pleasant. This church has a new building situated in the country. We began meetings with only our own people, but others have been dropping in, until our house is well filled every evening. I shall be disappointed if we do not see some coming into the fold.

Through all this district I know of no church trials; yet a few months ago we were surrounded with them. Testimony No. 31 has done a good work for us. I never appreciated the precious gift of the Spirit more than now. We were favored with the labors of Brn. Butler and Fargo at Ithaca, and I believe they will prove a blessing to the church.

My courage has never been better than now. How good it is to work for Jesus!

Jan. 9. A. O. BURRILL.

TOMPKINS AND SPRING ARBOR.—Sabbath and Sunday, Jan. 6, 7, I attended the quarterly meeting in Tompkins, and during these two days we enjoyed much of the blessing of the Lord. The Jackson church was well represented, and the Sabbath was made a glad day to all by a sermon from the words, "Ye are my witnesses, saith the Lord," followed by a good social meeting. After a few minutes' intermission, the ordinances of the Lord's house were celebrated, which was a season of solemn reflection, profit, and blessing to all.

It was a great pleasure to me to meet many of those with whom I first associated after I embraced the present truth nearly twenty-four years ago. It was here that I first joined the church in the spring of 1861, when S. D. Adventists first began to organize churches. And here, in the first four years of my Christian experience, many happy seasons were enjoyed, when the Lord came very near to us. In the past nine years, while I have been in the far West on the Pacific coast, I find time has made changes. Some have fallen asleep, while the children have grown up, and some of them are now strong in the truth.

I gave three discourses in the school-house to large and attentive audiences. It seems that many in this community who have been so long acquainted with those who have lived the truth among them, might, with a little well-directed labor, be brought into the fold of Christ, and to a saving knowledge of the truth.

Sabbath and Sunday, Jan. 13, 14, I was with the church in Spring Arbor. These were profitable days to this church; for the Lord came near, and the members and others present were much encouraged.

The quarterly meeting of the T. and M. society of Dist. No. 2 (now No. 1) was held on Sunday morning. Eld. M. S. Burnham was present, and rendered acceptable assistance, giving some instruction concerning points adopted at the Greenville meeting. Bro. Giles, the director, and Sister Bramhall, the district secretary, seemed to understand their business, and they made the meeting interesting. Steps were taken for a thorough canvass for our different periodicals, and the work

will soon be entered upon in the different parts of the district. May God bless the work to the good of many souls.

I. D. VAN HORN.

Battle Creek, Jan. 16.

Our Tract Societies.

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

THE MOTIVE.

He is standing close beside thee,
And, behold, his face is sad,
As he gazeth on thy service,
Which methought would make him glad.

Such unwearied self-devotion!
Such untiring, earnest zeal!
Such rich eloquence and pathos!
Burning words that wound to heal!

Still the Lord is sadly gazing,
Hark! he now doth question thee;
Listen well, his tones are gentle—
"Dost thou work from love to me?"

Ah! how often fellow-Christians,
Do we need this question still?
Are we now from pure affection
Working out our Saviour's will?

If our secret spring of action
Were exposed to mortal view,
Would it bear examination?
Could it be pronounced quite true?

Does not conscience sometimes tell us
That the motive-power is wrong,
Of what seems our fairest action,
Of what sounds our sweetest song?

Jesus, Saviour, O, forgive us,
As with shame we this confess;
May our love to thee grow stronger,
May our love of self grow less.

Oh! reveal thyself so plainly
That our one desire may be
Just to let ourselves be nothing,
Lost in love of pleasing thee.

—Selected.

DIST. NO. 3, MICH.

THE quarterly meeting for this district was held at Newton, Jan. 13, 14. Though the weather was exceedingly unfavorable, the attendance was good. Teams came from several directions, bringing those who felt they could gladly ride through the cold and driving storm a distance of from eight to fourteen miles, for the privilege of attending the meeting. Some who had driven forty miles, and others who had walked a great distance, stated, at the close of the first sermon, that they had been richly rewarded for coming. The approval of the Lord rested upon them, and they were greatly blessed.

