

Adventist Review

AND SABBATH HERALD.

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

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COMING QUICKLY.

BY C. L. GREGORY.

"And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

THE Saviour comes! O Christian, canst thou say,
Come, my Redeemer, make no more delay;
Take me, oh! take me from these scenes of strife,
Where crimes abound, and foemen seek my life?"

The Saviour comes! O sinner, pardon seek,
Bow humbly at his throne, with spirit meek;
He'll shield, defend, and save thee from the fate
Of those who cry for mercy when too late.

The Saviour comes! he comes—oh! wondrous love—
To raise his dear ones to the realms above;
They'll die no more, no more be led astray
By evil ones, who shun the narrow way.

O ye who long for mansions rich and rare,
To be arrayed like angels ever fair,
Seek for the right to eat of life's fair tree,
And drink the living waters pure and free.

For thee, O weary pilgrim, Christ will come,
To bear thee upward to thy blissful home;
Tumultuous foes no more shall raise thy fears,
Thy Father's hand will wipe away thy tears.

The earth will put imperial garments on,
"A thing of beauty," all her sorrows gone.
No more will sin and sadness cast their gloom
Upon fair Eden's everlasting bloom.

Ottawa Co., Mich.

Special Mention.

—The U. S. Government has lately launched a new monitor, Miantonomah. The *Scientific American* of Jan. 27, 1883, speaks of it as very satisfactory in sailing qualities, as constructed with greater strength for running down an opposing craft than any iron-clad heretofore built, and as one which, "when properly armed and finished, will be able to cope with any vessel of her size afloat."

—The folly of all efforts to discover the supposed open polar sea is now generally conceded in view of the terrible hardship, suffering, and loss of life, which have thus far accompanied such efforts. The following statement, gathered from an article in a New York paper, shows that there is imminent danger that further disaster may result from these northern explorations. In the summer of 1881 a colony, for purposes of observation, was located at Lady Franklin Bay. A party was sent to Greenland last summer, to carry supplies to this colony. It now transpires that this party was unable to reach the colony, being turned back by impassable fields of ice. As the colony was provisioned for only two years, it becomes imperative that relief must reach them before the

end of the current year, or great suffering and perhaps loss of life will ensue.

—The sealed bottle for carrying records of disaster at sea, is a time-honored institution; but the prospect is that it must give place to a more modern invention. The substitute is a light rubber ball two or three feet in diameter and brightly painted. It is so large and light that it is rapidly driven before the wind, and so conspicuous that it can be seen for a long distance. One of these couriers, by actual experiment, traveled over two hundred nautical miles in five days; and if a number of them, says an exchange, were thrown overboard even in mid-ocean, it might bring relief to a disabled steamer, by carrying word to passing vessels of the probable position of the disabled ship.

—A singular scene was witnessed in Chicago, Sunday, Jan. 28. It was no less than Bishop McNamara of the Reformed Catholic Church preaching from a carriage to large crowds in the streets of that city. He wore the full priestly dress he had been accustomed to wear in his former ministrations in the Catholic Church, and dealt out fiery denunciations of the tyranny of old Romanism, declaring "that the idol worship, the bigotry, the intolerance, and the priestcraft and robbery of poor people, practiced in the Roman Catholic Church, are all criminally wrong."

"It is this foreign control," continued Bishop McNamara, "that we must break away from. We want enlightenment, and we want to think for ourselves and use our own consciences. I have declared independence from the Romish Church, and I want the people generally to get the true light of God as I have finally got it. These robes I am preaching in are the same I used to wear when a Roman Catholic priest saying mass. I care nothing for them, and only wear them to show what I have been. I have been a pagan, idol-worshiping, tyrannical Roman Catholic priest, but I came to see the error of my way and I have reformed, and I glorify God that the true light has come to me. Yes, these are the priestly robes I robbed the Roman Catholic people in. I said mass for those people, but they had always to have the price of the prayers in their hand. Priestcraft, bigotry, intolerance, and superstition must be got away from, and the people must learn that they need not be enemies toward each other because of church lines and denominational differences. We can all worship God and praise Jesus Christ in common."

"The bishop thanked the audience for their kind attention, and (no collection was taken up) said, 'We will now move on to the corner of LaSalle and Washington streets.' The carriage started, and as it proceeded along Clark street and around Washington, the bishop could be heard for blocks singing:—

'Rescue the perishing,
Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one,
Lift up the fallen,
Tell them of Jesus, the mighty to save.'

In some instances the crowds became so great as to obstruct travel and detain the street cars. But no one complained of the delay, and all listened with respect and attention.

STRAWS IN MOTION.

THE Washington correspondent of the *American Israelite* thus speaks in that paper of Jan. 12, 1883, concerning the Sunday movement in this country, and the present attitude of the question before Congress:—

"Straws show which way the wind blows. Many persons think that the efforts being made to enforce the Puritanical Sabbath have but local significance, but those who watch the events of the day can read between the lines and feel certain that the real purpose is to make a political religious government. Give these agitators an inch and they will take an ell; they are trying to influence Congress to cease mail traffic on Sunday, and it would be a good thing if they were successful. It would open the eyes of many persons who, if not blinded, at least squint, when a vote is in question. Says a morning paper:—

"The petition from citizens of California presented by Senator Miller in the Senate on Thursday last, asking that the carrying of the mails on the Sabbath be discontinued, has caused much comment. This is a step in advance of the views of most of the Sabbatarians of this day, and excites the more notice as the petition comes from a State in which there is less regard for, and religious observance of, the Sabbath than in perhaps any other State of the Union."

Two things are apparent from the foregoing testimony: First, that the Sunday movement is so plain an attempt to unite the civil and ecclesiastical elements, and erect a religio-political institution in this government, that all can see its real intent; and, secondly, that what the REVIEW and SIGNS have all along declared, is coming to pass; namely, that when this movement receives a check in local and State action, it will strike more vigorously for national action. The movement in California received a severe set-back in the political campaign of last fall. But lo! from California now comes a petition to Congress in behalf of the Sunday movement. This is as we expected. Press forward the movement, friends. You will triumph temporarily in the human arm; we, eternally, in the divine!

WERE THEY INFIDELS?

SOME FACTS ABOUT SOME GREAT MEN.

SKEPTICS are wont to point with pride to some persons whose names stand high in the world's roll of fame and honor, and claim, with an air of triumph, that these great minds belonged to the school of unbelief. Most conspicuous, perhaps, among these stand the names of Galileo, John Locke, Thomas Jefferson, and Benjamin Franklin. But that the infidel boasts too soon over these names, or boasts ignorantly, the following facts will show:—

Galileo appealed to the Scriptures to sustain his newly-discovered laws. John Locke, one of the grandest of human minds, maintained that there was more reason for the existence of a God than for the universe. He it was who said, "To give a man full knowledge of true morality, I should

send him to no other book than the New Testament."

Thomas Jefferson believed in the existence of God, and the immortality of the soul, and said, when speaking of slavery, "I tremble for my country when I remember that God is just."

As one of the authors of the Declaration of Independence, he thrice reverently mentions the name of the Creator as the "God of nature," the Supreme Judge of the world," and "Providence" wherein our fathers firmly trusted for protection. It was not Jefferson who excluded the name of God from the Constitution.

Speaking of the Bible and home life, Jefferson said: "I have always said, and always will say, that the studious perusal of the sacred volume will make better citizens, better fathers, and better husbands."

The following autograph letter, addressed to a lad who had been named after Jefferson, is in proof of his religious sentiments, and therein is advice worthy of a prophet:—

"Thomas Jefferson—

To Thomas Jefferson Grotjan,—

"Your affectionate mother requests that I address to you as a namesake, something which might have a favorable influence on the course of life you have to run. Few words are necessary, with good disposition on your part. Adore God, reverence and cherish your parents, love your neighbor as yourself, and your country more than life. Be just, be true, murmur not at the ways of Providence, and the life into which you have entered will be the passage to one of eternal and ineffable bliss, and if to the dead is permitted to care for the things of this world, every action of your life will be under my regard. Farewell."

Was Franklin an infidel? He believed, says an exchange, in God and the immortality of the soul. He believed even more. He writes in answer to an inquiry concerning his religious sentiments as follows:—

"As to Jesus of Nazareth, my opinion of whom you desire, I think the system of morals as he left them to us, is the best the world ever saw, or is likely to see."

In the Constitutional Convention of 1787, who introduced a motion for daily prayers? It was Benjamin Franklin; and in favor of his motion, he thus eloquently spoke:—

"In the beginning of the contest with Britain when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard; and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of the means of establishing in peace our future national felicity. And have we now forgotten that powerful Friend? or do we imagine we no longer need his assistance? I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it possible that an empire can rise without his aid? We have been assured, sir, in the sacred writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without this concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little, partial, local interests; our projects will be confounded, and we ourselves shall become a reproach and a by-word down to future ages. And, what is more, mankind may hereafter, from this unfortunate instance, despair of the establishment of human liberty, and leave it to chance, war, and conquest. I therefore beg leave to move that, hereafter, prayers imploring

the assistance of Heaven, and its blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service."

THE GERMAN COURT AND THE CHURCH.

WHEN the present Emperor dies, there will come to the throne in the German Empire a man of most liberal opinions in theology. The Crown-Prince is not a Rationalist. I do not regard him as an opponent to Christianity; but he is married to a daughter of Queen Victoria, who thinks that any man who believes in miracles is either a hypocrite or a fool. She was a pupil of Strauss. One of the first important remarks I heard on going to Germany, nine years ago, and the sentence came from no less a man than Professor Tholuck, was, that the Crown-Prince had married a woman of frivolous opinions in theology, and that great harm might ultimately come to the Empire from her being a pupil of Strauss, the author of the mythical theory. A similar opinion I met often on a recent tour to six of the foremost German cities and universities. It is, of course, not certain, but it is probable, that the new court that will be organized after the present venerated Emperor passes away, will not be as favorable to Christianity as the present court.—Joseph Cook.

The Sermon.

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

THE GATES OF PEARL.

BY T. DE WITT TALMAGE.*

TEXT: "And the twelve gates were twelve pearls." Rev. 21:21.

OUR subject speaks of a great metropolis, the existence of which many have doubted. There has been a vast immigration into that city, but no emigration from it, so far as our natural vision can descry. "There is no such city," says the undevout astronomer. "I have stood in high towers with a mighty telescope, and have swept the heavens, and I have seen spots on the sun and caverns in the moon, but no towers have ever risen on my vision; no palaces, no temples, no shining streets, no massive wall. There is no such city." Even very good people tell me that Heaven is not a material organism, but a grand spiritual fact, and that the Bible descriptions of it are in all cases to be taken figuratively. I bring, in reply to this, what Christ said, and he ought to know: "I go to prepare"—not a theory, not a principle, not a sentiment; but—"go to prepare a place for you." The resurrected body implies this. If my foot is to be re-formed from the dust, it must have something to tread on. If my hand is to be reconstructed, it must have something to handle. If my eye, having gone out in death, is to be rekindled, I must have something to gaze on. Your adverse theory seems to imply that the resurrected body is to be hung on nothing, or to walk in air, or to float amid the intangibles. You tell us that if there be material organisms, then a soul in Heaven will be cramped and hindered in its enjoyments; but I answer, Did not Adam and Eve have plenty of room in the garden of Eden?

Although only a few yards or a few miles would have described the circumference of that place, they had ample room. And do you not suppose that God, in the immensities, can build a place large enough to give the whole race room, even though there be material organisms? Herschel looked into the heavens. As a Swiss guide puts his alpenstock between the glaciers, and crosses over from crag to crag, so Herschel planted his telescope between the worlds and glided from star to star, until he could announce to us that we live in a part of the universe but sparsely strewn with worlds; and he peers out into immensity until he finds a region no larger than our solar system in which there are fifty thousand worlds moving. And Professor Lang

says that, by a philosophic reasoning, there must be somewhere a world where there is no darkness, but everlasting sunshine; so that I do not know but that it is simply because we have no telescope powerful enough, that we cannot see into the land where there is no darkness at all, and catch a glimpse of the burnished pinnacles. As a conquering army, marching on to take a city, comes at nightfall to the crest of a mountain from which, in the midst of the landscape, they can see the castles they are to capture, rein in their war chargers, and halt to take a good look before they pitch their tents for the night, so now, coming as we do on this mountain-top of prospect, I command the regiment of God to rein in their thoughts and halt, and before they pitch their tents for the night take one good, long look at the gates of the great city. "And the twelve gates were twelve pearls." It was only the outside of these gates that flashed such wonderful glory on the death-bed of Mr. Toplady, when in his last hour he looked up and said, "Light!" and in a moment after lifted both hands and cried, "Light!!" and soon after that, his face illumined with a supernatural joy, exclaimed, "Light!!!" It was only the outside of these gates that gave to the last hours of Christmas Evans the wonderful spectacle. In pleasant delirium he thought his bed was a chariot, and that the man standing at the foot of the bed was a charioteer and he himself was a king. Waving his hand on either side of the bed, as a king might wave to a subject, he said, "Farewell!" and then cried out to the man at the foot of the bed, whom he supposed to be the charioteer, "Drive on!"

In the first place, I want you to examine the architecture of those gates. Proprietors of large estates are very apt to have an ornamental gateway. Sometimes they spring an arch of masonry, the posts of the gate flanked with lions in statuary; the bronze gate is a representation of intertwining foliage, bird-haunted, until the hand of architectural genius drops exhausted, all its life frozen into the stone. Babylon had one hundred gates; so had Thebes. Gates of wood and iron and stone guarded nearly all the old cities. Moslems have inscribed upon their gateways inscriptions from the Koran of the Mohammedans. There have been a great many fine gateways, but Christ sets his hand to the work, and for the upper city he swung a gate such as no eye ever gazed on untouched of inspiration. With a nail of his own cross he cut into it wonderful traceries, stories of past suffering, and of gladness to come. There is no wood or stone or bronze in that gate, but from top to base and from side to side it is all of pearl. Not one piece picked up from Ceylon banks, and another piece from the Persian Gulf, and another piece from the Island of Margarita, but one solid pearl picked up from the beach of everlasting light by heavenly hands, and hoisted and swung amid the shouting of angels. The glories of alabaster vase and porphyry pillar fade out before this gateway. It puts out the spark of feldspar and Bohemian diamond. You know how one little precious stone on your finger will flash under the gas-light. But oh! the brightness when the great gate of Heaven swings, struck through and dripping with the light of eternal noonday. Julius Cæsar paid one hundred and twenty-five thousand crowns for one pearl. The government of Portugal boasted of having a pearl larger than a pear. Cleopatra and Philip II. dazzled the world's vision with precious stones. But gather these all together, and add to them all the wealth of the pearl fisheries, and set them in the panel of one door, and it does not equal this magnificent gateway. An almighty hand hewed this, swung this, polished this. Against this gateway, on the one side, dash all the splendors of earthly beauty. Against this gate, on the other side, beat the surges of eternal glory. Oh, the gate, the gate! It strikes an infinite charm through every one that passes it. One step this side that gate and we are paupers. One step the other side that gate and we are kings. The pilgrim of earth, going through, sees in the one huge pearl all his earthly tears in crystal. O gate of light, gate of

* Extract from a sermon preached in Chicago, Oct. 9, 1881.

pearl, gate of Heaven! for our weary souls at last swing open!

"When shall these eyes thy Heaven-built walls
And pearly gates behold,
Thy bulwarks with salvation strong,
And streets of shining gold?"

Oh! Heaven is not a dull place. Heaven is not a contracted place. Heaven is not a stupid place. "And the twelve gates were twelve pearls."

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.

CHRIST OUR GLORY. ISA. 60:19.

BY N. W. VINCENT.

Of ourselves or our works, it is folly to boast,
But well may we laud the dear Prince of the host;
Though our form once he took, Saviour, Brother, to be,
Our Redeemer was God,—King forever is he.

So sunk is our nature in folly and sin,
Our race is as dust, Christ, the diamond within;
Christ's murderers we, yes, of God the base foes,
Surely we are but thorns, and our Prince is the rose.

Then in Christ we will glory, lamenting our shame,
Abhorring ourselves, and exalting his name;
Our guilt we confess, in our Sin-offering trust,
Through him hope for Heaven though we are but dust.

Washed from sin in his blood, by his Spirit made free,
And strong in his strength, heirs with him soon to be,
We will conquer through grace by our Lord to us given,
And adoringly look for our Glory from Heaven.

LOVE'S ANSWER.

BY ELD. C. O. TAYLOR.

LOVE, who art thou? What is thy origin?
What is thy age? Who were thy father and
thy mother? Come teach me; for I would
know. When the morning stars sang together,
didst thou live? When all the sons of God
shouted for joy, hadst thou being? Art thou an
inhabitant of earth? What is thy mission? thy
work? Hast thou great endurance? Canst
thou show many scars of hard-fought battles?
When will thy years end? Hast thou kindred?
brothers? sisters? Tell me. O tell me all; for
I would know.

Such was my questioning; and Love made
answer: Thy inquiry is just. Thou shalt be
answered. I will reveal myself in part. As for
my origin, I am from everlasting. When the
stars sang together, I was there. When the sons
of God shouted, I stood by. I had then seen
many years. Yet my head is not gray, nor my
step feeble. I lived ages before. Thousands,
yea, millions of years had gone by. I knew all
their days and nights. I never slumber. My
beginning was in the regions far beyond. If I
should tell thee when first I lived, thou couldst
not comprehend. Learn the beginning of the
infinite, the eternal, the everlasting, if thou
wouldst fully know my age. My throne is
high. I dwell in the midst of my own greatness,
and the works that I have made. So extensive
as my domain that none can find me out. Yet
some have been vain enough to try.

