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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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THERE'S RESTING OVER THERE.

BY MRS. VIOLA FISH

ART thou weary, halting pilgrim?
Does the way seem dark and drear?
Does thine armor gall and fret thee?
Is thine heart all filled with fear?
Oh look up! there's naught behind thee
But the darkness of despair;
While beyond thee lies the haven;
And there's resting over there.

Years ago a Man of sorrows
Trode this lonely pathway, too,
Felt the pangs of pain and hunger,
Persecution, grief, and woe.
How he suffered in the garden,
Ere the victory he had won!
Yet we hear him meekly saying,
Not my will but Thine be done.

Oh! we need to learn of Jesus,—
Learn to bear our daily cross,
Learn to bow our head in meekness,
Learn to count earth's gain but loss,—
Pressing ever onward, upward,
Patient, watchful unto prayer,
Working, waiting, hoping, ever;
For there's resting over there.

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

DANIEL 7: 21, 22.

BY ELD. A. T. JONES.

TEXT: "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."

THESE are the closing words of Daniel's inquiry of the angel about the truth of the fourth beast, and of the horns which were in his head, and of the other one before whom three of the first horns were plucked up by the roots, and they apply to that one of which he said he had a mouth which spoke great things, and whose look was more stout than his fellows. And the angel in his reply gave specifications further which fix the application truly upon the papacy. But there is a point in the words of Daniel, verse 22, which is not specially touched by the angel in his reply; that is, the entire length of time in which the little horn should make war against the saints. The angel gives the length of time during which the dominion, the saints, the times, and the laws, should be given into his hand; viz., the time, times, and a half, or 1260 years, or to 1798. Yet the words of Daniel in the 22d verse declare that he beheld

the same horn make war against the saints until judgment was given to them, which by Rev. 20:4, 1 Cor. 6:3, and 4:5, clearly appears to be not in this life, but at the coming of the Lord and the resurrection of the saints.

This is made emphatic by the remaining words of Daniel: War was made with the saints "until the time came that the saints possessed the kingdom." But as at the present time the papacy is not waging open and decided war with the saints, and as Daniel saw it making war upon them at the time when they shall possess the kingdom, which is, as has been plainly shown, at the coming of the Lord, therefore it seems clear that there is to be a revival of the persecuting power of the papacy. This view seems to be confirmed also by Rev. 13 and 14. In Rev. 13:4 they worshiped the beast after the deadly wound was healed. But there the expression is, they *worshiped*, while the 8th verse says, "All that dwell upon the earth shall worship him." This is after he had gone into captivity, after the wound to death, and after "the deadly wound was healed;" that is, after the restoration of the papacy, after the end of the 1260 years, after 1798.

Now how is this revival of the persecuting power of the papacy to be brought about, especially in our own country? It seems to be clearly presented in Rev. 13:11-18, and 14:9-12. There is shown the rise of a power just before the coming of the Lord (Rev. 14:14), which carries on its work up to the very time when the saints possess the kingdom. Rev. 15:2. And what is the work that this power is to do? It is to cause "all, both small and great, rich and poor, free and bond," to "worship the beast," and to "receive his mark." And this mark is something contrary to the commandments of God and the faith of Jesus; because it is only by keeping the commandments of God and the faith of Jesus that we shall be protected from the wrath of the beast and his image, and finally delivered in victory from it. As this mark of the beast (Rev. 14:9; 13:16) is contra-distinguished from the "seal," "sign," or "mark," of God (Rev. 7:3; Eze. 20:20; Ex. 31:17; Eze. 9:4); and as by these scriptures the mark of God is shown to be his Sabbath; and as everything is fairly rushing toward the accomplishment of an amendment to the United States Constitution, expressly for the enforcement of the observance of Sunday, the most shamefully illegitimate of all the illegitimate fruit of "the mistress of witchcraft, and mother of abominations,"—it is not a far-fetched inference, but is evidently the most reasonable conclusion, that the Sunday institution is the mark of the beast. And more than this, she sets it forth before all as the sign (mark) of her authority.

Now, knowing this as we know it, and as she knows it, and as all may know it, does any one, can any one, suppose that, when the Constitutional Amendment shall have been adopted, she is going to sit idly by with folded hands, and take no interest in the enforcement of it, or that she will leave the enforcement of it entirely to the so-called Protestants? Nay,

verily. At present, in strict accordance with the "policy" (Dan. 8:25) which has distinguished her whole history, she apparently takes very little interest in the movement; because she knows that if she should appear actively engaged in the enterprise, it would seriously compromise it; but when the time comes to vote on the question, we shall see her engaged by all the wiles known to her wily experience, in bringing the work to a successful issue. And when success has crowned the effort, and the amendment is adopted and ready for enforcement,—then, when the long wished-for, the long hoped-for, and the long worked-for, time has come, for which she has waited ever since her dominion was taken away,—then we shall see her start up from her throne, and, like a terrible *muezzin*, call her votaries to the slaughter of the heretics. Then we shall see her long pent-up fury burst forth afresh. And, alas! orthodox Christians, American Protestants, are laboring diligently to open the way, and to bring about this fearful result.