Sabbath morning, Eld. Waggoner delivered a most powerful and stirring missionary sermon, taking the third angel's message for the basis of his remarks. During a brief intermission, time was afforded for refreshments, which were partaken of at the church, after which Eld. Butler preached an equally solemn and impressive sermon, continuing the subject already presented. Both these discourses were filled with the missionary spirit, and the truths spoken were clothed with such force and earnestness as to make a powerful, and, we trust, lasting impression.

The brethren in this vicinity being somewhat scattered, it was thought best not to have any public service in the evening. Those who were especially interested in the canvassing work, and wished to learn more in regard to it, were invited to meet together at Bro. Hilliard's. Quite a goodly number assembled. Elds. Butler and Waggoner and Bro. W. C. White occupied the time, speaking of the importance of every one taking some part in the circulation of our literature, and of the best method of introducing it to the public.

At 9:30 Sunday morning, a business meeting was called by the director, W. C. Sisley, who occupied the chair. After singing, prayer, and the reading of the minutes of the previous meeting, Eld. Waggoner was requested to introduce the resolutions which were passed by the State Society in its last meeting. These resolutions were read, taken up one by one and considered, and such as had a practical bearing upon the work in the district were heartily indorsed as the sense of this meeting also. The remarks that were made in connection with these resolutions were soul-stirring.

The following resolutions were added to those already mentioned:—

Resolved, That we heartily indorse the action of the State meeting in favor of raising a reserve fund of \$5,000, believing that it will greatly add to the efficiency of the society; and we hereby pledge ourselves to do our part toward raising said fund.

Resolved, That inasmuch as the third angel's message is a missionary work, we consider it the duty of all members of our churches, and all who profess the faith of the message, to assist in this work by their personal efforts, their means, and their prayers.

The first, after being spoken to by many, was passed. The other called forth remarks from several of the members, as well as the ministers present, and was carried by a rising vote. The prevailing opinion was that all those who would have it said unto them, "Well done, good and faithful servant," must be diligent and persevering in the work. Some who had thought that at some future time they would engage more actively in the missionary work, decided to put it off no longer, but to commence at once to labor, and to watch for souls as those who must give an account, lest at the Master's return they should have no sheaves to present to him.

Eld. Butler's earnest remarks, and the following extract from Sister White's writings, which he read, made a deep impression:—

"None of us are to be idlers in the vineyard of the Lord. Men and women are needed to act a part in spreading the light of truth by circulating our publications. This work has not been taken hold of as it should have been by those who profess the truth. The larger part of the members of our churches are not working Christians. They are living as if there were no great emergency, no fearful danger of their fellow-men losing eternal life. Many fold their hands at ease, yet profess to be followers of Christ. Self-sacrificing labor is wanted in every part of the harvest field. Those who shirk responsibilities which Jesus would have them bear, choosing a life of self-indulgence, will be destitute of spiritual joy and divine peace, and cannot be partakers with Christ in his glory. That church only is strong which is composed of working members.

"But few have any correct idea of what the distribution of our tracts is doing. The missionary work is opening doors everywhere, and preparing minds to receive the truth. The success which attends the minister in the field is due, in a great measure, to the influence of the reading matter which has enlightened the minds of the people and removed prejudice. The *Signs of the Times*, laden with rich food, is a feast to many who are not of our faith. It is doing its work everywhere. Our reading matter should go forth on the wings of prayer, mingled with faith, to enlighten those who are in the darkness of error."

Eld. Butler then spoke of the importance of every Sabbath-keeping family having a copy of Sister White's "Early Writings." Many in the congregation made feeling remarks in regard to this work. One individual said that if he could not obtain another, money would not induce him to part with his copy.

After a few remarks from the director, impressing upon all the importance of carrying out the good resolutions formed relative to taking advanced steps and being more active in the work, the meeting adjourned.

NELLIE E. SISLEY, Sec.

MISSIONARY WORK IN NEW YORK CITY.