I have relatives; they are Truth, Justice,
Pity, Mercy. I will tell you more of my history.
Once on a time, when man was made, a beautiful
place was provided for him. He was surrounded
by all good. Good counsel and laws were given.
He had dominion, too. All was done for him.
He was not content. He rebelled, became ruined,
—lost. I wept. Pity came, and we wept together.
Mercy came and mingled her tears with ours.
We sought a ransom. None on earth could be
found; none under. We wept again with more
tears than at the first. Mercy pleaded as I never
saw her before. Pity's heart I verily thought
would break. Man must die,—go back to dust
from whence he came.

Such was the decree. Man must forever be
shut out from the future. Justice, stern Justice,
said, Cut him down. The thought was painful.
I could not endure it. I went after him to
bring him back. An only Son offered to die for
him. He was of my nature. We entered into

an agreement. I gave him; he consented to die.
He entered upon his mission,—a great work. I
gave him power to do it. I informed the man
that the seed of the woman should bruise the
serpent's head. He looked up—believed; hope
revived.

The plan to save the man was dim at first. I
taught him. I opened it to him. I required him
to believe, to do, to act. I came very near to
him. I joined the twin sisters, Truth and Hope,
and for a long time we abode together. I
was first, will be last, the greatest. I had a tender
regard for man, a great compassion. I sought
to do him all good, while he worked hard his
ruin. I could not endure his utter, eternal loss.
I was anxious to give him a chance to live,—one
more chance. He has cost me much grief, many
tears, anguish immeasurable. Yet I have been
as true to him as the needle to the pole. Sor-
rowful has the Son been, even unto death. Oh,
how oft my heart has been near breaking! I
have suffered much because man would not accept
of my help, and live,—be saved; more, because
of the actions of those who claim to know me,
say they are like me, and of me. I have seen
the want of me to my heart's sadness, bitter
weepings, and sorrows often. Still I change not
in my purpose of good toward man. At times I
have stepped aside and let Justice speak, to
bring man back from wandering, to return him
to me. My sweet, tender, melting voice has
failed at times.

There are many on earth of my name, such as
love of self, pleasure, wealth, fame, honor, and
the like. I know them not. Strange that any
should place me on a level with them. I work
with Faith and Hope till I fulfill my great
promise, and make all things new; then I leave
them and go on alone, as before the stars sang
and the sons of God shouted. I have great en-
durance. Oh that man knew me here! In this
I have no equal. I stand alone. Nothing is too
hard for me. I meet all things,—earth's bitter-
ness, woes, and trials, its sorrows and sad disap-
pointments. I always conquer. I freely give
the helping hand. Alas! but few accept. Thus
I am not known.

I have great confidence and trust. In this I
excel all. I lift off doubts with a strong hand.
Fear has no place before me. I scatter unbelief
to the four winds, and light up the path to the
end. I believe all things; thus all things are
possible to them that have me. I am immortal.
I ask man to take me, possess me. I urge myself
upon him. I am what he wants, what he is
seeking for,—vainly seeking, because he asks
not for me. I can be found at all times and in
all places, if only sought for as I direct.

I meet all demands, fulfill all requirements,
not only of the highest law, but also of the low-
est. I teach obedience as no other teaches it. I
respect the poor as well as the rich; the low as
well as the high. I am great for peace. I make
good companions, good parents, children, neigh-
bors. I do as I would be done by. I take my
seat with the king on his throne, and the peasant
in his hovel. I tell the one how to sway the
scepter, the other how to obey. I send no war
or rumor of war through the land. I conquer,
but not by sword; I melt, but not by fire. I
win the most obstinate, subdue the most stubborn,
calm the most rude, tame the most wild. Oh
that men knew me! they would not then slight
me as they do. I lay the foundation for trust,
hope, knowledge, temperance, patience, godli-
ness. I lay it deep and broad.

I am a great fountain, from which flow heal-
ing streams, giving life to all that drink. O that
man better understood me! I labor much for his
good. I ask him to give me back in return,
that there may be a constant communication
between us. I come to earth; I dwell in all its
parts,—the uttermost,—where the grass grows
and the waters flow. I sit by the widow as she
mourns her loss, and dark waves of the future
rise before her. When the orphans cry because
no earthly father supplies the keen and pressing
wants, I give them bread and raiment.

I am not known as I am; yet this does not
diminish my value. I shall be known better in

the future. I shall have great honor then;
great praise shall come from all parts, and be
heaped upon me. I shall be worshiped as I am
not now,—purely, rightly, justly. I shall have
crowns of gold, set with diamonds, thrown at my
feet, in honor of what I have done when men
knew it not.

I never die. I shall exist in the future as
long as I have in the past. I am to everlasting.
Oh that my people, who say that they know
me, knew me better! To know me, and value
me with all the heart, mind, and strength, I have
always required of them. For their good I do
it. How I would adorn them if they would ac-
cept me, take me as I offer! I would deck their
brows with glittering crowns. The fretful and
impatient I have no trouble in governing. The
headstrong I restrain. I deal gracefully with
the youth. I steady the man of business. I lay
my hand gently, calmly, quietly on the old man
of many winters. I make his second childhood
useful. I cover its imperfections, and make his
many years of experience valuable. Much more
could I tell of my history, but not now. Say to
all, "Come, drink at my fountain, eat at my ta-
ble, enter my courts, tread my halls." Farewell.

A PROPHECY FULFILLING.

BY A. SMITH.

The following article, replete with interesting
subjects of thought to the student of prophecy,
is clipped from a recent issue of the *Chicago
Journal*:—

THE REVISION OF CREEDS.

It is not surprising that after the revision of the New
Testament, and the generally cordial acceptance and ap-
proval of the work, a discussion in regard to the propriety
of a revision of religious creeds should spring up in re-
ligious circles. All creeds pretend to formulate doctrines
derived from the inspired word of God; and when it is
admitted that the word needs restating, it would seem
logically to follow that the uninspired formulas of the
church founded on the Scriptures might properly need
recasting also.

The church, in its organized form, generally condemns
that man as a heretic who even hints that its creed does
not contain the sum total of all religious wisdom and
knowledge, and assumes that it is too perfect to need re-
vision. But the *North American Review* for January
prints three able and exhaustive articles from eminent
orthodox clergymen on the revision of creeds, which
looks as if the work were soon to be undertaken by those
most interested in having it done. These articles are by
the Rev. Newman Smyth, D. D., Rev. Henry Ward
Beecher, and Rev. Lyman Abbott, D. D. The key-note
of all the articles in the *Review* is contained in Dr.
Smyth's opening sentence, which is as follows: "The re-
statement of creeds has always been only a question of
time." This statement is elaborated at great length,
with signal ability and great learning, by each of the
three eminent divines named, and the same conclusion is
reached, although it is not probable that they knew the
views of one another, or that they were to furnish articles
upon the same subject.

It is easy to predict that whenever this revision of the
creeds of the religious denominations is undertaken,
there then will be a season of uneasiness and excitement
in the church. To speak of the necessity of revision pre-
supposes some inherent imperfection in the thing to be
revised, and religious people of all sects have been in the
habit of believing that their particular faith has been
pinned to the Rock of Ages. To be told by their own
teachers that there is some doubt about the absolute truth
of some of the cardinal dogmas of the church, is to
unsettle the very foundation of religious belief.

It is not easy to imagine in what these revisions of the
creeds will consist. It is possible that they will begin
where all the creeds begin, with the mythological story
of the first pair in the Garden of Eden, and the fall of
man, upon which the whole orthodox theory of the plan
of salvation is based. What will become of many of the
"essential" doctrines, it is hard to predict. Infant
damnation, election, predestination, a personal devil,
and a literal lake of fire and brimstone for the wicked
after death, have long since, in most intelligent minds,
been consigned to the realm of tradition and superstition.
How a belief in the trinity, the vicarious atonement
wrought by Christ, and the resurrection of the dead at
the day of Judgment, will stand the test of an attempted
readjustment, remains for the future to disclose.

The natural tendency of all denominations in America
is toward Catholicity; the partition walls are being
broken down, and a revision of creeds will help forward
the good work. The man is alive to-day who can remem-
ber when a Methodist minister was not allowed to enter a
Presbyterian pulpit, and less than twenty years ago, a
Methodist minister who had kindly preached for a desti-
tute "close communion" Baptist society, took a back
seat among the spectators after delivering his sermon,
while the deacons administered the sacrament to the
faithful of their own sect. The preacher had not been

baptized by immersion, and was not good enough to commune with those who had a proper contempt for sprinkling. Much of this Pharisaical "I am holier than thou" exclusiveness will pass away in the sweet by and by, and brethren of all sects will dwell together in unity.

Then, again, with the revision of the creeds will be permitted a greater liberty and a wider latitude in all matters of mere theological speculation. Possibly the church may honestly and frankly confess that it knows absolutely nothing concerning the next state of existence. It is "the undiscovered country, from whose bourne no traveler returns," and man's destiny and occupation in the next life are matters of mere conjecture. It is clearly a mistake, therefore, for any religious creed to attempt to formulate a definite belief concerning things in the future, of which the wisest are necessarily ignorant.

Let us hope, too, when this reform takes place, that the church will attach more importance to correct living and less to orthodox, speculative believing, and lay more stress upon works than upon faith. It will not then repel from its embrace thousands of good men and women who are willing to square their lives by the Golden Rule, but will not and cannot conscientiously indorse all the absurdities of the Thirty-nine Articles. Then persons of noble and exalted lives, who possess all the essential characteristics of a Christian manhood, will not be hunted down for heresy—then the Collyers, the Swings, the Thomases, and the Cheneys, who love their fellow-men and are trying to benefit them, will not be thrust out of the synagogues because they doubt what others do not know.

"Fly swiftly round, ye wheels of time,
And bring that happy day."

Long ago the prophet Isaiah uttered the following important prediction concerning an event now soon to transpire, and which, no doubt, is distinctly foreshadowed in the above article:—

"And it shall come to pass in the last days; that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and *all nations shall flow unto it.*" Isa. 2:2.

The popular churches have, doubtless, not yet reached the point of exaltation contemplated in the prophecy; but when, by a revision of creeds on the basis of Catholicity, her doors will have been thrown open alike to the conservatist, the liberalist, and the rationalist, the concluding terms, which I have emphasized, will be fully realized in a great accession to her membership, and she will speedily become the repository of all the unclean things enumerated in Rev. 18:2. Then, united, it would not be at all difficult to enforce her dogmas at the point of the sword; the image to the beast would be quickly formed, his worship required, and his mark imposed.

Although the picture is strongly drawn, it evidently does not exceed the limits of probability when measured by the terms of revelation.

"AND NOT MAN FOR THE SABBATH."

BY ELD. F. PEARBODY.

SOME people seem to think they have the whole argument against the seventh-day Sabbath and fully establish the first day by quoting the above expression. They little realize that they are condemning their own course when they claim first-day sacredness without any warrant from God's word.

The Pharisees had just accused the Lord and his disciples of breaking the Sabbath by plucking the corn, to satisfy their hunger. The Saviour first directs their attention to a similar case where David and those with him partook of the showbread, which it was not lawful for any except the priests to eat. He then tells them the Sabbath was made for man, not as a burden, as they had made it by their traditions, but to benefit him; and then adds, "And not man for the Sabbath," as if he had said, "I am Lord of the Sabbath, and have never in its observance demanded what you do by your tradition. Being Lord of it, I know how I would have it observed by man for whom it was made. Man was not made for the Sabbath; that is, to dictate what is lawful to be done and what is not; but I am the Lord of that day, and your authority is only assumed." We now find people assuming the same prerogative.

It will make no difference, say they, which day we keep; any one of the seven will do. Who says so? The Lord of the Sabbath? Never. Man says that. But he was not made for the Sabbath, and what authority, we would ask, has he to say that? None at all. We

know the Lord of the Sabbath says, "The seventh day is the Sabbath," and when he says, "Man was not made for the Sabbath," he can mean nothing more than that he has no right to dictate what day should be observed or how it should be kept.

Another class say the obligation to keep the seventh day has been transferred to the first. By whom? we ask again. Was it done by the Lord of the Sabbath? Never. Others will say the apostles did it. Well, if they did it without authority from the Lord of that day, they had no more right than we have. Who will find the authority given by the Lord or claimed by the apostles? The Saviour told the apostles to teach whatsoever he commanded them. If he had commanded them to make such a transfer, we certainly should have been informed of it. In the absence of any such proof, we must conclude that this thing the Lord did not teach them to do, but it is only the assumption of man.

Others say the Lord is not very particular about any Sabbath now. All days are alike with him. Who made this wonderful revelation? Has the Lord? No. Have the apostles? No. No one need quote Rom. 14:5; for the apostle is there speaking of men who esteem a certain class of feast-days alike; but where has the Lord of the Sabbath told us that we have no holy day, and that he regards all days alike? When did the Lord become so slack concerning one of his moral precepts? They seem to think that as soon as Christ died to vindicate the justice and holiness of the law, the Lord was satisfied and gave it over into the hands of men to model to their own liking.

That was just what the Pharisees of old did. They imagined the Lord had given into their hands the authority to add to the Sabbath law; hence by their traditions it was so covered up that its original purity and blessings were lost to that people. Then on this occasion the Lord thought best to dispel their delusion, and so informed them that he was its Lord and not themselves. Why will men still assume to themselves that right, when the Lord has put such a sweeping veto against it?

Men ought to learn that they were not made for the Sabbath, to treat it in this loose way, but that it was made for them by One who alone could make it.

All admit that the Sabbath was made by the Lord, because in Gen. 2 we read just what he did to make it. After he had rested on the seventh day, he blessed and sanctified all seventh days to come. That day was set apart from all other days as his holy day. The Lord thought best to first rest on that day, then bless, and then sanctify his Sabbath. How much of that work, think our friends, was unnecessary? What part has ever been removed? Now, man cannot make a Sabbath of any of the other six days, and have one of these items to help him, but every one will always be lacking. Try it. The Lord worked on the first day of the week, and on the five following days. He certainly did not rest. He has never blessed nor sanctified one of the six days.

Now when men undertake to make a Sabbath, as many do when they say we have a right to set apart any day for *our* Sabbath, they must do it without the help of the Lord. And when the Lord of the Sabbath inspects their work, methinks he will pronounce it faulty every whit. Men might just as well undertake to change the time of the revolution of this globe from twenty-four hours to sixty, to make the day longer, and ask the Lord to change the laws which govern its motions to suit their notion, as to think they can change or make a new Sabbath from one of the other days, and then ask the Lord to accept of their work. The Sabbath was *made*, and no doubt the Lord did his work well. It was made for a purpose. The Saviour says it was made for *man*. When rightly used, it forever puts up a bar against idolatry.

When men use it after their own ways and notions, it becomes a snare or a burden. It has ever been so and is so still. The old papal

power had the audacity to try to break into God's law and steal from it his holy Sabbath, and put in its place one of its own make. Protestants labor hard to maintain this spurious day, while the Master's eye is upon them, and his words before them, declaring he is the Lord of the Sabbath, and any and all changes must be made by him.

Then since God has commanded that the Sabbath day be kept holy, it becomes men of all ages who tremble at his word to heed the Lord of that day when he declares in these close-cutting words that they were not made for the Sabbath, but it was made for them.

"JUDGMENT IS MINE."

BY MRS. P. T. MAYNARD.

THERE was never a time when so much was said about the general decline in spirituality in the churches, and queries as to the cause of this falling away, as at the present time. Even here in our own church, it has been much talked of and lamented over and made the subject of special prayer. In my own mind I have been revolving the matter, and examining my own heart, as well as looking over my experience in connection with our own and other companies that I have visited, and find that we do not have sufficient brotherly love, but are inclined to magnify petty faults instead of overlooking them; while, if these faults are really of sufficient importance to annoy or grieve us, we should take the matter to the Lord, and nowhere else, except we go in a spirit of meekness and godly fear to that brother or sister alone.

"To err is human, to forgive divine." We have a promise in 1 John 5:13-17 that God will hear us. It does not say that when we see, or think we see, something a trifle out of the way in our brother, that we are to go with it to some other brother for sympathy and talk it over; but the Scripture plainly tells us that we are to ask God. It seems to me that we are too harshly critical and condemnatory in our feelings and expressions toward those of the brethren with whom we may chance to differ touching some point, whereas we should stop and consider that we are liable to err, as beings of weak humanity and at that very moment, perhaps, stand as much in need of charity at *their* hands as they at ours. All these things engender a feeling of resentment, and often result in partial, if not utter, alienation. And how can the Spirit of God have free course and work for a people that are in this condition?

The new earth is promised to the meek, but it seems as if we can never claim that promise until there is more of brotherly love and unity, and less of self exhibited among us as a people. It would appear oftentimes that, instead of being plastic and willing vessels in the hands of the Lord, we are stiff-necked, like the Egyptians of old, and wish to do the Lord's work in our own time and way, and wish all others to see with *our* eyes, instead of allowing the Lord to work through us in his own good time and way. It would seem, if we examine our own hearts prayerfully, that we may each find something there that we would not be willing our brother should know and criticise, thereby showing us that the Lord must be very gracious to forgive our sins, and that we need be very humble in view of the great sacrifice made for us. Had Jesus stopped to weigh his purity against the sins of humanity, with the fault-finding spirit and lack of love and charity so often manifested toward our brethren and sisters, the ransom would never have been given, and poor fallen humanity would have remained under the curse to this day.

1 John 4:7-21, and again 3:11 and 2:9-12 exhort us to abound in brotherly love, and give us a test whereby we may prove whether we love or hate the brethren. We may not think we hate a brother or sister, but a word not fitly spoken in regard to them, or the failure to say a timely word which *might* have been spoken at some time when they were being discussed by others, often do that brother or sister more in-

jury than many tears of repentance could obliterate. How true that "words fitly spoken are like apples of gold in pictures of silver." And if our conversation is in Heaven, how careful should we each be that it shall be such as will not come up to condemn us in the Judgment. If we cannot live in unity and brotherly love here, we certainly would not be happy in one another's society in Heaven. The Bible says, "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death." It would be well for each of us to examine ourselves upon this point, and see whether we really love the brethren, or whether we are allowing something against some one to rankle in our hearts, thereby shutting out the Spirit of God, which we might enjoy, and which would unite us as churches and as a people. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." "And now, little children, abide in Him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming."

Choice Selections.

ORIENTAL STUDIES:

As a solid rock one finds
Never shaken by the winds,
So the wise live on the same,
Whether people praise or blame;
Whether touched by joy or woe,
On their course serene they go;
Neither pleasure nor distress
Moves them as they onward press.

We are—what we have thought;
Of thought our lives are wrought.

Who thinks of wrongs will hate,
And hatred ends in pains;
Who harbors no ill thoughts
A happy life attains;
For not by hatred, hatred ceases,
But (the old rule says) Love brings Peace.

As through an ill-thatched roof
The pelting rains descend,
So an unthinking mind
The stormy passions rend;
As well-thatched roofs defy the rain,
So passions crash and dash against the thoughtful
mind in vain.

The sacred sandal perfumes with its breath
The cruel ax that lays it low in death.

Not to the hoary head gods show
The reverence that to age they owe;
Who hath true knowledge, only he
Is old, whate'er his years may be.

As the bee from flowers draws nectar,
Hurting neither hue nor smell,
So, offenseless, none offending,
On the earth the sage should dwell.
—James Redpath, in *N. Y. Independent*.

DOES DEATH END PROBATION?

GIVE me no guess for a dying pillow. Let my tongue cleave to the roof of my mouth and my right arm drop from its socket rather than that either should be employed in putting under the head of any man, woman, or child a mere conjecture, however plausible, as a support in death. For one, I have made up my mind that I will not go hence trusting my chances of eternal peace to the opportunity of repentance after death. What I will not do for myself I will not directly or indirectly recommend others to do.

Discussing the question, Does death end probation? first practically, next theoretically, and then exegetically, I am to maintain three propositions:—

1. If it be possible that death may end probation, the supreme dictate of practical wisdom is to repent now.

2. Mere reason shows that death may end probation.

3. The Scriptures show that death does end probation.

What have we to do, as practical people, with

the seductive promise that those who do not have a fair chance here, may, possibly, have another chance hereafter? I want a fact, not a hypothesis, as my support in the dark waters which separate this world from the next. My conscience dictates repentance at this instant, and so does all practical wisdom. If we are not sure—and no man is sure—that there is an opportunity after death for repentance, and sure that we can use it in our own cases to advantage, it remains true that now is the accepted time and now the day of salvation for us. So obvious, so commonplace, is this proposition, that the very sound of it is offensive, perhaps; nevertheless, propositions become commonplace by being often repeated on account of their wisdom. The commonplace in this matter is the supremely philosophical proposition.

Governor Corwin, of Ohio, once met a negro who had run away from Kentucky, and was living in rags in the free State. "You made a mistake in running away," said the Governor to the black man. "You had friends and clothes and money enough south of the Ohio, as I happen to know, for I was acquainted with your master. Are you not now in need of all these things?" "Yes," said the negro. "Then," said the Governor, "you made a mistake in running away." "Governor Corwin," said the negro, "the situation in Kentucky is open, with all its advantages, and if you choose to go and occupy it, you can do so." I turn to any foremost representative of the doctrine that there is an opportunity of repentance after death, and I say: The situation is open, with all its advantages; do you purpose to go and occupy it? Not you, not I, in our senses. Do you purpose to recommend to any one near and dear to you that he or she shall go and occupy this opportunity, with all its advantages? Not you, not I, while we retain sound minds. Henry Clay was once taunted by Calhoun in the American Senate with defeat in debate. "I had him on his back," said Calhoun, of the Kentucky senator; "I was his master." Henry Clay walked down the aisle of the senate chamber, and shook his long forefinger toward Calhoun, and said, "He my master! he my master! Sir, I would not own him as a slave!" Looking at this whole matter practically, from the point of view of sound common sense, I say to any advocate of the doctrine that there is opportunity for repentance after death, "He my master! Neither in life nor in death would I own that theory or any one of its defenders as a slave!"—*Extract from Prelude to Joseph Cook's 152d Boston Lecture.*

"BAPTISM MEANS BAPTISM."

UNDER the above heading, a Baptist paper makes the following statement and complaint, which, if true, does look a little irregular on the part of the Presbyterian publishers:—

"Some time ago, the Choctaw Indian Baptist Woman's Missionary Society prepared a Choctaw Baptist hymn-book, and employed the Presbyterian Publishing Company of St. Louis to publish it. In hymn 59, on baptism, the Indian sisters said, in their language, that baptism is to put the subject under and raise out of the water, but the Presbyterian publishers changed it so as to make them say that 'baptism is baptism.' These humble Indian women prepared a hymn-book, and paid the Presbyterians to print it for them; but instead of doing the clean thing, they blotted out the *Baptist* part of the book, and make Indians say what they did not say. Was not this the commission of *deliberate forgery*? Can the Presbyterians give an honest explanation of this miserable trick?"

Now a question to our Baptist brother, or whomsoever it may concern. We read that when God instituted the Sabbath, he said, "The seventh day is the Sabbath." We nowhere read of his changing it to any other day, and yet the Christian church, a very large part of it, is making it read the first day is the Sabbath. If it looks like a "deliberate forgery" to make the poor Indians say "baptism is baptism," when what they did say was "baptism is immersion,"

how must it seem to so change the teaching of God's word as to make it read the first day is the Sabbath, when God said "the seventh day is the Sabbath?" Or again, when Jesus, speaking of the Edenic Sabbath, says it was made for man, what shall we say of that teaching which insists on calling it "Jewish," and then undertakes to enforce the observance of another day under the name of the Christian Sabbath?—*Sabbath Recorder.*

THE ALL-SUFFICIENT INDORSEMENT.

A CERTAIN banking institution is widely known for its immense deposits and unquestioned stability. At the proper time and place a check having the indorsement of a certain name, will draw almost any sum. That indorser is a millionaire residing in that city. His deposits in the bank are vast, and are constantly increasing. No one questions his wealth; while in all matters of finance he is the recognized authority. His character is above reproach; his uprightness has successfully endured every test; and his manliness is all the more conspicuous because it is, in a true sense, Christian.

One day a poor, illiterate person—illegally-clad and without social standing—presented a check bearing the indorsement of this man of wealth. Without delay the sum was counted out. Not for his sake, nor on account of his urgent need, was the check for this large amount so promptly honored, but solely because of the influential name of the indorser. That was the name of a living person,—a person of recognized eminence, of undoubted integrity, of abundant resources. Moreover, that name was genuine; no evidence of forgery could possibly be detected. In fact, it was the fresh, unmistakable writing by his own hand, concerning which there was no room for question. The name was sufficient. The check would have commanded the full amount, whether the holder were poor or rich. He received all to the very last penny, and joyfully went his way.

Let us learn a valuable lesson from this. "All the promises of God in him are yea, and in him Amen, to the glory of God [the Father] by us." If we are in full spiritual identification with Christ, there need be no question as to the fulfillment of every promise. His blessed name is the all-sufficient guarantee. Christ is the living person, living not simply near to us, but *in* us; the life-giver, the life-preserver. He is that supreme authority in whom alone all promises originated, and by whom they are made effectual. He is the only spotless one, the rightful possessor of all, the sovereign of all. All power is given unto him. All things were made for him. God's providential and redemptive government will finally be given up to him. Whoever, therefore, asks the Father in his name, seeking by faith the blessings promised, cannot be denied. The indorsement of Christ abiding in us is enough. Less than this will be inadequate. More than this we cannot have, and do not need. The worthiness or the unworthiness of the believer has nothing to do with the transaction. The record is: "Whatsoever ye shall ask the Father in my name, he will give it you." This is true of all the promises; hence they are so exceeding great and precious. In sunshine or shadow, in life or death, God has spoken words exactly suited to our peculiar need. Oh, how often we have exclaimed, as the promises have been fulfilled in Christ, "I found thy words, and I did eat them; and thy word was unto me the joy and rejoicing of my heart!"

How important it is that we should have a full view of Christ at the very moment of prayer. Any misconception or deficient sense of his suretyship will impair our faith. When we ask "for Jesus' sake," he should be in that act of supplication "all and in all" to us. Nothing less than a profound consciousness of his presence to indorse our request will answer. Wanting this, we shall be oppressed with a feeling of unworthiness, or be tempted to trust in our own merit, or to think that the small concerns of daily life are too insignificant for his notice. Oh, blessed privilege of prayer! While his strong arm is thus draw-

ing us toward the Father, one believing look "with open face" will suffice. He is "the image of the invisible God," "the brightness of the Father's glory;" yet he stoops to our necessities, and while we "are engaged in prayer before the Father" would say, "Fear not; for I have redeemed thee, I have called thee by thy name; thou art mine."

NOT MY BUSINESS.

A WEALTHY man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed, he said,—

"Gentlemen, it is not my business."

A few days later, his wife and two daughters were coming home in the lightening express. In his grand carriage, with two liveried attendants, he rode to the depot, thinking of his splendid business, and planning for to-morrow. Hark! Did some one say "accident"? There are many railroads centering in St. Louis. If there has been an accident it is not likely it happened on the — and Mississippi railroad. Yet it troubles him. "It is his business" now. The horses are stopped on the instant, and upon inquiry he finds it has occurred twenty-five miles distant on the — and Mississippi. He telegraphed to the superintendent,—

"I will give you five hundred dollars for an extra engine."

The answer flashed back, "No."

"I will give you one thousand dollars for an engine."

"A train with surgeons and nurses has already gone forward, and we have no other."

With white face and anxious brow, the man paced the station to and fro. It is his business now. In half an hour, perhaps, which seemed to him half a century, the train arrived. He hurried toward it, and in the tender found the mangled and lifeless remains of his wife and one of his daughters. In the car following lay his other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whisky, which was drunk fifty miles away by a railroad employee, was the cause of the catastrophe.

Who dares say to this tremendous question, "It is not my business"?—*Domestic Journal*.

HOW TO GET ALONG.

NEVER fool in business matters.

Pay as you go.

Do not kick every one in your path.

Learn to think and act for yourself.

Do not stop to tell stories during business hours.

Keep ahead of rather than behind the times.

Always use your own brains rather than those of others.

Have habits of order, system, regularity, and also promptness.

Do not meddle with business of which you know nothing.

No man can get rich by sitting around stores and saloons.

A man of honor respects his word as he does his bond.

Help others whenever you can, but never give what you cannot afford to simply because it is fashionable.

Learn to say no. There is no necessity of snapping it out dog-fashion, but say it respectfully and firmly.

If you have a place of business, be found there when wanted.

More miles can be made in one day by going steadily than by going rapidly but frequently stopping.

—Dr. Guthrie says: "Give me these links: First, sense of need; second, desire to get; third, belief that God has in store; fourth, belief that, though he withholds awhile, he loves to be asked; and, fifth, belief that asking will obtain. Give me these links, and the chain will reach from earth to Heaven, bringing Heaven all down to me, or bearing me up into Heaven."

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.

SELLING HEAVEN.

"Go bring me," said the dying fair,
With anguish in her tone,
"Those costly robes and jewels rare,
Go bring them—every one."
They strewed them on her dying bed,
Those robes of princely cost.
"Father," in bitterness she cried,
"For these my soul is lost."

"With glorious hopes my soul was blessed,
Nor feared the gaping tomb;
With Heaven already in my heart,
I looked for Heaven to come.
I heard a Saviour's pardoning voice;
My soul was filled with peace.
Father, you bought me with these toys;
I bartered Heaven for these."

"Take them, they are the price of blood;
For them, I lost my soul;
For them, must bear the wrath of God,
While ceaseless ages roll.
Remember, when you look on these,
Your daughter's fearful doom,—
That she, her pride and thine to please,
Went quaking to the tomb."

"Go bear them from my sight and touch,
Your gifts I here restore;
Keep them with care; they cost you much,
They cost your daughter more.
Look at them, every rolling year,
Upon my dying day,
And drop for me the burning tear."
This said, she passed away.

—Anonymous.

A TERRIBLE MISTAKE.

A TRUE STORY FOR PARENTS.

YEARS ago, a newly married couple (John and Mary, we will call them), settled in one of our Western States. They had what was considered by their neighbors a fair outfit,—a small but good farm well stocked, sound health, good common sense, and rather more than the average amount of shrewd intelligence. They feared God and truly loved each other, though of their religion or affection no one ever saw much manifestation; for, like too many American farmers, they took pride in concealing their feelings, and regarded any show of tenderness as a shameful sign of weakness. To them were born four children, and the one problem which these parents set themselves to solve was, What is the best thing we can do with them and for them? It seemed to them that the fear of God and plenty of money was the best heritage they could give. So they began by hedging the children's lives with harsh, repressive rules, borrowed partly from austere Jewish teachings, and partly from the religious sect to which they belonged. Stern morality, an observance of the Sabbath which made it a day of penitence and wretchedness, the learning, under penalty of dark closets and beatings, of some religious lessons which were unexplained to them and never understood, constituted their religious training at home. No books adapted to the young, no papers, no music were provided, because they were not counted the necessities of existence. Life was shown to them as a straight, hard path through a dark, wicked valley, full of traps and pitfalls. Even the mother, than whom none ever loved her children more, gave no other teaching. Year after year the earth grew green, faded, and was wrapped in snow; the river sang its mysterious but beautiful song at their door; overhead, the stars, which had to men of the olden time revealed the glory of God,—all were unnoticed. To the beauty and brightness and grandeur of the world, the farmer and his wife were deaf and blind. God could be known and approached only through a certain hard way of stern self-denial. River, field, and sky were worth only so much fish, wheat, and rain and light. Thus were the children religiously provided for.

The next thing was to secure an abundance of money. For this, husband and wife worked and

stinted and saved with the utmost diligence and ingenuity. All salable produce and stock were sent to the market. The children were given their food without any thought whether it was adapted to them. Their clothes were coarse and their feet bare, cold, and chilblained. The home grew barer and bleaker every year, the father's form more bent, his face harder, but the amount to his credit in the bank larger. His wife—the once plump, bonny, lively Mary—long ago joined the sisterhood of lean, yellow-skinned, toothless women who, with dirty calico dresses and wisps of hair twisted up behind, are sometimes found in town and country alike. When the day's hard work—as hard and wearing as a man's—was ended, she would spend much of the night washing and darning the clothes of the family, that they might present a respectable appearance. Toward morning she would drag her aching body to bed, praying with a fierce longing that her children might be protected from evil.

But how fares it with these children who are thus slavishly cared for? The boys possessed certain strong animal tendencies which needed to be skillfully guided and restrained. The imagination of one was morbid; the other had a congenital craving for tobacco and alcoholic drinks, against which his training and food should have protected him. The girls, left to themselves in their diversions, filled their heads with sickly, false fancies of work and life. The mother was too busy working and saving money to read and think and acquire the power to understand, and help her children. In due time they were sent to college, where every educational advantage was theirs. But while the young men and women went forward, the parents grubbed.

The result? The daughters grew up dyspeptic and sickly—a thing the parents never could understand, and regarded as a mysterious infliction of Providence—for the lack of proper food and right home training. They married well, became brilliant women, died early, only decently mourned by their acquaintances. One son became a lawyer and a politician,—was successful according to the usual standard of success. His father and mother read of his life in Washington, his popularity, and his beautiful wife's receptions, but this is all they knew about him. Years ago he became as a stranger to them. It is a long time since he crossed the old threshold. The other son, the only one who had real power of intellect, and was never ashamed to talk fondly of "mother," came home to die a drunken, worthless sot. As the then haggard woman without a tear closed his eyes, she said: "We have lost all our children. We must have made a mistake in the beginning. God knows."

Are any other parents making this mistake, which is forever irretrievable?—*Indiana Baptist*.

JOY UNSPEAKABLE.

A GOOD story is told of a little blind child who once had a surgical operation performed that resulted in restoring her to sight. The oculist had skillfully pared off the integument which had prevented the light from passing through to the retina, and then the eyes were bandaged for awhile, until the wounded parts should be somewhat healed. At length the hour arrived when the bandage, which had from time to time been partially and temporarily removed, was to be removed altogether. Ah! what a moment of supreme interest and anxiety to all her friends, but more especially to the little patient herself, who, as yet, had never seen. This child, when her eyes could bear the light, and she was permitted by her kind physician to open them, and for the first time to look out upon all the beauty there was around her, realizing indeed, as no words could ever show, "that the light is truly sweet, and that it is a pleasant thing for the eyes to behold the sun," cried out with delight: "O mother, why did you not tell me it was so beautiful?" The mother, bursting into tears, replied: "I tried to tell you, my dear, but the words would n't make you understand." Pre-

cisely; and so, withal, is it with the Christian when he attempts to tell what is the joy unspeakable and full of glory, the peace of God that passeth understanding, the love of God shed abroad in the heart by the Holy Ghost, and what is the excellency of the knowledge of that Christ for whom he would, if necessary, joyfully suffer the loss of all things.—*Baptist Weekly*.

And to this we may add, Precisely so, and immensely more so, will it be when we first open our eyes upon the surpassing loveliness of the eternal world. Language tries to convey to us some idea of its overpowering glory; but it cannot make us understand; for "eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."—Ed.

THE KING'S FRIEND.

WE are a gay party, summering among the hills. New-comers into the little boarding-house where we, by reason of prior possession, hold a kind of sway, are apt to fare hardly at our hands unless they come up to our standard. We are not exacting in the matter of dress; we are liberal on creeds; but we have no shibboleths. And, though we do not drown unlucky Ephraimites, whose tongues make bad work with S's, I fear we are not quite kind to them; they never stay long, and so we go on having it much our own way.