THROUGH the goodness of God I have been enabled to reach this place, and commence work among the ocean steamers. I arrived Jan. 4, and located at No. 90, Fourth Avenue, Plymouth House. The next morning I started for North River, commencing at Castle Garden. Have visited all the water crafts up to Pier 28, and find in many cases a greater readiness to receive reading matter than when I was here last June and July. This encourages me very much, and makes me feel as if I must be more diligent and active in doing what I can.

Last Sunday I went to Pier No. 11, and found the captain of a vessel from New Castle, Eng. He was a Christian gentleman, and invited me into his office. Upon stating my wish to leave reading matter for the ship, we entered into conversation on those subjects which are so dear to us as a people; viz., the fulfillment of the prophecies, the soon-coming of the Lord, etc. Being a good Bible student, he readily saw the application of scriptures referred to in Daniel and Revelation,

also the force of the fourth commandment. He gave it as his opinion that the seven last plagues will soon be poured out, on account of the great wickedness of the people, and the darkness which envelops the church-members. In reply to his inquiries as I was about to leave, I explained as best I could our mode of work, after which he went to his desk and handed me three dollars to help on the cause.

It seems to me, brethren and sisters, that the prophecy of Amos 8:11 is just on the borders of fulfillment. How wide awake we ought to be! May the Lord put it into the hearts of his people to bestir themselves while there is a sound of a going in the mulberry trees. I pray the Lord to help the workers at Hull and Southampton, Eng.; Christiana, Norway; Oakland, Cal.; and all the interested ones, wherever they may be. If we faint not nor grow weary in well doing, we shall reap at the harvest time; and as we sow, so shall we reap.

I can speak only English, some German, and a little Holland. Many of the people are Danes and Norwegians, and there are some Italians. It seems to me that an energetic worker who can speak these languages might do good. May the Lord open the hearts of some to furnish means, and others to go to work in the great harvest field.

NORMAN KLING.

A NOBLE EXAMPLE.

BY P. C. SHOCKMY.

THERE is a little girl belonging to the Belle Center, Ohio, T. and M. Society, who is only thirteen years old. Last spring she began to investigate the truth. In a short time she commenced keeping the Sabbath, in the face of all opposition; and at the Ohio camp-meeting in August, she went forward in baptism. On returning home, she united with the church, and became a member of the tract society, in which she is an active worker, setting an example that may well be imitated by older members. During the quarter ending Dec. 31, 1882, she distributed *over twenty-seven thousand pages* of reading matter. Where are the older ones who have done as well? There may be a very few, while there should be a great many. And there are a great many who have greater abilities and opportunities than this child, and yet have not done one-tenth as much in the missionary work. Brethren, let us shake off this drowsiness, and be more zealous in the work. May the example of this little girl cause many to go and do likewise.

—The native Christians of Madagascar have given substantial proof of their love for the gospel, by donating, during the past ten years, \$1,000,000 toward spreading the good news of salvation.

News of the Week.

SUNDAY, JAN. 14.—It is estimated that the loss by the floods in Germany will reach 80,000,000 marks. In the vicinity of Ludwigshafen, 41 persons have been drowned.

—The statue erected at Woolwich to the memory of the French Prince Imperial, by subscriptions from 25,000 officers and men of the English army, has been unveiled by the Prince of Wales. He highly eulogized the young Prince, who died in South Africa, fighting for England's Queen.

—Davitt, one of the Irish agitators, attempted to deliver an address at Oldham last evening, but was prevented by the demonstrations of an organized mob.

—At Dublin, Friday night and Saturday morning, 20 persons were arrested on the charge of conspiring to commit murder. It is alleged that the knives used in the Phoenix Park tragedy were found on the premises of one of the prisoners.

—At Berditscheff, Russian Poland, a fire broke out during a circus performance, and terrible loss of life resulted.

MONDAY, JAN. 15.—An official telegram from Constantinople states that an attempt on the part of some Circassians to assassinate the Sultan yesterday, was defeated by his Albanian body-guard. Several men were killed in the encounter.

—At Hamilton, Scotland, 30 locomotives are lying idle, on account of a strike by the employees of the Caledonia Railroad.

—The cashier of the City Bank of Jersey City, N. J., is in jail under \$20,000 bail. Other arrests in connection with the defalcation are pending.