Week before last a man appeared at dinner, of whom our good little landlady said, deprecatingly, that he would stay only a few days. She knew by instinct that his presence would not be agreeable to us. He was not in the least an intrusive person,—on the contrary, there was a sort of mute appeal to our humanity in the very extent of his quiet inoffensiveness; but his whole atmosphere was utterly uninteresting. He was untrained in manner, awkwardly ill at ease in the table routine; and, altogether, it was so uncomfortable to make any attempt to include him in our circle that in a few days he was ignored by every one, to a degree which was neither courteous nor Christian.

In all families there is a leader. Ours is a charming and brilliant married woman, whose ready wit and never-failing spirits make her the best of centers for a country party of pleasure-seekers. Her keen sense of humor had not been able entirely to spare this unfortunate man, whose attitudes and movements were certainly at times almost irresistible. But one morning such a change was apparent in her manner toward him that we all looked up in surprise. No more gracious and gentle greeting could she have given him had he been a prince of the royal line. Our astonishment almost passed bounds when we heard her continue with a kindly inquiry after his health, and, undeterred by his evident readiness to launch into detailed symptoms, listen to him with the most respectful attention. Under the influence of this new and sweet recognition, his plain and common face kindled into something almost manly and individual. He had never before been so spoken to by a well-bred and beautiful woman.

We were sobered, in spite of ourselves, by an indefinable something in her manner; and it was with subdued whispers that we crowded around her on the piazza, and begged to know what it all meant. It was a rare thing to see Mrs. — hesitate for a reply. The color rose in her face, and, with a half-nervous attempt at a smile, she finally said, "Well, girls, I suppose you will all laugh at me; but the truth is, I heard that man say his prayers this morning. You know his room is next to mine, and there is a great crack in the door. I heard him praying, this morning, for ten minutes, just before breakfast; and I never heard such tones in my life. I don't pretend to be religious; but I must own it was a wonderful thing to hear a man talking with God as he did. And when I saw him at the table, I felt as if I were looking in the face of some one who had just come out of the presence of the King of kings, and had the very air of Heaven

about him. I can't help what the rest of you do or say, I shall always have the same feeling whenever I see him."

There was a magnetic earnestness in her tone and look which we all felt, and which some of us will never forget.

During the few remaining days of his stay with us, that untutored, uninteresting, stupid man knew no lack of courtesy at our hands. We were the better for his homely presence; unawares, he ministered unto us. When we knew that he came directly from speaking to the Master to speak to us, we felt that he was greater than we, and we remembered that it is written, "If any man serve me, him will my Father honor."—*Bits of Talk, by H. H.*

LIMIT YOUR WANTS.

LORD BOLINGBROKE, in his "Reflections upon Exile," says:—

"Our natural and real wants are confined to narrow bounds, while those which fancy and custom create, are confined to none."

Young men who are just entering upon life, and forming habits which are likely to adhere to them to its close, will do well to treasure up in memory these true and instructive words of one of England's finest writers and most philosophic statesmen: "Our natural and real wants are confined to narrow bounds." It is surprising how little it is that is absolutely essential to man's existence, and, if he will take an intelligent and considerate view of life, to his comfort and happiness. Intellectual enjoyments are comparatively cheap. The cultivation of the mind, which affords the highest and the only enduring satisfaction, can be pursued on an income quite insignificant for the supply of luxuries. Our physical wants are very few, if we preserve our tastes simple, as they are by nature. To eat, to drink, to exercise, to sleep, to keep warm, and to be sheltered; a small sum will supply all these necessities. The pleasures which are pure, and which tend to our improvement, are within the reach of almost every one. But the wants which fancy and custom create, as Lord Bolingbroke well says, are confined to no bounds. It is against these that young men on the threshold of life should sedulously guard. Beware of luxurious and expensive habits. The gratification of them may cost you much of the labor and time which, if given to intellectual cultivation, would be far more conducive to happiness. It is easy to do without that which you have never indulged in. It is hard to leave off habits, however extravagant and absurd. When you are to decide about a mode or style of living, consider well whether it is certain that, without inconvenience, you will be able always to preserve it. The only safe rule is, to keep your wants within narrow bounds.—*Sel.*

TOBACCO ON THE YOUNG.

WE have referred to the action of some foreign authorities in forbidding the use of tobacco by the young, the prohibition being based on the fact that tobacco lessens their future capacity of service to the State, especially in military life.

In full accord with this is the report of Dr. Gihon, Medical Director, U. S. N.

In retiring from the Institution he desired to leave it as his last utterance that "beyond all other things, the future health and usefulness of the lads educated at this school require the absolute interdiction of tobacco."

In this opinion he is, he says, sustained by his colleagues; by all other sanitarians in military and civil life whose views he had been able to learn; and by the known belief of the officer who was to succeed him.

The fact that so many adults can use tobacco with apparent impunity is, in his view, no argument in favor of its use by growing lads; for while it arrests waste of tissue in the former, this very arrest of waste in the young is connected with a retarding of their normal development.

He adds: "An agent which through its seda-

tive effect on the circulation creates a thirst for alcoholic stimulation; which by its depressing and disturbing effect on the nerve centers increases bad passions; which determines functional diseases of the heart; which impairs vision, blunts the memory, and interferes with mental effort and application, ought, in my opinion as a sanitary officer, at whatever cost of vigilance, to be rigorously interdicted."—*Youth's Companion*.

A LOGICAL CHILD.—A little girl came to her mother one morning, saying,—

"Which is worst, mamma, to tell a lie or steal?"

The mother, taken by surprise, replied that both were so bad she couldn't tell which was the worst.

"Well," said the little one, "I've been thinking a good deal about it, and I've concluded it's worse to lie than to steal. If you steal a thing you can take it back, 'less you've eaten it; and if you've eaten it, you can pay for it. But—a lie is forever."

—Charles Dickens says that "the first external revelation of the dry-rot in men is a tendency to lurk and lounge; to be at street corners without intelligible reason; to be going 'anywhere' when met; to be about many places rather than any; to do nothing tangible, but to have an intention of performing a number of tangible duties to-morrow or the day after."

Our Casket.

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

—Coarse labor makes its doer coarse;
Great burdens harden softest hands;
A gentle voice grows harsh and hoarse
That warns and threatens and commands
Beyond the measure of its force.

—*J. G. Holland.*

✓—It occurs to us, when we hear some people talk, that we have heard the wind blow before.

—It is to a happy and self-forgetful temper of soul that the citizen of God's kingdom has the right to come.

—Many a child goes astray, not because there is any want of prayer or virtue at home, but simply because home lacks sunshine.

—An Indianapolis Judge has decided that the running of railroad trains is not a desecration of the Sabbath. He probably considers it a work of "necessity or mercy."

—"What is meant by the pomps and vanities of this world?" asked a Sunday-school teacher. "Them flowers on your hat, mum," replied the quick-witted scholar.

—The observations of the transit of Venus revealed the fact that she has clouds, and consequently atmosphere, rains and snow, evaporations and all that, and it is to be hoped that the people up there are making the most of them.

—"Little girl, do you know whose house this is?" asked a solemn looking old man of a bright child seated on the church steps. "Yes, sir, it's God's; but he ain't in," she added, as the old gentleman was about to walk up the steps, "and his agent's gone to Europe."

—The chaplain of a New Jersey Legislature recently offered a prayer in which the following petition occurs: "May these Assemblymen so act as to escape the necessity of explaining to an inquisitive constituency, how, leaving home poor, on the meager salary of \$500, they return rich."

—The Christian life is a long and continual tendency of our hearts toward that eternal goodness which we desire on earth. All our happiness consists in thirsting for it. Now, this thirst is prayer. Ever desire to approach your Creator, and you will never cease to pray. Do not think it necessary to pronounce many words.—*Fenelon*.

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 6, 1883.

URIAH SMITH, Editor.

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

SIGNS OF THE TIMES.

1. A SIGN is defined to be "that by which anything is made known or represented; that which furnishes evidence; a mark; a token; an indication; a proof; hence, specifically, (a.) A remarkable event considered by the ancients as indicating the will of some deity; a prodigy; an omen. (b.) An event considered by the Jews as indicating the divine will, or as manifesting an interposition of the divine power for some special end."—*Webster.*

2. A sign "of the times" must therefore be some event which indicates that we have reached a certain period in the world's history made important by events then transpiring or next to transpire in chronological order. But neither the time nor the events would or could be recognized by the world unless some prophecy had been given showing what events would stand as signs, and setting forth the nature of the time marked by them. The whole matter therefore rests on the declarations of prophecy; and every sign is a fulfillment of prophecy.

3. But prophecy is given for a specific purpose. It has reference mainly to the fact that human history is at some time to come to an end, and human kingdoms to be succeeded by the kingdom of God. It is that which constitutes the Scriptures "a lamp to our feet and a light to our path," that path that spans the period of human probation from its earliest dawn to its setting sun. It is given to show where the world is in reference to the initial and terminal points of its history,—how much is past and how much is to come,—that men may understand when the great day of all days, the day of the Lord, and the coronation of the King of kings, is at hand. Therefore the primal object of every sign is to show the coming of that day when the kingdoms of this world shall become the kingdom of our Lord and of his Christ.

4. As here indicated, the subject of the signs of the times is an exceeding broad one. It covers the whole field of prophecy. Indeed, every fulfillment of prophecy is a sign of the times. The rise and fall of the four kingdoms of Dan. 2 and 7, the ten kingdoms of Western Rome, the little horn, the papal power, the termination of every prophetic period, the seven trumpets, the drying up of the Turkish power, symbolized by the great river Euphrates, the rise and progress of our own country, are all signs of the times. And through all these we can say of a surety that the signs indicate that the great day of the Lord is at hand. But we designed to speak more particularly of another class of signs consisting chiefly of startling and striking events, commencing with

5. Signs in the sun, moon, and stars. "There shall be signs in the sun, and in the moon, and in the stars." Luke 21:25. Other scriptures tell us of what, in these cases, the sign should consist; namely, the sun and moon should not give their light, and the stars should fall from heaven. See Matt. 24:29; Mark 13:24, 25; Joel 2:31; Rev. 6:12. It is natural that we should look for events of this nature to mark the approach of that awful hour which shall fix the eternal destiny of every member of the human family. Said Martin Luther, "A something strikingly awful shall forewarn that the world shall come to an end, and that the last day is even at the door."

The sun was darkened May 19, 1780, the moon the following night; and the stars of heaven fell Nov. 13, 1833. But, says the objector, there have been other darkenings of the sun; hence that cannot be a sign. Wait a moment. Prophecy not only points out the sign, but also the time when it should take place. Mark's record says, "In those days, after that tribulation." "Those days" refer to the days of papal supremacy, which terminated in 1798. The "tribulation" refers to the oppression of the church by the papacy, which was not so restrained as to fulfill the prophecy till after the middle of the eighteenth century. Somewhere, then, between the years 1750 and 1798 we look for this sign.

But we are allowed to be a little more definite. The signs now under examination are a part of the events of the sixth seal of Rev. 6, and follow the great earthquake which marked the opening of that seal. That earthquake was the great earthquake of Lisbon, Nov. 1, 1755. Between this year and 1798 were forty-three years. Somewhere in this brief space we look for the sign in the sun. Was there in this time any other darkening of the sun except that of May 19, 1780? None. Was there ever so notable an event of this kind, either in extent or intensity? Never. Then that was the sign. To deny it is to be willfully ignorant.

Some have attempted to account for it on the ground that high winds brought up heavy clouds that obscured the sun; but an eye-witness, Milo Bostwick, writing from Camden, N. J., March 3, 1848, says, "There were not any clouds, but the air was thick," etc.; and another eye-witness, Mrs. Abigail Bailey, of Vermont, says: "No distinct cloud was visible. There was no motion of the air sufficient to move a leaf, and darkness overshadowed the earth." The Concord (N. H.) *People* speaks of it as "not the blackness of the storm cloud," but "the silent spreading of the pall-cloth over the earth by strong, invisible hands." The inquiry was upon many lips, "Is the Judgment day approaching?" The poet Whittier writes concerning it: "All ears grew sharp to hear the doom-blast of the trumpet shatter the black sky." No-one has ever been able to account for this phenomenon on natural principles. Webster's Dictionary (1870) says: "The true cause of this remarkable phenomenon is not known." It falls within the realm of the supernatural, and thus stands as a solemn sign hung out in the heavens to notify the world that God had not forgotten his promise, but was about to send Jesus to gather his people to himself and destroy those who would not have him to reign over them.

The moon was darkened the following night. The same cause which obscured the light of the sun would have the same effect upon the light of the moon. The moon full that night; but a portion of the time it gave no light. The darkness of the night is described by some as the deepest ever witnessed "since the Almighty first gave birth to light." It was only equaled, possibly, by that Egyptian darkness in the days of Moses, which could be felt. Ex. 10:21. And when the moon did finally show itself, it bore the appearance described in Rev. 6:12.

The prediction of the falling stars was fulfilled in the great meteoric shower of Nov. 13, 1833, which covered no inconsiderable portion of the earth's surface. Signor Schiaparelli (*Christian Union*, May 1, 1872) received of the British Royal Astronomical Society in February, 1872, a gold medal "for his researches upon the nature and orbits of meteors, which have helped to demonstrate that these bodies belong to the stellar region, and are, in fact, falling stars." The Connecticut *Observer* of Nov. 25, 1833, copied from the *Old Countryman* as follows:—

"We pronounce the raining of fire, which we

saw on Wednesday morning last, an awful type, a sure forerunner, a merciful sign, of that great and dreadful day . . . described not only in the New Testament but in the Old. A more correct picture of a fig-tree casting its leaves when blown by a mighty wind, it is not possible to behold."

(To be continued.)

A DEAD MAN SLANDERED.

WHAT can be meaner than to follow a dead man with a lie! The following paragraph we clip from a New York paper which comes to this Office. It bears date Jan. 25, 1883:—

"Charles Sorber, who made himself famous during the Miller excitement by giving away all his property and sitting on the roof of his house in Camden, dressed in a white gown, waiting to go to Heaven in a golden chariot, died last Sunday in Brooklyn."

The REVIEW offered for years, until it became tired of repeating the offer, as no one could be found to take it, a reward of \$50 for one well-authenticated case of the old ascension-robe story. All this while the religious press, though often repeating the story, were mum as oysters in regard to the proof. If any one knew of this man whose testimony might so easily have been secured, why did they not produce his case to prove their report, and claim the reward? But no! They wait till he is dead, and cannot refute the slander, and then hurl the same old falsehood after him.

The Scriptures make the man who loves a lie, equally guilty with him who makes it. There is no lie which ministers, people, and papers seem to love so well as that about the Millerite ascension robes.

MATTHEW 24.

(Continued.)

5. LO HERE AND LO THERE.

AFTER speaking of the great tribulation, the Saviour said: "Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false christs, and false prophets, and shall show great signs and wonders; inso-much that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For as the lighting cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Verses 23-27.

This is a very important and much-abused part of this great prophecy. Its connection and obvious intention are generally quite disregarded; when it is used, it is mostly so applied as to teach directly the opposite of the idea presented by the Saviour. Because of the importance of its testimony on the question under consideration we feel warranted in noticing it at some length.

1. When offering proof from the Bible that "the coming of the Lord draweth nigh," we are often met with the remark that "we are commanded not to follow the lo heres and lo theres." That this is a perversion of the Scriptures is easily shown. The only text in the Bible from which it is professedly drawn is that above quoted; and the only caution given in the text is against those who say, "Here is Christ." But Adventists never say so. To argue in favor of his future coming is to argue that *he is not here*—that he has not yet come. Therefore the caution is not against us or against our doctrine.

2. They who deny our position, and contend for a figurative or spiritual coming of the Son of man, are the very ones against whom the warning is spoken. Some say the Lord came in A. D. 70, at the overthrow of Jerusalem. Then in that day they could in truth say, "Lo, here is Christ." But our Saviour said, "Believe it not," and we obey

his word,—we do not believe it. And some say his coming is at the death of a saint,—that the coming of Christ to each one is at his death. Even learned ministers say so. If that be so, his coming is not a public event, but is literally “in the secret chambers.” To this also the Saviour says, “Believe it not.” And again we heed his word,—we do not believe it. We hope that they who contend for such forced and unnatural constructions of the Saviour’s language do not intentionally make nonsense of his words, but that such a construction is nonsensical, it is easy to show.

When the Lord said of John, “If I will that he tarry [literally, abide or remain] till I come, what is that to thee?” the disciples thought that John should remain till he came, and therefore thought *he would not die*. That is to say, that so far from the coming of Christ meaning the death of his servants, *they who remain till his coming will not die at all*. For further proof of this, see John 11: 24–26; 1 Cor. 15: 51, 52; 1 Thess. 4: 15–17. But if it were so that John should live till Christ’s coming, and if it were also true that Christ’s coming would be when John died, then the language of the Lord, correctly interpreted, would read, “If I will that he live till he die, what is that to thee?” Sure enough; what is that to anybody? even to John himself? We wish that a view of its absurdity would lead those who teach thus to correct their theology and confess their error.

3. Adventists, or literalists, are the only ones who cannot be deceived by false christs. They who take the Scriptures literally; who believe the coming of Christ is a literal, personal, visible coming; that it is yet future; that it will be with wondrous power and glory, such as to strike his enemies with awful dread; that “all kindreds of the earth will wail because of him,” when “every eye shall see him;” that at his coming the graves will be opened and the dead will be raised; that the living saints will be changed to immortality, and all be caught up in the clouds to meet the Lord in the air; they, we say, who believe these things *cannot* be deceived by false christs and by counterfeit comings, because *they cannot counterfeit these events*. While they who spiritualize his coming, or make it mean *anything whatever* but a personal, visible coming, are open to the deceptions against which the Saviour warns us.

4. The fact or event against which the Saviour warns us is fulfilled by those who spiritualize the coming of Christ, who say *he is here*, coming at death or in any other event past or present. But most notably is it fulfilled in these last days by Spiritualists, who assign the name or title of Christ to a class, and deny that it specially belongs to an individual, or to Jesus of Nazareth. We have conversed with those who professed to be christs; and they actually “show great signs and wonders.” Multitudes are deceived by them. Christ said that if possible they would deceive the very elect. Many who consider themselves of the elect—who profess to love the Lord and to believe the Scriptures—are deceived by them, because they have imbibed erroneous views of the nature of the second coming of Christ, and of the nature of man and of the true source of immortality.

5. As has been noticed, they who say the coming of Christ was at the time of the destruction of Jerusalem, assert that his coming was figurative—he came in judgment to the Jews. The judgment was inflicted by Titus and the Roman army; therefore Titus and that army *represented* Christ in his coming. To suit such a supposed fact we will read the caution given by our Saviour: “Then if any man shall say unto you, Lo, here is the Roman army, believe it not,—go not forth. For as the lightning cometh out of the east, and shineth unto the west, so shall the coming of the Roman army be.” But we insist that the Roman army never came to Jerusalem in any such man-

ner. Yet in such manner will the coming of the Son of man be. For he shall come in power and great glory; Matt. 24: 26; he shall come in the glory of his Father; chap. 16: 27; and in the glory of the holy angels; Luke 9: 26; all the holy angels shall come with him; Matt. 25: 31. His coming will be as glorious and resplendent as the lightning. When Jesus revealed himself personally to Saul of Tarsus, there was a light above the brightness of the sun; Acts 26: 13; of the angel who appeared at the tomb after the resurrection of Jesus it is said, “His countenance was like lightning”; Matt. 28: 3; and Ezekiel says of the messengers of the Most High, they “ran and returned as the appearance of a flash of lightning.” Eze. 1: 14.

When Jesus comes in the glory of his Father with such a glorious train attendant, his coming will indeed be as the lightning coming out of the east and shining to the west; and no one will have more occasion or opportunity to say to his fellow, “See here,” than one would to call to another to behold a flash of lightning coursing through the heavens. What a pity that men will so mystify the truth of God as to denude this precious doctrine of all the glory with which the Scriptures have invested it.

We say that Titus never came to Jerusalem in the manner here described. And who will gainsay this? His attendants were not “holy angels,” but wicked, pagan, Roman soldiers. Then if the disciples were not to believe when it was announced that Titus had come, and were not to go forth until they saw him come in such wondrous glory, how should Luke 21: 20, 21 be fulfilled? This says they should flee to the mountains—truly go forth—when Jerusalem was encompassed with armies. If the coming of the Roman army were the coming of Christ, then they were to flee and not to flee at the same time and because of the same event.

J. H. W.

(To be continued.)

The Commentary.

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

LITERARY STUDY OF THE SCRIPTURES.

IN again opening the Commentary Department in the REVIEW, we are happy to give the following extract from an article by Chas. A. Briggs, D. D., of Union Theological Seminary, N. Y., published in the November number of the *Hebrew Student*.

An understanding of the Scriptures involves something more than simply the ability to explain individual and isolated texts. One must be able to take a comprehensive view of the whole scheme of revelation, perceive its underlying principles, understand the relation of its different parts, and drink into his heart inspiration as he stands in the presence of the mighty miracle manifest in the production of such a book from so many writers, in so many and widely-separated ages, and so many languages, yet all tending to the development of a single plan, maintaining the same standard of morality, and all pointing forward to the same issue, the salvation of man, by the same means, the atonement of Christ, by which justice and mercy are maintained in even balance. There is nothing like it in all the world.

Such thoughts as are here presented by Mr. Briggs will, we trust, give a new interest to the perusal of the sacred volume, which cannot be regarded too highly, nor be too sacredly cherished, nor too faithfully studied:—

The Bible is composed of a great variety of writings of holy men under the inspiration of the Holy Spirit, in a long series extending through many centuries, preserved to us in three different original languages,—the Hebrew, the Chaldee, and the Greek, besides numerous versions. These languages were themselves the products of three

different civilizations which, having accomplished their purpose, passed away, the languages no longer being used as living speech, but preserved only in written documents. They present to us a great variety of literature, as the various literary styles and the various literary forms of these three languages have combined in this one sacred book of the Christian church, making it as remarkable for its literary variety as for its religious unity.

The Bible is the sacred canon of the church of Christ, the infallible authority in all matters of worship, faith, and practice. From this point of view it has been studied for centuries by Jew and Christian. Principles of interpretation have been established and employed in building up systems of religion, doctrine, and morals. The divine element, which is ever the principal thing, has been justly emphasized; and the doctrine of inspiration has been extended by many dogmatic divines so as to cover the external letter,—the literary form and style in the theory of verbal inspiration. Yet notwithstanding this claim of inspiration for the form, comparatively little attention has been given to the form itself; that is, to the languages and the literature of the Bible, until recent times. The fact has been too often overlooked, that it has not seemed best to God to create a holy language for the exclusive vehicle of his word, or to constitute peculiar literary forms and styles for the expression of his revelation. But on the other hand, as he employed men rather than angels as the channels of his revelation, so he used three human languages with all the varieties of literature that had been developed in the various nations, using these languages in order that he might approach mankind in a more familiar way in the *human* forms with which they were acquainted and which they could readily understand.

This human side of the Bible has been to a great extent neglected by theologians. It is true that great attention has been given in recent times to the languages of the Bible in the schools of Gesenius, Ewald, and Olshausen, and to the original texts by Lachmann, Tischendorf, Tregelles, Westcott and Hort, and others; and to the exegesis of the particular writings in numerous commentaries; and to the introductory questions of date, authorship, structure, and integrity of writings by a considerable number of scholars; but the literary forms and styles have not shared to any extent in this revival of Biblical studies. And yet these are exactly the things that need consideration in our day, when Biblical literature is compared with the other sacred literatures of the other religions of the world, and the question is so often raised why we should recognize the Bible as the inspired word of God rather than the sacred books of other religions, and when the higher criticism is becoming the most important factor in Biblical studies of our day.

Bishop Lowth in England, and the poet Herder in Germany, toward the close of the last century called the attention of the learned world to this neglected theme, and invited them to the study of the Scriptures as sacred literature; but little advance has been made since their day, owing, doubtless, to the fact that the conflict between the churches and Rationalism has been raging about the history, the religion, and the doctrines, and to some extent as to the original text and the details of Biblical introduction in questions of authenticity and integrity of writings; but the finer literary features have not entered into the controversies, to any extent, until quite recent times, in the school of Kuenen, by Matthew Arnold and others. De Wette, Ewald, and especially Reuss, have made valuable contributions to this subject, but even these masters of exegetical theology have given their strength to other topics. Now there lies open to the student of our day, one of the most interesting and inviting fields for research, whence he may derive rich spoils for himself and the church, not only for the purpose of apologetics, but for constructive dogmatics.

* * * * *

Advancing from historical prose, we come to the oration. The Bible is as rich in this form of literature as in its history and poetry. Indeed, the three run insensibly into one another in Hebrew prophecy. Rare models of eloquence are found in the historical books, such as the plea of Judah (Gen 44: 18–34), the charge of Joshua (Jos. 24), the indignant outburst of Jotham (Judges 9), the sentence pronounced upon Saul by Samuel (1 Sam. 15), the challenge of Elijah (1 Kings 18). The three great discourses of Moses in Deuteronomy are elaborate orations, combining great variety of motives and rhetorical forms, especially in the last discourse, to impress upon Israel the doctrines of God, and the blessings and curses, the life and death, involved therein.

The prophetic books present us collections of inspired

eloquence, which for unction, fervor, impressiveness, grandeur, sublimity, and power, surpass all the eloquence of the world, as they grasp the historical past and the ideal future, and entwine them with the living present for the comfort and warning, the guidance and the restraint, of God's people. Nowhere else do we find such depths of passion, such heights of ecstasy, such dreadful imprecations, such solemn warnings, such impressive exhortations, and such sublime promises.

In the New Testament, the three great discourses of Jesus, and his parabolic teaching, present us oratory of the Aramaic type; simple, quiet, transparent, yet reaching to unfathomable depths, and as the very blue of heaven,—every word a diamond, every sentence altogether spirit and life, illuminating with their pure, searching light, quickening with their warm, pulsating, throbbing love.

The discourse of Peter at Pentecost will vie with Cicero against Cataline in its conviction of the rulers of Israel, and piercing the hearts of the people. The discourses of Paul on Mars Hill, and before the Jews in Jerusalem, and the magnates of Rome at Casarea, are not surpassed by Demosthenes on the Crown. We see the philosophers of Athens confounded, some mocking, and others convinced unto salvation. We see the Jewish mob at first silenced, and then bursting forth into a frantic yell for his blood. We see the Roman governor trembling before his prisoner's reasonings of justice and judgment to come. We do not compare the orations of Peter and Paul with those of Cicero and Demosthenes for completeness, symmetry, and artistic finish; this would be impossible; for the sermons of Peter and Paul are only preserved to us in outline; but taking them as outlines, we maintain that for skillful use of circumstance, for adaptation to the occasion, for rhetorical organization of the theme, for rapid display of argument, in their grand march to the climax, and above all in the effects that they produced, the orations of Peter and Paul are pre-eminent.

Nowhere else save in the Bible have the oratorical types of three distinct languages and civilizations combined for unity, and variety of effect. These Biblical models ought to enrich and fortify the sermon of our day. If we could study them as literary forms, as much as we study Cicero and Demosthenes, as models of sacred eloquence, the pulpit would rise to a new grandeur and sublimer heights and more tremendous power over the masses of mankind.

EZEKIEL 38 AND 39.

ANOTHER correspondent, the past week, has added himself to the long list of those who seek for an explanation of these two chapters of the prophecy of Ezekiel. We think these chapters are to be treated the same as the following prophecy including chapters 40-48, in which Ezekiel offers to Israel a remarkable sanctuary. This being a subject which has largely engaged the attention of different writers among S. D. Adventists, they have reached very satisfactory conclusions in reference thereto. It can be very clearly shown that these last-named chapters are a conditional prophecy, never fulfilled, because the conditions on which its fulfillment rested were never complied with by the people. See the work on "The Sanctuary," pp. 162-166.

Why, we ask, are not chapters 38 and 39 a prophecy of the same kind? There is nothing that we can see between chapters 39 and 40 to show any change in the nature of the prophecy, or that one should be regarded or treated differently from the other. This, therefore, we set down as being, like the other, a conditional prophecy, never carried out because Israel did not open the way by doing on their part what was required of them.

It was, doubtless, a plan by which all the enemies of God's people, under the names of Gog and Magog, were to be destroyed, and would have been, had Israel been ready for the carrying out of God's plan in this respect.

It is a noticeable fact that the only places in which Gog and Magog, representing peoples, are mentioned, are these two chapters of Ezekiel and Rev. 20:8, in which latter text the words include all the wicked gathered for their final destruction. There must, therefore, we think, be some necessary connection between Revelation and Ezekiel. As brought to view in Rev. 20, the destiny of all the wicked as now unconditionally fixed, is certainly presented. But God could, and we believe would, have worked out his purposes through other channels and by other means, ages ago, if his chosen people had fully carried out his will. We incline to think that one of these other channels is described in Ezekiel 38 and 39.

AN OLD HYMN.

1 John 5:14.

THERE is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs;
That arm upholds the sky;
That ear is filled with angel songs;
That love is throned on high.

But there's a power that man can wield
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.

That power is prayer, which soars on high,
Through Jesus, to the throne;
And moves the hand which moves the world,
To bring salvation down.

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.

DAKOTA.

MILLBANK, JAN. 22.—Our meetings have closed for the present, on account of the severe weather making it next to impossible for the people to come out, and the hall so uncomfortable for the few that did come, that but little could be accomplished. Two or three more have expressed their determination to obey the truth, and I shall remain awhile to do what I can in the way of visiting, and to get things in better shape to leave.

S. B. WHITNEY.

VIRGINIA.

LAUREL GROVE.—I began meetings here Jan. 21. Have spoken ten times. The attendance, except on two or three snowy evenings, has been as large as could be expected in a place like this. It is very mountainous here, and therefore not thickly settled. All seem to listen with interest. I have hopes that some will obey. As a people, may we be humble before the Lord, that the enemy may tremble and flee from us. Dear brethren and sisters, pray for the cause in Virginia.

Jan. 29.

M. G. HUFFMAN.

IOWA.

ELGIN, FEB. 1.—Our meetings at this place continue with the usual interest. Up to the present, forty-five discourses have been given. We have sold \$17 worth of publications, and have received \$20 as a donation from the citizens. The people generally acknowledge that we have the truth, and some have decided to keep the Sabbath.

We have met some opposition from a few of the church-members. Last Monday night the church was closed against us, but our friends had a large hall in readiness, so that our meetings continue without interruption.

We hope that, by the blessing of God and earnest labor, many others will take a stand for the truth, and that a good company of commandment-keepers will be the result of our labor here. Pray for us and the cause.

A. G. DANIELLS.

H. P. HOLSER.

KANSAS.

SNOW HILL, JAN. 30.—Our meetings continue, and the interest is as deep as at any former time. There are now twelve Sabbath-keepers in this place, ten of whom are heads of families. Next Sabbath we hold our first Sabbath meeting. There are twenty-nine children belonging to Sabbath-keepers, and we expect to organize a Sabbath-school soon. A large work is opening up before us. We visit from house to house during the day, and preach every evening. The Lord giveth the increase; and when the burden of the work seems too heavy for us, we take it to him, and find relief. It is sweet to lean on the Everlasting Arm. On account of a cold contracted last week, and so constant labor while in that condition, we feel worn, but we remember that "there's resting by and by," and labor on.

L. D. SANTEE.

MAINE.

CLINTON.—In company with Bro. Osborn, I spent Sabbath and first-day, Jan. 20, 21, with the church here. An elder and deacon were ordained at this time. It was a solemn and impressive season. The Spirit of God was present during our meetings. Sickness prevented some from attending. We very much regret that they could not be present to reap the benefits of the meeting.

Those who have adopted the custom of paying tithes, feel that it is good to render unto God that which belongs to him. As he claims one-seventh part of the week as his, they likewise find peace in resting the Sabbath day according to the commandment. Ex. 20:8-12.

May God help us to remember that we are not our own, having been bought with a price; therefore, as good stewards, let us bring all our tithes (or tenths) into the store-house, and prove the Lord therewith. We all very much need God's blessing.

J. B. GOODRICH.

WISCONSIN.

AMONG THE CHURCHES.—Since my last report I have met with the churches at Clintonville, New London, and Fremont, in quarterly meeting. We found many things to encourage us, and our meetings were good and profitable. Three were added to the church at New London and one at Clintonville.

Jan. 13, 14 we had a T. and M. district quarterly meeting and a Sabbath-school convention at Poy Sippi. Several schools were represented, and the exercises were of such a nature that all, we trust, were benefited. One brother remarked his surprise to see some who had come a long distance to attend this convention, but said he would go fifty miles rather than fail of attending another. Our Sabbath meeting was one of deep interest. Several expressed a purpose to start in the service of God for the first time. Quite a number more came forward for prayers, thus telling of their desire to draw near to God. The tract meeting on Sunday gave us reason to believe that the society was in a better condition than for some time previous.

On my way to the State meeting held at Hundred Mile Grove we had one good meeting with the Mackford church. I feel of good courage in God, and to still trust him for help in the future.

My home address is New London, Waupaca Co., Wis.

A. D. OLSEN.

PROVINCE OF QUEBEC.

THE snow has been very deep, and the winter, thus far, unusually rough. It stormed or blowed twenty-eight days in December, and the month of January has been about as severe. Under these circumstances, it has been difficult to travel and hold meetings in some places, where duty seemed to call.

I have, however, been enabled to visit and get names for the Signs at Abbotsford (near Moscoe Mountain) and at Granby, North Ridge. At Abbotsford, the roads and weather were such that I could hold but one meeting. Good attention was paid to the word spoken, and a collection was taken, without my solicitation, to help me on my way. At Granby, North Ridge, I visited a person who had received the Sabbath from reading, and who had never heard any of our preachers. One object of this trip was to remove prejudice which had been created by an extremist who had been from place to place representing that he was Mr. Bourdeau.

After an absence of eleven months, I have also enjoyed a profitable season with the church at Dixville, one design of my visit here being to ship books to a new field, where I propose holding meetings as soon as practicable.

Dixville, P. Q., Jan. 29. D. T. BOURDEAU.

SOUTH ATLANTIC MISSION.

FLORIDA.—We have just closed our labor in this State, and commenced work, in company with Bro. Killen, in Georgia. There are only a few brethren in Florida, and these are much scattered, only a family or two in a place. We visited all we could of these at their homes, which seemed to give them much encouragement. There has never been any labor bestowed in this State by our ministers. Circumstances were such that we could not remain in Florida as long as we desired.

but think the way may open for labor there next fall. We shall try hard to do something to help the brethren there at that time. In the meantime, we wish there could be found some active young man who could be spared to present the truth there,—one who is willing to sacrifice *all* for Christ. Many promising openings already present themselves, that ought to be filled.

There are also in Florida probably about seventy persons who observe the Sabbath and believe in the near advent of Christ, who have little sympathy with our work on account of our differences in theory. They hold trine-immersion to be so very important that it is really their principal theme. Everything else is secondary in their estimation. One of them, in talking about the matter, thought he would give up the Sabbath rather than trine-immersion, if obliged to sacrifice either. We will, providence permitting, present something for the readers of the REVIEW soon, touching some of the principal points behind which they try to intrench themselves.