—Of two kegs of gold coin, containing \$100,000, shipped by the New York Sub-Treasury to the United States fleet in the Pacific, one was purloined from a store-house at Panama, and no trace of the treasure can be discovered, though several arrests have been made.

—One of the principal characters among the anarchists on trial at Lyons, France, for the recent riots in that city, is Prince Krapotkine, who at the demand of Russia was expelled from Switzerland for his Nihilistic sympathies. At his examination on the 9th inst., he avowed his co-operation in the creation of the International Association, but denied the right of the French Tribunal to canvass his actions while out of France. In his address to the Court in his own defense to-day, he said the Internationale did not exist, but anarchical ideas were spreading despite all efforts to suppress them. He predicted that 10 years would not elapse without the occurrence of a social revolution, and conjured society to avert it by studying the social question, instead of persecuting the anarchists. Since the commencement of the trial, the president of the court has received many threatening letters.

TUESDAY, JAN. 16.—Prince Napoleon is in prison for publishing in Paris a manifesto arraigning the French Government and claiming the throne of the empire. The Chambers indorsed the action of the authorities, and voted urgency for a motion prohibiting the residence in France or Algeria of any scions of the French dynasties.

—George Scheller, proprietor of the bar-room in the Newhall House, which burned last week in Milwaukee, Wis., has been arrested on the charge of setting the terrible fire. He is safely guarded in the jail, as ominous threats of lynching are made by citizens.

—According to the official report, 168 persons, many of whom were foreign travelers, lost their lives by the burning of the circus in Berditscheff.

—The Civil-service Bill has become a law, having received the President's signature.

—The Massachusetts Supreme Court has decided that saloons cannot exist within 400 feet of a school-house.

—The British ship *Pride of the Ocean*, from Hamburg for New York, has been wrecked near the British coast, all on board perishing. It is believed that the accident was caused by a dynamite explosion, as a dynamite case has been found by the coast guard.

WEDNESDAY, JAN. 17.—In Murcia, Spain, 22 shocks of earthquake occurred yesterday, destroying several houses. At Archena 11 shocks were felt. A shock at Carlsbad, Austria, destroyed two houses.

—Italy is about to abandon a forced currency, and resume specie payment.

—Premier Gladstone, accompanied by members of his family, has started for Cannes, France.

—Prince Napoleon affirms that he did not aim at the overthrow of the French republic. He only wanted to know what the people thought of it.

THURSDAY, JAN. 18.—The railway strike in Scotland is extending. It has reached the employes at Dundee, and those at Forfar and Perth will follow their example.

—The village of Mara, Switzerland, has been completely destroyed by an earthquake. The inhabitants effected a hasty escape. The mountain is still moving.

—In the Grand Opera House at Milwaukee, Wis., one of the cylinders of the large calcium-light apparatus exploded with terrible violence, injuring five employes, two of them fatally.

—The Iowa Supreme Court has declared the prohibitive constitutional amendment to be null and void.

—Two-thirds of the business portion of Cisco, Texas, burned this morning. Loss, \$65,000.

FRIDAY, JAN. 19.—Rumors of an impending revolution in Western France are confirmed. A legitimist conspiracy, known as the "Catholic Alliance," is in process of formation by Baron de Charette. Army officers are said to be implicated, and depots for arms have been found.

—Prince Krapotkine has been sentenced to five years' imprisonment and a fine of 2,000 francs for his share in inciting the recent anarchist demonstrations in Lyons. His associates have received severe sentences.

—At the latest news, 46 bodies had been recovered from the ruins of the Newhall House at Milwaukee, Wis., and the total number of lives lost is now estimated at 59. The evidence against the bar-keeper grows more and more decisive.

MISCELLANEOUS.

—The 300th anniversary of Russian rule in Siberia was celebrated Dec. 18.

—The coronation of King Kalakau, of the Sandwich Islands, is to take place Feb. 12.

—In London there are a million persons for whose religious needs no provision has been made by any of the churches.

—Cotton is becoming one of the staple products of California. One plantation in Sonoma county produced 40,000 pounds last season.