Feeling that we could do no more in that section for the present, we came to Georgia Jan. 18, and arranged to hold meetings in a hall in the village of Perry. We desire to be remembered at the throne of grace.

J. O. CORLISS.

Perry, Ga., Jan. 23.

VERMONT.

WESTON, BELLOWS FALLS, BROWNINGTON, TROY.—Since my last report, in company with Bro. G. W. Page I have held meetings at Weston, Bellows Falls, Brownington, and Troy. A snow-storm and bad traveling were unfavorable for the meetings at Weston. Few were out; but our privilege with these dear brethren was a season of encouragement to them. The Andover and Weston church greatly miss Bro. E. P. Farnsworth, their elder, who, with his companion, is attending school at South Lancaster.

We spent one night at Bellows Falls, where, by request of a friend, we both spoke to a small audience in his house, a portion of whom observe the Sabbath of the Bible.

On the 13th and 14th inst., we were unable to hold quarterly meeting at Brownington, by reason of the severity of the weather.

Last Sabbath we spent with the church in Troy, where we found most of the families of our brethren afflicted with sickness. We spoke with freedom three times to the few assembled, and gladly would have held more meetings had circumstances not prevented. We should have been gratified to hold a general meeting of several days' length here, and with other churches, but have not been able to do so. We hope the preachers laboring to gather souls to Christ will do all in their power to keep every branch of the work up in the churches in their respective districts, as well as to enter new fields. It is a matter of gratitude that there is an increasing interest in the work of canvassing for our periodicals.

It is not a very difficult matter to get men to start out canvassing amid difficulties if they can "see money in the enterprise"; but who will canvass to spread the truth, to enlighten the world on the soon coming of the Lord, and to save souls? Where are the men and women to go out in our State to canvass for that valuable work "Thoughts on Daniel and the Revelation"? We feel very anxious to know that Vermont is doing her share of the work with this book, which is being sold so successfully in other States.

Jan. 26.

A. S. HUTCHINS.

OHIO.

WEST BUFFALO, JAN. 24.—Our meetings closed here Jan. 14. For three or four years two sisters have faithfully lived out the truth here. As the result of our meetings, three more are observing the Sabbath. Others are still investigating. Obtained four subscribers for the REVIEW, one for the *Signs*, and one for *Good Health*. After visiting the churches in this district, we expect to return and hold meetings in this vicinity, and possibly may pitch our tent a few miles from here.

E. J. VAN HORN.

E. H. GATES.

SPRINGFIELD.—Arrived at Springfield Tuesday, Jan. 9, 1883. Had meeting with the church in the evening, also at 10 A. M. and 7 P. M. the day following. These meetings seemed to result in good to the church. On Thursday, Jan. 11, I came to

NEW ANTIOCH.—This society now has a new church building, 26x38. It is in every way neat, substantial, and comfortable, and has no debt resting upon it. This church had long held their meetings in the village school-house,—a place very unsuited to the purpose,—and we were indeed glad to find them so well pleased with the success of their enterprise. We were happily surprised to find everything in such complete readiness for dedication. The church seemed eager for the meetings, and the outside interest was excellent. I began meetings on Friday evening, Jan. 12, and continued without interruption till Tuesday evening, Jan. 23. Dedication services were held on the Sabbath at 11 A. M., Jan. 13. This was a very stormy day, and, in consequence, the attendance was not so large as it otherwise would have been. It was an interesting occasion, and, best of all, we feel sure that the Spirit of the Lord was with us. During the meetings that followed, the regular attendance was a surprise, the interest manifestly increasing to the close. At the last meeting on Tuesday night the house was full.

The preaching all fell upon me. Fulfillment of prophecy, signs of the times, Sabbath, Sunday, third message, and the like, were themes considered. We tried to make truth and duty plain. Found the new house an easy one to speak in, and the Lord blessed in the administration of his word. We never felt more like seeking that honor which comes from God only. We believe the Lord will bless some of the good seed sown, and fruit will appear in the kingdom of God.

At a business meeting of the church, officers were elected for 1883. Four accessions were made to the church. We expect to return to them shortly, when others will be added by baptism. The Sabbath-school is in a prosperous condition.

Bro. G. W. Angleberger has been with me here, canvassing for "Thoughts on Daniel and the Revelation." In the seven days that he has been thus occupied, he has taken seventeen orders for the book, besides selling some other books and tracts, and doing other missionary work.

We go from here to Leesburg, Highland county, where another new church is awaiting dedication. May we ever be remembered by our brethren at the throne of grace.

H. A. ST. JOHN.

THE WORK IN SWEDEN.

ABOUT four million people inhabit Sweden, and many thousands of this nation have found a home in America. The truth has been proclaimed among this people partly by the living preacher, and partly by the *Harolden* and Swedish tracts. No people, except the American, have been more willing to listen to the truth, and no country, except America, has presented better openings for labor, as far as my knowledge goes.

In Grythytted we have a church with nearly eighty members, and in Langhanshyttan and the surrounding country there are now about forty Sabbath-keepers. Bro. Rosqvist started the interest in these places, and has done the greater part of the work. Bro. Johnson has been laboring there since last fall, and has helped the work forward in a very acceptable manner. Several new Sabbath-keepers have been gained by his labor.

In Åmot ten or twelve Sabbath-keepers are united in church-fellowship. Last fall Bro. Rosqvist labored principally in Stockholm and vicinity. There are now six Sabbath-keepers in Stockholm, nine in Östuna, and six in Vädö. An interest has lately sprung up in Motala. It was started by the labor of a sister from Grythytted. A man of some influence and property has embraced the truth. His wife is also keeping the Sabbath, and two more have since joined them.

These friends are in harmony with us, but there are others who, under the influence of certain men, have become bitter against us and oppose our work, although they profess to keep the Sabbath. We do not wish to mention names, but we wish our brethren in America, as well as Sweden, to understand that it is not for the advancement of the cause to send papers and money to such men, even though they make long reports and strong appeals for money. One person who has done this, has now united with another to publish a paper in Stockholm. We have received the first number. The last-named person published an article in a political paper some time ago, stating that he was no S. D. Adventist. He said he kept the seventh day, and believed in the soon coming of the Lord, the sleep of the dead, and the destruction of the wicked, but, nevertheless, he was

persuaded, and wished others to understand, that S. D. Adventists, as well as other churches, belonged to the great harlot, Babylon, that is fallen. This paper was sent to us. He has a burden to make people believe that the mark of the beast is a literal mark, which will be branded into the forehead and hand of those who receive it, either by a hot iron or by some chemical preparation. Some have embraced this new light, and seem to rejoice in it, because it gives them a chance to find fault with our views.

Now, our policy is not to discuss with these people at all, but to teach the truth to all who are willing to hear, and go right on with our work as though we had no such opposers. But we desire that those brethren in America and elsewhere, who are in harmony with us, and desire to help the Swedish mission with their means, will do so through the General Conference Committee. We now have a Conference Committee in Sweden. Bro. J. E. Öberg, Grythytted, is one of the members, and is secretary. He will give desired information concerning the Swedish mission.

We look unto God for his blessing upon the Swedish cause, and trust that he will help all in the future to work in harmony for this branch of the great work.

J. G. MATTESON.

Christiana, Jan. 1.

NEW YORK.

WEST PIERREPONT, NORFOLK, AND BUCK'S BRIDGE.—Since my last report, Nov. 15, 1882, I have held meetings with these churches with good results.

At West Pierrepont five united with the church. Backsliders confessed their sins, and resolved to be more faithful. Their quarterly meeting was held Dec. 30. A communion service was also held, and at a business meeting a full corps of church officers was elected. All voted to pay tithes, some confessing they had not done their duty in this respect.

The quarterly meeting of the Buck's Bridge church was held Jan. 6 and 7. On account of the severe cold, but few were out. The Spirit of the Lord was in our midst to bless. In electing officers there was perfect union. The church treasurer gave a report of all tithes received, in harmony with the recommendation of the General Conference. Two were admitted to the church.

Jan. 19 and 20, met with the Norfolk church in quarterly meeting. The Lord came very near and blessed us. Found a place made vacant by the death of Father Haskell, who was always at his post as elder. One was elected to take this place; a clerk and treasurer were also chosen. Backsliders confessed their sins, and promised to be faithful to God in the future.

Have sold over \$11.00 worth of Testimonies, and about \$10.00 worth of other books; have given away a few.

A. H. HALL.

Jan. 23.

WILLIAMSTOWN AND HAPPY VALLEY, JAN. 29.—The work in Williamstown and vicinity is still moving forward steadily and surely. We shall certainly have a good organization here, and a church building is expected. We have an interesting Sabbath-school, and shall also have other societies as soon as the proper persons can attend to it. We have preaching on the Sabbath and on Sunday evening, and a weekly prayer-meeting on Wednesday evening. The blessing of God has thus far attended our meetings, and we feel to praise him for his goodness.

I have been laboring at Happy Valley for the past two weeks, with the exception of my regular appointments at Williamstown. There is a good interest here. Nearly all seem to be convinced of the truth of our positions, and strong conviction rests upon some. We hope for good results. Brethren, pray for God's work here, and also for his unworthy servant, that the clear light of the eternal day may reveal many bright gems in the crown of our King as the result of these efforts.

J. E. SWIFT.

DISTRICT No. 1.—Three of the four churches of this district are keeping up their Sabbath-schools. At North Parma the school has been discontinued for the winter, most of their members being quite advanced in age. They hold their Sabbath meetings, however, and are striving to struggle through the moral darkness of these times of apostasy and infidelity. The church at Lancaster maintain their meetings, and have an interesting Sabbath-school. They hold their church quarterly meetings and business sessions, and remit their tithes

quarterly to the State treasurer, thus maintaining their connection with the Conference.

At Newfane the church have been desirous of help from other parts of the field; but they have concluded that the best and surest way to obtain help is to help themselves. Accordingly, they have begun a work of re-organization and resuscitation, re-electing the elder and deacons, electing a clerk and treasurer, and appointing a weekly prayer-meeting in addition to their regular Sabbath meetings. This is as it should be. We who have long enjoyed the light and know the way, must walk in the light; and when we do this we shall obtain help from God, without which, vain is the help of man. If we bring in all our tithes and offerings, God will pour us out a blessing. He calls upon us to prove him thereby. Let us all try it.

R. F. COTTRELL.

ILLINOIS.

LOVINGTON, GRIDLEY, BLOOMINGTON, MACKINAW.—Commenced meetings Dec. 9 in a school-house four miles south of Lovington, and closed Jan. 15. Between these dates I also attended quarterly meetings with the churches of Lovington, Gridley, and Bloomington. As a result of the meetings near Lovington, only one made a public profession of the truth, but I still hope for others. Obtained four subscribers for the *Signs*, and sold some reading matter.

The brethren at Gridley donated six dollars for the benefit of poor persons in another church. Many thanks were returned to the brethren for their kindness. If all of our churches would do as well according to their number every quarter, none of the poor among us need suffer.

Our church in Bloomington is still three hundred dollars in debt. We have endeavored to provide a sinking fund to meet this debt. We send what has been donated the last quarter to the REVIEW Office according to the request of the church, to be loaned to the Publishing Association without interest until the whole becomes due.

Jan. 19 I commenced meetings in a school-house four miles south of Mackinaw. Our congregations were very small at first. But we are now having a house full of interested listeners. We labor in hope.

C. H. BLISS.

MARTINSVILLE, GREENUP, AND GOFF.—At our meetings at Martinsville the first Sabbath and Sunday in January, the retrospect caused all to feel solemn, and we tried to humble ourselves before God, and to seek earnestly for his help, with full faith in the promise made in Jas. 4:8. Many good resolutions were made. The Spirit of the Lord seemed with us as we tried to show his death till he come.

Most of the young people need, and we trust are trying, to realize the truth of the statement recorded in Luke 14:33. One brother is trying to fit himself for usefulness in the cause. An interest was manifested in our T. and M. meeting, and an effort made to get out of debt. If the scattered brethren, who cannot often come to the church, would meet regularly in their respective neighborhoods for Sabbath worship, we believe it would be acceptable to God.

At Greenup, the goodness of God to his people was manifest in the presence of the elder, who is very feeble; and thus we were able to celebrate the ordinances. Some money was raised here toward lifting the debt in Dist. No. 7. A brother who has lately accepted the Sabbath subscribed for the *Signs*, and goes to Charleston, where he hopes to work for the Lord. There are precious souls in Greenup who love the truth, and if they would see it their duty and privilege to heed the Testimonies, and give up tea, coffee, etc., the Lord would work for them. A practical interest in the missionary work would be a blessing to both these churches.

The dear sisters at Goff are trying to keep pace with the message under many discouragements. God help them to remember the promise, "My grace is sufficient for thee." We trust their prayers and efforts for their own families, as well as for their neighbors and friends, will yet be answered.

HELEN L. MORSE.

CHICAGO.—At our last annual meeting, held at Watseka, Ill., Sept. 6-12, 1882, the following resolution was unanimously passed:—

Resolved, That we recommend that steps be taken in this Conference to raise and maintain a fund for the purpose of opening a tract repository, and prosecuting mis-

sionary work in the city of Chicago; this fund to be under the direction of the Conference Committee.

It is certainly time that an earnest, persevering effort be made to spread the truth in Chicago. Even to rent a suitable place to open up a repository, will cost quite a sum of money. But if all the brethren in our own Conference, and all throughout the wide field who are especially interested in the success of the truth in the great city of Chicago, will do what they can, the work can and will move forward.

At our State meeting held at Serena, Ill., Jan. 20, 21, this matter was talked up, and the brethren present manifested an interest in it, which, if imitated by all, will secure the success of the enterprise. We give below the names of the donors, with the amount they promise to pay for this branch of the work:—

Gustavus Barnard and wife,	(paid \$25.00)	\$50.00
Alfred Hobbs and wife,		50.00
B. F. Merritt and wife,		50.00
T. M. Steward,		20.00
Carrie Kember,		10.00
William Hibben and wife,		10.00
Thos. Hibben,		10.00
Alfred Foreman,		10.00
Emily Hibben,		5.00
William Kember,		5.00
A. O. Tait,	(paid)	5.00
M. M. and R. F. A.,		50.00
Albert Chrisman,	(paid)	2.00
Sarah Nettleingham,		2.00
Alice M. Hobbs,		20.00
Alfred Nettleingham,		10.00

Now we ask all our brethren who are interested in establishing the work in Chicago, to fall into line. If all who should take hold of the work would do so, a suitable place could be secured without doubt. We shall have the counsel and help of the General Conference Committee. Therefore all may feel assured that their donations for this enterprise will not be squandered. The time for these pledges to be paid is during 1883; but all are invited to redeem their pledges as soon as possible. The money and pledges should be sent to the REVIEW Office, Battle Creek, Mich.

We do not ask those who are struggling with poverty to help in this matter. There are more than a score of our brethren in Illinois who could give \$100 each and hardly feel it, and probably more than three or four times that number outside of the State who could do the same, and should feel it a privilege and duty to do so. Then there are hundreds who can give all the way from five to fifty dollars, and do just as much in every other branch of the work as they are now doing. Come, brethren, let us cause the light of the third angel's message to be seen more conspicuously than ever before in the great city of Chicago. Oh, how much better to use our means in such an enterprise, than to selfishly hoard it up, and perish with it in the burning day just ahead!

R. F. ANDREWS.

Sheridan, Jan. 26.

MICHIGAN.

HILLSDALE Co.—Since my last report, a class of eighteen members has been organized in Woodbridge. They meet in what is called the Tamarack school-house. This is but six miles from Camden Center, and sometimes both classes meet together. At Camden, preparations are being made to build a house of worship. Nearly all the material will be furnished the present week, and as soon as spring opens the work will commence.

I have been some time engaged in a series of meetings in what is known as the Gray school-house, in Camden township. The interest is most excellent. Though there is some bitter opposition, the prospects are favorable, and we hope to add to Camden some strength, as the school-house is but three miles away from the hall where the church meet.

The truth never seemed clearer than to-day. But I feel that those alone are safe whom God keeps. My son is with me in my labors, and proves efficient help. I could not get along alone. Dear brethren, pray for us.

D. H. LAMSON.

Jan. 31.

MT. PLEASANT, JAN. 29.—Since last report, Jan. 9, we have had meeting every evening but three. The attendance has been good, notwithstanding there has been protracted efforts all around us. Last evening we were cheered to find at least six new ones who desired to identify themselves with "the little flock." Others are almost persuaded.

At no time in the past have we felt more encouraged about the work here.

Bro. Levi Turney is canvassing for "Thoughts on Daniel and the Revelation" in connection with the lectures, and it is proving a success. Reading matter is selling quite rapidly, some over \$50 worth having been sold. The Sabbath-school has been supplied with a good set of maps, and is doing a good work. While laboring for others, the spirit of the following lines is often felt,—

"The glories of that heavenly land,
I've oft-times felt before;
But what I feel is just a taste,
And makes me long for more."

We shall labor on here, hoping to see more precious souls for whom Christ died brought to a saving knowledge of his grace.

A. O. BURRILL.

GREENBUSH.—Commenced meetings in this place Dec. 8. In all, have held nearly fifty meetings. The prospect was not flattering from the first; but as some interest was manifested, it seemed duty to labor on. We were made to rejoice by seeing three take a firm and intelligent stand for the truth, and unite with this church. These will be a help in the Sabbath-school and Sabbath meetings, if they are faithful and "forsake not the assembling of themselves together, as the manner of some is." Great responsibilities rest upon the church, and if each member will bear in mind that he occupies a responsible place in the church, and has an important part to act in the Sabbath-school and in the prayer and social meeting, he will find help to bear other burdens, and be gathering with Christ instead of scattering abroad.