—Pennsylvania derives an annual income of \$76,000,000 from its mineral wealth, but spends it all, and \$2,000,000 more, for its annual liquor bill.

—During seven months of the past year, the missionaries of the American Sunday-school Union organized

1,722 new Sunday-schools,—more than eight for every day.

—A correspondent of the *Christian at Work*, writing from a small sea-side place in Spain, details the fact that a seaman who brought a copy of the Bible in Spanish from Montevideo, and invited his neighbors to join him in the study of it, has gathered quite a company of believers around him, the mayor himself favoring him.

—The silver wedding of the Crown Prince and Princess of Germany occurs this month, and they have performed a truly royal act in requesting that the contributions being made throughout Germany for that event, should be appropriated to the relief of the sufferers by the Rhine floods. The action has been affectionately acknowledged by the press and the people.

—The Cincinnati Wesleyan College is the first chartered college for women in the world. It has been a recognized power for 42 years. It has graduated 571 women, who are in all parts of the world, molding Christian sentiment, presiding over homes, teaching in schools, missionaries in India and Japan, etc. Who shall measure the power for good of this single institution?

—Again come what the newspapers call "startling figures" in regard to the lumber supply. The 1882 cut of pine in Michigan, Wisconsin, and Minnesota will amount to about 10,000,000,000 feet, against 6,768,000,000 last year, and everybody wonders how long it can go on. Apparently there will soon be more attention given to the yellow pine of the South; less valuable than the northern variety, but of rapid growth and not easily killed out.

—M. L. Polk, State treasurer of Tennessee, recently ran away from Nashville a defaulter for about \$400,000. The official bond is for \$100,000. It is believed that Mr. Polk has fled into Mexico. He is 51 years old, and had a large family. He is a graduate of West Point, a nephew of the late President Polk, and filled a high social position in Nashville and the State. The affair is a severe blow to thousands of people, and has created a great sensation, as the State had repudiated part of its debt. Another illustration of the evils of speculation.

—An Englishman who has lived many years in Madagascar says that Antananarivo, the capital, which France wants to get possession of, is a beautiful city, inhabited by 80,000 people, and ornamented with massive public buildings. The Prime Minister, who is the Queen's husband, is a man of marked intelligence and culture, who thoroughly understands the capacity and needs of the people. He has abolished idol-worship and other superstitious practices of the Malagassy race, and stopped the importation of slaves from Africa.

—The Khedive of Egypt, Tewfik Pasha, must be added to the list of rulers who fear assassination. He sleeps in a room that can only be entered through a passage-way barred by four doors, each with a combination lock. His palace is guarded by a whole regiment of England's soldiers. Whenever he takes the air, his carriage is surrounded by a dozen Circassian outriders, and the roads are lined with gendarmes; but even then the donkey boys hoot at him, and the outriders themselves only stop short of insubordination. Secret-service men are everywhere, and yet Tewfik quakes in his shoes. The English are every day crowding further upon his authority.

—The *Christian at Work* says: "Great enterprises are the order of the day. A party of Chicago capitalists have been negotiating with the Cheyenne and Arapahoe Indians for the lease of 2,400,000 acres of land for grazing purposes, in the southern part of the Indian Territory. These lands, being unavailable for agricultural purposes, have been lying idle. The councils of these Indians have considered the proposition favorably, and have laid the matter before the Secretary of the Interior. They ask that a 15-years' lease be given to the company, and that the annual rent, amounting to about \$650,000, be applied to the purchase of stock for the Indians, and to supplement their present rations."

Obituary Notices.

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

DAVIDS.—William Davids, after a painful illness of nearly one year, died of dropsical consumption, at St. Charles, Mich., Oct. 3, 1882. A wife and family are left to mourn his loss. During his sickness, Bro. Davids fully accepted the truth. He desired to be baptized, but was denied this privilege on account of feebleness. The funeral services were held Oct. 4, after which we laid him away to rest. H. S. GUILFORD.

MAXWELL.—Died of pulmonary consumption, near Keenville, Wayne Co., Ill., July 31, 1882, John A. Maxwell, aged twenty-seven years. Bro. Maxwell embraced present truth in 1874, under the labors of Eld. G. W. Colcord, and became a member of the Seventh-day Adventist church of Keenville, Sept. 21, 1875, in which relation he stood at the time of his decease. His upright walk and genial disposition won for him the esteem of all and the love of many. He died in the triumphs of a living faith, leaving a wife, three small children, and many friends, but we sorrow not as those without hope. Funeral discourse by Eld. C. H. Foster.

A. K. ATTEBERRY.

The Review and Herald.

Battle Creek, Mich., January 23, 1883.

The atheistic Gambetta closed a dissolute life with the words, "I am lost, and it is useless to disguise the fact." He was a great statesman. In his lifetime he enjoyed power and influence, and in his death he was honored by an admiring world; but who, for all the pleasure and fame that could be crowded into one short life, would meet his record in the Judgment?

Will our friends please be very careful in writing proper names? Unless the name is a familiar one, we often have nothing to guide us but the copy, and hence sometimes mistakes occur. Here is a case in illustration. In REVIEW of Jan. 9 we published the obituary notice of James Thoms, who died recently in Union Grove, Meeker Co., Minn.; but although the writer's chirography is excellent, printers and proof-readers were unable to tell whether the m in the latter name was m or rn. They unfortunately made a wrong decision; hence the name was published James Thorns.

In our Special Mention Department this week will be found a number of impressive articles bearing on the signs of the times. It is the accumulation and growth of explosive material beneath the surface that causes the earthquake and the volcano. The strain is increased, either gradually or suddenly, till the barriers give way, and the catastrophe follows. So destructive forces seem to be accumulating beneath the surface of society everywhere, which may soon lead to most serious results. The United States seems to be the fairest field, just now, for the development of these disturbing elements. This country is importing social and political dynamite at a fearful rate.

THE S. D. A. YEAR-BOOK.

This work will soon be ready for distribution, as it is now in press. It should have a large circulation among our people. Should there be little interest in it, perhaps it will be the last experiment of the kind. We shall print about 1500. If more are needed, we will print more. We should suppose that every intelligent and earnest S. D. Adventist would want one, to keep from year to year, for reference. It contains the statistics of our denomination, the proceedings of our General Conference, T. and M. Society, and other associations, the financial condition of our institutions, our General and State Conference constitutions, a good calendar, and full directories of all our Conferences and various societies throughout the country. It will be invaluable for reference and preservation to show the growth of the cause in the future. Let the orders come in. Kansas has ordered one hundred already. Shall not the orders pour in at once from all parts of the field for this "Year-Book"? GEO. I. BUTLER.

ANOTHER HELPER IN THE ASSOCIATION.

We are glad to inform the friends of this institution that Bro. A. R. Henry, of Iowa, has accepted the invitation of the stock-holders given at the annual meeting a year ago, to come and take a position in connection with the financial management of the Association. He has entered upon the discharge of his duties. Bro. Henry has had much experience in financial matters, and has been considered a safe, careful, and successful business man. We know he comes with earnest desires to help in bearing the heavy burdens con-

nected with our institutions, and we trust God will make his coming a blessing to the cause.

Bro. H. W. Kellogg, who has heretofore had more upon his hands than any one could properly attend to, will now be able to give more attention to other departments of the institution which have needed it; while his experience will be of special service to Bro. Henry in helping him to become acquainted with the workings of his department. We are all glad of his presence among us.

GEO. I. BUTLER.

OHIO STATE QUARTERLY MEETING.

THERE will be no State quarterly meeting in Ohio in January. It was decided that the business in hand was not sufficient to warrant the expense of such a meeting; and it was evident that a meeting would be necessary in the spring, and one meeting of the kind would answer all purposes. We now expect to hold a thorough State meeting about April 12-16. Meanwhile, we will be glad to hear from friends in any part of the State with relation to tent-meetings.

As we desire to put at least five tents in the field, we wish to find favorable openings where tent-meetings may be held with little or no expense to the Conference. Let all who desire a tent in their place, and can assure at least a partial support, write me fully about the matter.