A club of ten copies of the *Signs* was taken, and the club of *Instructors* was enlarged. The REVIEW is in every family. Oh! that the church may so deport themselves as to nourish the seed sown, that others may be gathered in before the work closes.

Am now trying to follow up the interest in Ovid, which has arisen from our quarterly meeting. Some seem interested. The church seems firm and united; two have lately united by baptism. May they all go through to the kingdom.

Jan. 28.

L. A. KELLOGG.

OTSEGO.—On Friday, Jan. 26, I went to Otsego, where I remained with the church over the Sabbath and Sunday following. While there, I spoke twice on the subject of spiritual gifts, and once on that of the T. and M. work. The attendance of our brethren was good, and having announced in the village paper that I would speak a second time on the subject of spiritual gifts on Sunday evening, the body of the house and the gallery were literally packed with people who listened to what we had to say with the most marked attention.

On Sunday forenoon, we gave our attention to the matter of the State T. and M. reserve fund. In a brief space of time \$212 were cheerfully subscribed toward the same. This makes, in all, \$557 which has been pledged in Dist. No. 4. We trust that the amount will yet be increased considerably by the churches of Clyde and Leighton in Allegan Co., and those located in Barry Co.

At Otsego, as in Allegan, Monterey, and Douglas, the brethren entered enthusiastically into the work of placing a package of from forty to eighty pages of our tracts in every family in the township. They will obtain the necessary names for this purpose from the supervisor's roll, or from the township clerk's list of voters.

We are glad to report that a large majority of the members of the Otsego church are sound upon all the points of our faith, and ready to sacrifice for the advancement of the cause.

Our brethren in Dist. No. 4, will learn from the REVIEW that I have been transferred to Dist. No. 3 for the balance of the year. I have consented to this transfer quite reluctantly, as my plans were all laid for the year's campaign in Dist. No. 4, and had been entered upon with the prospect of success. Feeling, however, that God's providence seemed to favor the change, which was recommended both by the General and State Conference Committees, I enter cheerfully upon the work in my new field, trusting that my efforts will be crowned there also with the blessing of Heaven.

My P. O. address, until further notice, will be Battle Creek, Mich.

W. H. LITTLEJOHN.

WESTPHALIA.—After the State meeting at Greenville, I visited the church at this place. In company with my brother, I held a series of meetings here last November. Found two young

persons who started to serve the Lord at that time still holding on. We hope they will make thorough work. Others are interested in the truth.

ORANGE.—Was with this church during their quarterly meeting. On the Sabbath the ordinances were celebrated. On Sunday Bro. Howe joined us. The church and T. and M. business received attention. A club of subscribers for the *Signs* was obtained.

LYONS.—Jan. 13 and 14, the brethren met at this place for district quarterly meeting. On the Sabbath, Eld. Fargo spoke twice, and the brethren enjoyed a free social meeting. On Sunday the T. and M. business of the district was transacted. The resolutions of the Greenville meeting were discussed and adopted.

EDMORE AND SIX LAKES.—At both of these places there are Sabbath-keepers. We met with the former Monday evening, Jan. 15, and the latter, Tuesday and Wednesday evenings. The brethren at these places belong to churches elsewhere, and at present have no regular meetings in either place. There are more than enough at each place, however, to claim the promise of Matt. 18:20. If we had all the interest in the truth and our eternal welfare that we should have, would we not meet and claim the presence and help of our dear Saviour? Brethren, think on these things.

LAKEVIEW.—Commenced meetings here Thursday evening, Jan. 18, and continued till the following Sunday evening. As there are a good many churches in the district, a second quarterly meeting had been appointed at this place, to be held Sabbath and Sunday. During this time we had two meetings of the T. and M. Society. The resolutions before referred to were passed at this meeting. Thus the whole district (No. 6) has adopted them.

The State T. and M. reserve fund was considered with good results. At the Sunday forenoon meeting, \$500 was pledged. In raising this amount, no pledge less than \$50 was taken. We found some brethren who pledged \$100 each. These persons have no great amount of means, but, we trust, are trying to walk in the path of duty. We hope to find some more throughout the district who will give the same.

Nearly all who attended the meeting staid until its close. This we are glad to note.

We feel a deep interest in the work of canvassing for the *Signs* with the premium. Thirty-eight premiums have already been sent into the district, and about one dozen new subscriptions for the *Signs* taken. A number of copies of the premium have been taken to canvass with, and we hope none will give up until they have obtained one or more subscribers; the more, the better.

M. B. MILLER.
F. HOWE.

—Truly, there is no peace except in simple, undoubting reliance on the Lord Jesus Christ in his all-sufficiency and all-willingness to save unto the uttermost all who come unto God through him. It is this faith in the Lord Jesus Christ, realizing the glory of his person as Immanuel, and the whole absolute perfection of his work consummated on the cross, that removes the sense of guilt from the troubled conscience, and leads to a thirsting and panting of heart to be conformed to his image. Then it is that the gracious influence of the Holy Ghost may gradually be felt more and more in their world-abandoning, God-loving results. By looking unto Jesus, the great Sun of Righteousness, with believing, loving hearts, these hearts of ours, under the transforming influence of the Holy Spirit, gradually contract somewhat of the divine nature and likeness. A mirror may reflect the glorious orb of the sun, but does not itself change its nature so as to become self-luminous. But the heart that is renewed by the power of the Holy Ghost, not only reflects the rays of the Sun of Righteousness more and more distinctly, but is itself gradually so transformed as to become, as it were, self-luminous. It becomes a burnished and shining gem or diamond, as it were, from having been a mere clod of earth. Oh, what a glory is here! What an emanation from the cross!—*Alexander Duff, D. D.*

Our Tract Societies.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature."—M. k. 16-18.

SCATTER THE SEED.

BY D. L. S.

SCATTER the seed, scatter the seed,
Scatter wherever you go;
Think not that it will all be lost;
Some will take root I know.
Though some the fowls may devour by the way,
Some will be left to grow.

Do not linger to find the soil
Already prepared for the seed;
The poorer ground may reward your toil
With the golden harvest's meed.
Delay not, then, to sow the grain
For the future time of need.

Though soil be poor, and hard the task
To move the stones out of the way,
Work with a will, till night comes on;
"Your strength shall be as your day."
Stay not to measure how much it will yield,
The harvest will surely pay.

Let not doubting withhold your hand
From scattering seed as you go.
Remember God's promise concerning his word;
Know, then, that some seed will grow.
Apollon may water, God gives the increase;
How much, we shall shortly know.

WHO ARE ENTITLED TO PREMIUMS.

THE work of canvassing is being engaged in with interest in many places. A premium is offered with each of our periodicals, and not one of them should be neglected. With the *REVIEW* is offered the "Biblical Institute" for \$2.50; with the *Signs of the Times*, the "Life and Epistles of St. Paul" for \$2.25. The "Household Manual" is offered with *Good Health* for \$1.31, and "Sunshine Series" with the *Instructor* for 85cts. The question is often asked, Can all who renew their subscription for these periodicals have the premium? Are these offers made only to those not of our faith, or are our brethren who are not now subscribers included? In reply, we would state that the premium arrangement has been made for one purpose only; namely, to increase the circulation of our periodicals. Our brethren are expected to use the premiums for this purpose, and not to benefit themselves; therefore no one who is an old subscriber should expect the premium, neither would we consider it right for persons to change their subscription to another member of the family in order to secure the premium. There may be cases where persons have lost their interest in the *REVIEW* or *Good Health*, and ceased to be subscribers, where the premiums should not be withheld. Let all act conscientiously in the matter. S. N. HASKELL.

THE PERIODICAL ACCOUNT.

THE transaction of business in our tract and missionary work necessarily involves the keeping of accounts, and it is necessary that these should be kept correctly and in as simple a manner as possible. To this end a plan has been suggested, and an instruction book, illustrating different accounts, has been printed. This book can be obtained of the Secretary of the International Society, Miss M. L. Huntley, South Lancaster, Mass., or of Miss Nellie E. Sisley, Battle Creek, Mich. It is recommended that the State Secretary shall open two accounts with each district: one embracing the regular business of the society, books and tracts, on one side, and moneys received on membership, donations, and sales, on the other; and another account embracing only periodicals ordered and the money paid for them. The district secretary is also recommended to open the same accounts with each librarian.

Very naturally the question is asked, "Why open two accounts with the same parties?"—The periodical business is entirely different from the distribution of tracts. The latter are paid for by promiscuous donations; the former, with the exception of club subscriptions, by those who are personally benefited by them. On periodicals, the society is simply an agent for the Publishing Association, and it pays to the Association all the money which it receives for periodicals. To many of our brethren, it seems a great task to

write to the Office and renew their subscriptions. In addition to this, there is danger that money will be lost if sent by mail; and money orders, drafts, etc., involve additional expense. The object of the society is to accommodate such persons as consider it a favor to transact their business through the society, and by other means, to secure subscriptions which the Office would otherwise fail to receive. Those who prefer to send their money directly to the Office, have the fullest liberty to do so. In such cases, of course, the society takes no responsibility. It will be seen that the money received for periodicals does not belong to the society at all; it is only collected, and held for the Association until the close of the quarter, when it is forwarded, with other money, to the publishing house.

In order to illustrate the necessity for two accounts, let us suppose that a local society has received twenty-five dollars' worth of books and tracts from the district, in return for which it has paid to the district fifty dollars, received from members on membership, donations, and sales. The account should then show a credit to the local society of twenty-five dollars. At this point Bro. B subscribes for *Signs*, *REVIEW*, etc., amounting to ten dollars, of which, for some good reason at this time, he can only pay five. This business is forwarded, and charged to the local society by the district on this same account. Of course the twenty-five dollars' credit covers the arrearage on periodicals. Bro. B. forgets about the five dollars, and the librarian neglects to remind him of it. At the close of the quarter the librarian reports a balance in favor of the society of twenty dollars according to the showing of the account. The incorrectness of this statement will be readily seen. Since the money received from members and paid to the district was for another purpose, the local society would be as really in debt to the district as though it had had no credit previous to the periodical business. It would be injustice to the members of the society to take their donations, made for the purpose of buying tracts and books for distribution, and with it pay for Bro. B's papers, for which he is under obligation to pay himself. But this is what is done under the supposition which we have made. Donations to our tract societies are often made by persons who, for the sake of having some part in the work of God, do so at a sacrifice of their own comfort and convenience. They are usually persons who pay promptly for their own papers. The means which they have consecrated to the cause of God is sacred, and he will make those who handle it responsible for its proper use.

While it is the duty of librarians to see that subscriptions are paid each quarter, they should also do their utmost to place our periodicals in each family embraced within their society limits.

The poor should not be deprived of the benefit to be received from them. The prosperity of a church does not depend simply upon each member's attending meetings and taking part in them.

They should be active in visiting the poor and afflicted, looking after the wants and interests of others; in fact, each member should be a vigilant committee to do this work. But it is the special duty of the librarian to see that there is no lack in these things. S. N. HASKELL.

DIST. NO. 1, MICH.

THE second district quarterly meeting for this district was held at Ransom Center, Hillsdale Co., Jan. 27, 28. The attendance was large, the good-sized house of worship being crowded Sabbath and well filled on first-day. The report of the secretary showed a great decline of missionary effort in the district,—an absolutely alarming condition of the work. Our first Sabbath meeting continued, including Sabbath-school, about four hours. After a sermon of a purely missionary character, from Matt. 24:14, the brethren and sisters spoke freely, and often with deep contrition, of their dereliction in duty, and made most solemn vows to return to their first love and to work while the day lasts. The evening service, by C. J. Lamson, from Phil. 3:13, was very impressive, and of the same spirit as the morning meeting.

The Sunday service was given wholly to business, Eld. M. S. Burnham presiding. The resolutions adopted at the Greenville meeting were considered here, and passed. The sum of \$128 was pledged, and part of it paid, toward the reserve fund. Steps were taken to immediately

nurse back into life the true missionary spirit. We will do what we can.

The director of the district was not present. We hope to have a general meeting of the district in the quarterly meeting in April, at Hillsdale. A suitable place will be provided.

D. H. LAMSON.

KENTUCKY T. AND M. SOCIETY.

THE State quarterly meeting of this society was held at Rio, Dec. 29, 1882. The President in the chair. Prayer was offered by Eld. Pound, after which instructive remarks were made by the President and Eld. Pound, showing how important that we, as a people, should enter whole-hearted and prayerfully into the work of getting the precious truths of the third angel's message before the people. Eld. Pound related one instance from the sale of "Thoughts on Daniel and the Revelation" which he feels sure will result in the family embracing the truth.

The following is the report for the quarter ending Jan. 1, 1883:—

No. of members,	42
" " reports returned,	14
" " members added,	1
" " letters written,	51
" " Signs taken in clubs,	29
" " pp. tracts and pamphlets distributed,	2424
" " periodicals distributed,	227
Received on membership and donations,	\$5.10
" " sales,	59.56
" " periodicals,	15.05

BETTIE COOMBS, Sec.

ILLINOIS T. AND M. SOCIETY.

THE quarterly meeting of this society, for the quarter ending Dec. 31, 1882, convened at Sheridan, Ill., Jan. 21, 1883, at 11 A. M. The President in the chair. Prayer by Eld. Steward. The minutes of the last meeting were read and approved. The report of labor for the quarter was given as follows:—

No. of members,	380
" " reports,	161
" " missionary visits,	444
" " letters written,	703
" " Signs taken in clubs,	159
" " subscribers obtained,	35
" " pp. tracts and pamphlets distributed,	61,608
" " periodicals distributed,	6,668
" " annuals	149
Received on membership and donations,	\$54.65
" " sales,	60.26
" " periodicals,	159.22
" " other funds,	75.00

Total, \$349.13

The societies at Bloomington, Compromise, Greenup, and Lovington, failed to report.

On motion, the Committee on Resolutions was appointed by the Chair. The persons named were Eld. T. M. Steward, Eld. B. F. Merritt, A. O. Tait. Adjourned to call of Chair.

SECOND MEETING, 2:30 P. M.—The Committee on Resolutions reported the following:—

1. *Whereas*, The *Signs of the Times* kindly offers a fine premium to new subscribers; viz., "The Life and Epistles of the Apostle Paul"; and whereas our leading brethren earnestly request that vigorous efforts be made to extend the circulation of the *Signs*, in order to prepare the minds of the people for the conflict we anticipate; therefore—

Resolved, That it is the sense of this meeting that all our members, and especially our missionary workers, should actively co-operate in the work of obtaining new subscribers to the *Signs*.

2. *Whereas*, There are brethren among us who at times will need our assistance; therefore—

Resolved, That we earnestly request all our brethren to remember the poor, by laying by them in store as God has prospered them, that they may be ready when called upon by the Conference to assist the worthy poor.

3. *Whereas*, A wide circulation of "Thoughts on Daniel and the Revelation" will greatly aid in disseminating the light of the third angel's message; and whereas, there are many young men and older brethren in our ranks who may well be engaged in this work; therefore—

Resolved, That we urge upon all who are fitted for canvassing, the necessity and importance of devoting themselves to this work.

4. *Whereas*, There is great need of immediate steps being taken to establish a mission upon a proper basis in Chicago, in accordance with the resolution passed at our last Annual Conference respecting mission work in Chicago; therefore—

Resolved, That we request all our brethren in the State to liberally contribute to this object until the mission shall become self-sustaining.

The above resolutions were separately discussed, and unanimously adopted. Pledges of more than \$200 for the Chicago mission were made, and the prospect is encouraging that this important point will soon be suitably occupied. Much interest was also manifested in the work of

canvassing for the *Signs* and "Thoughts on Daniel and the Revelation."

Adjourned *sine die*. R. F. ANDREWS, Pres.
L. S. CAMPBELL, Sec.

News of the Week.

—In addition to the usual long list of attempts at suicide, suicides, murders, fires, and accidental loss of life, of which the past week has had its full share, but which need not be particularized, we note the following items of interest:—

—Bismarck is again confined to his bed.

—A ministerial crisis in France was reported imminent, Feb. 3.

—January has wiped out \$3,500,000 of the national debt.

—Prairie fires have done much damage in stock and slaughter ranches in Texas.

—A new route to the Pacific coast via Denver and Ogden will soon be opened.

—General Booth states that the income of the salvation army is \$600,000 a year.

—The heaviest floods known for twenty years now prevail in the British lake region.

—The Archbishop of Paris refuses Christian burial to any one who may be killed in a duel.

—During 1882, \$90,250,000 worth of property was destroyed by fire in the United States and Canada.

—Fifty degrees below zero has been registered in Dakota during the recent cold weather.

—The steamer Black Watch sunk off Mumbleshead Wales, Jan. 29. Twenty-six persons were drowned.

—The bill giving the President of the French Republic power to expel princes from the country has been passed.

—Methodist and Presbyterian missionaries laboring in Utah give encouraging reports of the progress of their work.

—The unsettled Loo Choo question is causing feelings unpleasant, if not decidedly hostile, between China and Japan.

—Great activity in the Italian War Department is reported. Messina, Spezzia, Venice, and Elba are being fortified.

—In England, married women have now the legal right to acquire, hold, and dispose of property independent of their husbands.

—The vatican is piqued over the publishing of the letter of the emperor of Germany to the pope. Pope can't have everything his own way now as he could once.

—The *Union*, organ of Count de Chambord, acknowledges that a conspiracy exists in France for the restoration of the monarchy.

—A cloud of dust blowing into a wool factory at Bombay caused a panic, resulting in the death of 23 persons and in the wounding of 28 others.

—The mill of the American Powder Company at Acton, Mass., blew up Feb. 2. The explosion shook buildings for miles around, but no employes were injured.