H. A. ST. JOHN.

Leesburg, Highland Co., Ohio.

THE KANSAS POOR FUND.

SOME confusion has arisen over the query, What shall be done with the poor fund? Shall we pay it into the church treasury, or shall the tract societies handle it? This fund should usually be paid over to the church treasurer. He should forward the money to the State treasurer, being careful to state how much belongs to the poor fund; then the State treasurer will have no trouble in keeping the two funds separate. But when this fund is paid over at the district quarterly meeting, the district secretary should receive the money, and forward it to A. G. Miller, Topeka, Kan., Box 493. It should never be sent to the T. and M. secretary, Sister Clara A. Gibbs, Ottawa, Kan. The money sent to her should be T. and M. money. If these plain directions are followed out, all confusion will be avoided.

I am very grateful that the poor are remembered, and that there is a growing fund to meet the calls that may arise at any time. J. H. COOK.

WHAT T. AND M. WORKERS SHOULD UNDERSTAND.

I WAS much interested in Bro. Haskell's article in REVIEW, Vol. 60, No. 2, entitled, "How Is It?" I wish to call especial attention to the article again, as I fear many have passed it by without giving it special attention. Some of our most active workers have the idea that bound books are to be sold to members of the T. and M. society at reduced prices.

Now I wish to make some quotations from the article in question: "All books and pamphlets should be sold to our brethren and sisters at the regular retail price." "Now, to the tract societies these works are furnished at a discount, and if all the friends pay for them at the regular retail price, it will give the society something to pay expenses."

It appears to me that a little thought should convince every one of the necessity of carrying out this instruction to the letter. I hope this will be entirely satisfactory to all parties, coming from Eld. Haskell, the president of the International Tract and Missionary Society. I hope all will study the article in question closely. We all want to fall into line, and work harmoniously together.

J. H. COOK.

Appointments.

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

GENERAL MEETING IN WISCONSIN.

ARRANGEMENTS have been made to hold meetings with the churches of Beldenville, New Centerville, Somerset, and River Falls, at River Falls, Feb. 3, 4.

Weston and Lucas, at Lucas,	Feb. 7, 8.
Eau Claire, Wilson, Knapp, at Knapp,	" 10, 11.
Maiden Rock,	" 17, 18.

We hope to see all the brethren and sisters that belong to the above churches present at these meetings, as matters of importance will be considered. Brethren will please meet as appointed, prepared to do business for their respective churches.

H. GRANT.
H. W. DECKER.

PROVIDENCE permitting, I will hold meetings at Monroe, Wis., Feb. 2-11, and longer if the interest demands. We hope the brethren at Darlington will meet with us.

W. W. SHARP.

ARTHUR, Ill.,	Jan. 27, 28
Lovington,	Feb. 3, 4
Clinton,	" 10, 11

HELEN L. MORSE.

THE quarterly meeting for Dist. No. 1 will be held at Oakland, Wis., Jan. 26-28. We earnestly desire to see a good turnout at this meeting. Let all come prepared to remain till its close.

W. W. SHARP.

THERE will be a general meeting of the brethren and sisters of Dist. No. 1 at Winslow, Ill., Feb. 3, 4. Our brethren in Wisconsin are cordially invited to meet with us. Eld. Steward will be present. We hope that all within reasonable distance will make an effort to be at this meeting.

J. F. BALLENGER.

BUSHNELL, Mich.,	7 P. M. each day, Jan. 29-31
Sheridan,	7 P. M., Feb. 1
Stanton,	7 P. M., Feb. 2, and continue over Sunday.

Sabbath-school at 10 A. M.

We hope the brethren at these several places will arrange to attend all the meetings.

M. B. MILLER.
F. HOWE, Director.

NOTHING preventing, I will be at Ft. Howard, Wis., Jan. 27, 28.

Sturgeon Bay,	Feb. 3, 4
Fish Creek,	" 10, 11
Maple Works,	" 17, 18

Feb. 18, the meeting-house at Maple Works will be dedicated. At this meeting we expect to have the assistance of Eld. Decker and others.

G. C. TENNEY.

Publishers' Department

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

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

CORRECTION.—By the dropping of a figure 2 after the page was made up last week, Matherton, Mich., per Almira Dexter, was credited \$9, instead of \$29, as it should have appeared.

WANTED.—A good farm-hand; also a boy to bring up. Comfortable, steady place to right ones. Write at once to D J Caldwell, Ozark, Anderson Co., Kan.

Books Sent by Express.—O C W Richardson \$8.00, John Collie 8.88, C D Cook 12.00, C H Bliss 4.62, Mrs M L Dunning 8.33, L A Kellogg 6.72.

Books Sent by Freight.—J N Loughborough \$99.51, E W Farnsworth 188.46, Wm Kerr 143.10, Lizzie Hornby 168.19, W A Young 35.35, Geo Foreman 172.98.

Cash on Account.—A J Cudney \$12.21, Neb T & M Society per A J Cudney 2.79, W R Foggin 1.00, N E T & M Society per E T P 1.60, T F Emans 9.99, B C V M Society per F H Sisley 53.16, Minn T & M Society per N G White 16.67, John Collie 25.00, Va T & M Society per E F Fultz 27.50, N Y T & M Society per B L Whitney 200.00, E G Olsen 27.50.

Gen. Conf. Fund.—Minn Conf tithe \$100.00, Vt Conf tithe 113.07.

Shares in S. D. A. P. Association.—Lucinda Haskins \$10.00, Hannah Hanson 10.00, Emily C Day 10.00, Sarah A. Niles 10.00.

Mich. Conf. Fund.—Potterville per S W Sedore \$13.65, Sand Lake per Tina Field 12.76, Bunkerhill per G P Baily 17.68, Cedar Lake per Charlotte Webster 33.85, Burlington per R B Barker 33.32, Spring Arbor per Wm Parshall 12.15, Quincy per J H Thompson 43.13, Kalamazoo per Mary N Kellogg 11.29, Ewart per H F Turner 8.74, Vergennes per J S Van Deusen 35.84, Elmwood per N W Nichols 50.00, Jackson per F D Starr 8.32, Hastings per L G Moore 31.00, Memphis per James Potter 15.00, Muir and Lyons per Willie Slade 11.26, Orange per J Moushant 53.63, Orleans per L B Kneeland 21.00, Quincy per G F Ernst 2.25, Clyde per Mary Finn 39.20, Westphalia per M J Parkhurst 41.00, Brookfield per Mary M Lane 2.75, Allendale per Mrs C C Roas 6.00, Coldwater per Loesa L Sheldon 19.34, Watrousville per Wm McAllister 21.00, Bushnell per Bro Harrinan 50.94.

Mich. T. & M. Society.—Dist 3 per J H Thompson 33.75, W H Littlejohn 10.00, Dist 3 per H W Miller 2.00, per Nellie Sisley 11.35, Dist 2 per Annie Miller 11.00, Dist 3 per Viola Fish 13.30, Dist 6 per F Howe 63.11, D Malin 22.00, Dist 9 per M F Mullen 17.96, Dist 5 per J S Wicks 31.75, Dist 6 per C A Preston 1.75, C E Starr 60c.

S. D. A. E. Society.—Prudence Stillman \$20.00, L M Griggs 5.00.

Mich. Camp Meeting Fund.—C A Preston 50c.

Mich. San. Char. Fund.—C A Preston 50c, C E Starr 45c, Coldwater 1.25.

Mich. Col. Ex. Fund.—C A Preston 25c, Coldwater 80c.

J. N. Andrews.—Jane Williams 25c, Mrs Alex Gleason 4.25, per M F Mullen 1.60.

European Mission.—L S Shear \$5.00, E Fairbanks 1.00.

English Mission.—F C Thompson \$2.00, Anna Hemming 1.00, L S Shear 5.00, per M F Mullen 1.60.

Danish Mission.—Christmas tree in Nevada, Iowa \$5.00.

Swedish Mission.—Wm D Blount & wife \$2.50, J P Gelotte 1.00, G Olof Falk 50c, Jons Parson 50c.

Scandinavian Mission.—Niels C Hanso \$5.00.