—A debt-raising sermon by E. F. Howe, at the Congregational church, Peoria, Ill., Jan. 28, liquidated the entire debt of \$18,000. Let no smaller theological money-raisers boast.

—Japan has 113 newspapers. Every man has to sign his name to what he writes, and the government holds him responsible for his sentiments. No modest anonymous writers there.

—At every station on the Russian railroads is a grievance book, in which the traveler may inscribe his wrongs in any language he likes, and which is periodically read by the authorities.

—A large fire broke out at the Inman steamship docks, New York City, at 2:50 A. M., Feb. 1. The steamer *Egypt* was destroyed, and the total loss of wharves and shipping is estimated at \$600,000.

—Epidemic diseases among cattle have destroyed in this country, the past year, 3,330,635 head, according to the report of a committee employed by the Agricultural Department to investigate this matter.

—The temper of the Austrian population is pretty clearly indicated in that when the sale of the *Vienna Tagblatt* was prohibited, Tuesday, Jan. 30, by the Government, 40,000 copies found ready sale.

—A terrific storm swept over Denver, Col., Jan. 29, carrying some roofs of buildings 250 feet, demolishing some structures, lifting a railway car from the track, and overturning one of the electric light towers.

—Starved in a land of plenty. In Kingston Township, Pa., Feb. 1, a man named Leonard and his son were found dead from hunger, while the wife and two other children were on the brink of starvation.

—The census for 1880 is not yet published, and the work has come to a stand-still for lack of appropriations. It will require \$200,000 to complete it. Gen. Walker hopes to complete it the present calendar year.

—Near Crested Butte, Cal., Jan. 31, a snow slide buried thirty coal-miners. Seven were taken out dead. A passenger train at that date was snow-bound in the vicinity, and the travelers were suffering for want of food.

—At a London meeting to devise relief for Ireland, O'Donnell, M. P., arraigned the English Government with the stinging charge that it had millions to spare for bayoneting Egyptians, but not a dollar for the relief of distress in Ireland.

—A prominent English statesman says he knows of no cause which has made so much progress in the last twenty years, as that of the elevation of woman in England; and yet England has been supposed to stand in the forefront of modern civilization.

—The *Christian at Work* gives the following estimate of the numerical strength of Presbyterianism throughout the world, which it says is under, rather than above, the correct figures: Churches, 33,000; ministers, 31,500; members, 14,408,000; population, 37,246,000.

—Delegate-elect Singiser, of Idaho, says Mormonism is making such inroads into that territory that there are ten Mormons in the present Legislature, while six years ago there was but one. He urges Congress to adopt stringent and radical measures to check the evil.

—The *Inter-Ocean* thinks an epidemic of defalcation has struck the South. The State Treasurer of Alabama is also short about \$300,000 in his accounts; and a Texas County Treasurer comes under the tender-footed charge of "irregularity," being a defaulter to a large amount.

—It is astonishing what immense strides in the way of reform some people will attempt. Hon. Mr. Wortham, of the Texas Legislature, has offered a bill "to banish pistols, dirks, bowie knives, etc., from the pockets, satchels, homes, and stores" of the good people of Texas.

—Troy, N. Y., witnessed, Jan. 29, the highly civilized and elevating spectacle of a chicken fight. "Gentlemen," so the papers call them, from Boston, New York, and other places, came to witness the show, and over \$5,000 changed hands. Robbing hen-roosts isn't anything to such sport.

—The perpetrators of the Emma Bond outrage of June last, are closely watched by the citizens where they live; and if Miss Bond dies, it is thought they will be summarily lynched. She is in a very critical condition, her death being daily expected. Her sufferings since the outrage are described as awful beyond description.

—A bronze doorstep, taken from the great temple at Borsippa, a suburb of Babylon, has recently been placed in the Egyptian and Assyrian gallery of the British Museum. On it is inscribed the name of Nebuchadnezzar, with a mention of his restoration to health; so that it may have been a votive offering from the monarch.

—The Roman Catholics are erecting a new cathedral in Hartford, Conn., which is said to be the largest church edifice in the State. Though not yet completed, it threatens to tumble down, the massive walls having settled so that cracks appear. It has already cost over \$200,000, and yet experts fear that it will have to be rebuilt.

—A raid, says the *Inter-Ocean*, is being made on the medical management of ocean steamers. The physician is a mere drudge, allowed no assistants, nor any voice in matters of ventilation, hygiene, etc., and only tenth rate doctors are employed, anyway. Hence the death rate on the Atlantic is strangely high. If all this is so, it is time for a raid.

—It is said that when Dr. H. H. Jessup declined the consulship of Persia, and gave as one reason the fact that he did not understand the language, and was therefore not qualified, the senators expressed a strong desire to see him, as they had never seen or heard of an American citizen who declined an office because he was unqualified for it.

—The inhabitants of India are "heathens"; yet rail-roading in that country puts to shame English or American management, so far as relates to the care and comfort of the passengers. The station houses, wreathed in vines and bright with flowers, are a strange sight to an American familiar with the bare and battered buildings so common in this country.

—A strange case is reported of two reputable citizens being confined for two years in a New York insane asylum when perfectly sane. Investigations now progressing in the N. Y. Legislature have brought these cases to light. That such cases can occur, the *Inter-Ocean* charges to "criminal laxity" in the investigation of mental conditions, and adds that "New York is not alone in this careless regard of human rights."

—The Marquis of Lorne, Governor-general of Canada, has been visiting Washington. The particulars of the ceremonies our readers will not care for, except the mention that he was dined at the White House in so extravagant and luxurious a manner as to startle some of the beholders of the condition of both Western and Eastern Rome, when the government had become so sunken in luxury as to be an easy prey to barbarians and Turks.

—It is not strange that the people of Russia lack moral restraint, when the Czar is so much under the power of superstition as to anticipate deliverance from all national evils through the power of "the sacred relics in the Kremlin." In replying to the new-year's congratulations of the Governor-General of Moscow, he said: "In commencing the new year with firm confidence in God, and in his protection of Russia, I rejoice that the

day is not far distant when in Moscow the whole of Russia will unite with us in a great religious festival before the sacred relics in Kremlin."

The Spiritualists of Livingston Co., N. Y., had a nice test badly spoiled by some humdrum common-place people, who cannot enter into all their ideals. A young lady, says the report, seemingly in the very best of health, went to bed saying, "I shall die precisely at 9 o'clock, and precisely at 9 o'clock six days hence I shall return to life."

Obituary Notices.

WHITAKER.—Died of fever, in Waterville, Me., Jan. 15, 1883, Edgar Whitaker, aged forty-nine years, nine months, and twenty days. Bro. Whitaker embraced the present truth in California, under the influence of Dr. M. G. Kellogg, in 1865.

MATTESON.—Died of tuberculosis, Jan. 7, 1883, in Christiana, Norway, Tina, daughter of Anna and J. G. Matteson, aged eighteen years, six months, and two days, after an illness of about nine months.

WHARFF.—Died of malignant diphtheria, in Richmond, Me., Geo. L., son of John N. and Ellen M. Wharff, aged eight years, four months, and seventeen days.

UMBERHIND.—Died, Nov. 10, 1882, Annie May, aged twelve years, five months, and one day.

Nov. 11, Mattie Ellen, aged nine years, six months, and twenty-nine days.

Nov. 12, Hattie Edith, aged four years and twenty-nine days.

These were daughters of R. A. and Ruth M. UMBERHIND.

TEMPLE.—Died, Nov. 12, 1882, after an illness of six days, Maurice N. V., aged four years, two months, and seven days.

Nov. 22, after an illness of five days, Ethel K., aged thirteen years and eleven months. She died happy in Christ.

Dec. 7, J. Willis, aged nineteen years, four months, and three days.

These were children of Joseph and Kate V. Temple.

Willis, at a time when he was not expected to live to see the rising of another sun, requested that prayers be offered for him, and that the instruction of James 5:14 be carried out, believing that God would hear and answer. As the brethren and sisters bowed in solemn prayer, it pleased the Great Physician to check the disease, and his life was spared for a time, the patches leaving his throat, and the swelling subsiding.

In less than seven weeks, seven of the dear children of three families in Richmond have been laid away in the church-yard, where the aged father and mother UMBERHIND and nineteen of the grandchildren now sleep.

J. B. GOODRICH.

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CHICAGO & GRAND TRUNK RY.

Time Table, in Effect October 29, 1882.

Table with columns for WESTWARD, STATIONS, and EASTWARD, listing train times and routes between Chicago and various stations.

*Stops only on signal. Where no time is given, train does not stop. All Trains are run by Chicago time.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing train times and routes between Detroit and various stations.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.35, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 8.40, arrive Kalamazoo 9.30 P. M.

The Review and Herald.

Battle Creek, Mich., February 6, 1883.

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Bro. W. C. White is now in New York, attending to important business matters connected with the progress of the work on the Pacific coast. He expects to return to California soon.

A friend has sent us a clipping from a newspaper containing the soul-chilling description of the torments of the lost by J. S. Furniss, upon which we commented at some length in the REVIEW of Oct. 10, 1882. This newspaper paragraph calls the said Furniss a Presbyterian. This is a mistake. He is a Roman Catholic; and the book which contains the horrible descriptions, tell it not in Gath, is a book for children!

Before this number of the REVIEW shall reach its readers, Eld. J. H. Waggoner, nothing having prevented, will be at his post in the Signs Office, taking up the burden of preparing the papers which are to be used by our great army of T. and M. workers, which he partially laid down in November last when he came East to attend the General Conference. He left Battle Creek for California, Tuesday, Jan. 23. His coming has been a great blessing to the cause here, and we trust it may also prove a benefit to himself.

We call attention in another column to the important subject of the sanctuary. The expositions of this subject issued at this Office, are quite complete. The reader can procure them in the form of either bound books or pamphlets. The books are waiting for a still wider circulation. Those who have procured them are ready to testify to the benefit of their study. The price is within the reach of all. We are satisfied that very many of our own people are without these

books who ought to have them. And then can you not induce some kind neighbor to investigate this important subject? If you make yourself intelligent in the matter, and have a justifiable amount of enthusiasm, we think you can. We are in the period of the investigative Judgment; and the people ought to know it. Shall we not see these books going forth to enlighten them?

We have received a pamphlet from J. M. Peebles, entitled "Ingersollism or Christianity; Which?" This pamphlet is a discourse given by Mr. Peebles in review of the position of R. G. Ingersoll, designed to defend Christianity against the attacks of the colonel, "and the wily efforts of lesser lights." Mr. Peebles is a Spiritualist of long standing and wide-spread reputation; and considering the well-known views of Spiritualists, it is a somewhat novel spectacle to see one of these entering the lists to defend Christianity against the attacks of infidels. All of which goes to prove still further what has for some years been quite apparent, that the more respectable portion of Spiritualists are finding it a better policy to don the Christian garb in order to reach the people more readily, especially the religious masses. This change of base on the part of the Spiritualistic forces is made necessary, not because professed Christians seek or possess more of the power of godliness than formerly, but because the less they seem to care for the power, the more persistently do they seem to cling to the form. Mr. Peebles exhibits his usual ability in this work, and we are glad to see such sturdy blows inflicted upon the scoffing shallowness of Ingersoll and all of his class.

Too BAD.—A brother calls our attention to a statement made in the REVIEW of Jan. 16, that ninety-five million gallons of beer had been disposed of last year in this country at a cost of \$250,000,000, and thinks it must have been a misprint; that it should be barrels instead of gallons, as the figures would make the cost nearly \$3.00 per gallon. Opponents of temperance, he says, take advantage of such statements to use against us. Now the word "gallons" was not intentionally used instead of "barrels," as it perhaps should read. But in looking the matter over we feel to exclaim that it is too bad that it cannot stand gallons. It seems to us that ninety-five million gallons is enough in all reason to supply the country. And yet we are a little puzzled over the matter; for 1. If it should be barrels, it would give nearly two barrels to every man, woman and child in the country, and it hardly seems possible that so much can have been used; and 2. It would bring the price to less than \$3.00 per barrel, which we should suppose would be far too small a figure; and 3. Why should the anti-temperance people complain if we make the amount less than it really is, and so more favorable for them? If it had been gallons and we had called it hogsheads, they might have charged us with trying to put them in a bad light. Who can settle this beer question?

THE YEAR BOOK.

We are now ready for orders for this book. As has already been stated, the production of this work is an experimental enterprise. We wait with interest to see what the demand will be for it. We think it is something which you will all want. All who are interested in the workings of the cause will make it a household book of reference the coming year. It contains the directories, that is, the name and address of officers of all our general associations, and of all the State societies, the reports of the doings of the last yearly meetings of all the general associations, the Constitution of the General Conference, Constitution of State

Conferences, General Conference statistics, T. and M. society statistics, Publishing Association statistics, and monthly calendars like those heretofore used in the Health Annual, giving usual astronomical information, postal rates, etc. Price, in flexible cloth, 25 cts.; in paper, 20 cts. Let the orders come in.

THE COMING CONFLICT.

THAT there is to be a struggle, and a hard one, for the control in our Republic between the people constituting the State and the ecclesiastics who represent the Romish Church, no rational man who understands the situation can for a moment doubt. In the light of history and reason it seems equally clear, either that the struggle is now to be decided by maintaining against the opposition the supremacy of the State in its right of educator, intellectual and moral, in its administration of justice, in the safety of elections from priestly control, and in every other legitimate exercise of sovereignty,—or that if these be yielded through treachery or indifference, the struggle will sooner or later be transferred to the battlefield, and decided in the most terrible of conflicts, a religious war.—*Hon. John Jay.*

Appointments.

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

NOTHING preventing, I will be at Elm Dale, Wis., Feb. 10, 11.
Waterloo, Feb. 17, 18.
Mt. Hope, " 24, 25.
Sand Prairie, March 3, 4.
Kickapoo Center, " 10, 11.
Victory, " 17, 18.
N. M. JORDON.

No preventing providence, I will meet with the brethren at Aledo, Ill., Feb. 17, 18. Hope our brethren in this corner of the field will all make it a point to attend this meeting. Brethren, let us draw near to God, and he will draw nigh unto us.
R. F. ANDREWS.

No providence preventing, we will meet with the church at Quincy, Mich., Sabbath and Sunday, Feb. 10, 11. First preaching service on Friday evening, the 9th, at 7 o'clock. The T. and M. work will be made a specialty. The brethren and sisters from Coldwater and other places are invited to be at the meeting. We hope for a general gathering.
I. D. VAN HORN,
W. C. SISLEY, Director.

Publishers' Department.

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

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

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

BUSINESS NOTES.

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

WANTED.—A good hand, a Sabbath-keeper, to work on a farm for five months. Address, D. Glunt, Osceola, Clark Co., Iowa.

WANTED.—A good, trusty farm-hand to work by the month for eight months, commencing about April 1. He must be a Sabbath-keeper; good references required. For further particulars, address me at Dowagiac, Mich.
NORMAN DEWEY.

Books Sent by Express.—R A Shane \$13.20, H E Olmstead 1.50, H A St John 24.68, A C Hudson 25.00, Wilson Pottinger 16.90, E P Daniels 6.72, E E Olive 6.61, E C Penn 3.57, D T Fero 10.72, Geo C Tenney 25.52, H C Christmas 5.00, C A Gibbs 43.82, J W S Miller 12.39, C A Gibbs 35.88.

Books Sent by Freight.—S H Field \$30.20, C J Barber 42.25, Lizzie Hornby 17.73, B C Chandler 59.60, R A Bardick 66.00, S N Haskell 227.00, B L Whitney 32.32, Rufus Lowe 85.50.

Cash Rec'd on Account.—N Y Conf Fund, Wealthy McNitt (\$ 8) \$1.00, Ky T and M Society per Bettie Coombs 52.50, P L Hoon 10.00, G C Tenney per Mary F Stillman 50.00, Kan T & M Society per Mrs C A L Gibbs 172.00, Neb T & M Society per S E Whiteis 440.00, R F Andrews 10.00, H D Clark 75c.

Shares in S. D. A. P. Association.—L Maria Slocum \$20.00, Cornelius Waldron 20.00, W S Hamblin 100.00, H M Burleigh 10.00, H Greenman 10.00, M D Greenman 10.00, Myron Hastings 10.00, Wm S Hipkins 10.00.

Donations to S. D. A. P. Association.—Linda Whitford, New Years Thank-offering, \$2.00, Esther Washbond 1.00.

Mich. Conf. Fund.—Sheridan per A S Haynes \$1.10, Leslie per W H Hunt 4.45, Pontiac, Mrs A D Morse 10.00, Spencer Creek, John Trotman 10.00, Spencer Creek, Mary E Trotman 3.00, Allegan per W H Littlejohn 50.00, Ransom per D H Lamson \$5.00, Greenbush per Henry Sevy 2.38.

Mich. T. & M. Society.—Dist 6 per C A Preston \$20.27.

Int. T. & M. Society.—James Dickie (donation) \$5.45, Reuben Wright 70.00, Mrs J House (\$ 8) Greensborough Md 5.20, Ornan Hollingsworth 6.25.

Chicago Mission.—Gustave Bernard \$25.00, A O Tait 5.00, Wm Keimber 5.00, Albert Chrisman 2.00.

For J. N. Andrews.—Sr McDowell \$10.00, M A Green 1.00, Mrs L T Nourse 2.00.

European Mission.—Mrs J House \$2.00, J C Middaugh 10.00, Raeville Sabbath-school Neb 5.32, W J & V O Cross 40.00.

English Mission.—J M Little \$100.00, Esther Washbond 1.00, Mrs M Bollman 5.00, D Nettleton 20.00, W J & V O Cross 10.00.

Mrs. Dr. Ribben.—Mary R Stem \$2.00, W J & V O Cross 5.00.

Danish Mission.—H H Snibley \$1.00, W J & V O Cross 15.00.