When we speak of our convictions and point out the inevitable results of such a policy, they speak very soothingly and say, "Oh no! you need not fear, we will not hurt a hair of your heads." Even granting that it be true (which, however, is by no means to be granted) that they will not hurt a hair of our heads, I do not see that it will be any better for us if they bring about a condition of affairs by which not only the hairs of our heads, but our heads themselves shall be entirely devoted. If I had hold of the bar which kept a tiger in his cage, and was doing my very best to remove the bar and let the tiger loose, these gentlemen would not think it a very comforting assurance if I should say, "Oh dear sirs! never fear! I will not hurt a hair of your heads," and then slip the bar and let the tiger loose upon them. Neither do we "lay their flattering unction" to our souls, for a like reason. As late as 1626 the Jesuits established the Inquisition in Abyssinia to crush out the observance of the Sabbath (see Gibbon, ch. 47, last paragraph, and he says, "The Abyssinians were taught to work and play on the Sabbath"), and has Rome, or Jesuitry, changed since then? No. In this she never changes. Therefore, just as surely as the Constitutional Amendment is adopted, so surely will the persecuting spirit of the papacy be revived against all who keep the commandments of God and the faith of Jesus.

But it will not be long, and the saints shall not be delivered into, but out of her hand; for there will be heard the voice from heaven, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine;

and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." Then, too, will be heard the joyous command, "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged your blood at her hands." And then "the mighty angel" shall take up the "stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman of whatsoever craft he be, shall be found any more at all in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets and of saints, and of all that were slain upon the earth." Rev. 18.

Yes, the blood of the prophets and the saints was found in her, but the prophets and the saints themselves are not found there. Oh no! High above her ruin, her woe, and her torment, are these with "the harps of God," singing the song of victory over the beast, and over his image, and over his mark, and over the number of his name," and their voices are heard in the midst of that "voice of much people in heaven, saying, Alleluia; salvation, and glory, and honor, and power, unto the Lord our God; for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. . . . And the four and twenty elders, and the four creatures fall down and worship God that sat upon the throne, saying Amen; Alleluia. And a voice came out of the throne, saying, Praise out God, all ye his servants, and ye that fear him, both small and great." Then will be heard that "voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings [even as Milton says, "Loud as from numbers without number, and sweet as from blest voices uttering joy"], saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice; for the marriage of the Lamb is come, and his wife hath made herself ready." And there will be heard the voice of the glorious Bridegroom in tones of measured sweetness, thrilling with eternal joy the glad hearts of his happy people. There will be seen the glorious Bride, clothed in the righteousness of saints, bound in fair colors, and decked with the sapphire, the emerald, the carbuncle, and gold. There, above all, is the Lord God, in the midst of them, who is mighty; he has saved, he rejoices over them with joy, he will rest in his love, he rejoices over them with singing. Zeph. 3:17.

But storms and tempests are between us and that blessed shore. O God, give us courage in faith to stand, and strength to overcome. And, Father in heaven, and Jesus our Lord, as thou hast given us a part in the conflict, and in the strife, oh, we pray thee, let us not be denied a part in the victory! Amen.

—All we want in Christ we shall find in Christ. If we want little, we shall find little. If we want much, we shall find much; and if in utter helplessness we cast our all on Christ, he will be to us the whole treasury of God.

—We may not add a hair's breadth to the seamless robe of Christ's completed righteousness; but we may be allowed, by obedience to God's commandments, to add the beauty of a graceful fringe, and so "adorn the doctrine of our Lord and Saviour by a pious and godly conversation."—P. F. Henson.

Our Contributors.

"The . . . they that feared the Lord spake oft 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.

TO THE SINNER. REV. 22:17.

BY N. W. VINCENT.

DEAR sinner, God is love,
His mercy supplicate;
He sent his Son from heaven above,
He knows your lost estate.

Repent before too late,
Give Christ your heart, your all;
He bids you come, your follies hate;
Obey his gracious call.

Oh bow before his cross,
Oh weep for all your sin;
Give up the world, count all things loss,
That you may Jesus win.

He gave his life for you,
Your vilest sins he bore;
He loves you; oh believe him true,
And serve him evermore.

But if you turn away,
And bid his Spirit go,
While you presumptuously delay,
Your heart will harder grow.

If darkness still you choose,
And spurn God's gracious will;
Christ's easy yoke if you refuse,
And slight his gospel still;

There's wrath for you in store,
A day of vengeance nigh,
When God's dear Spirit strives no more,
And you must surely die.

To-day for refuge fly,
While Jesus bids you come;
Oh seek a home with Christ on high,
Escape the sinner's doom.

INTEMPERANCE AND DIVORCE.

BY ELD. D. H. LAMSON.

IN the National Reform Convention at Cleveland, Wednesday P. M., Dec. 12, 1883, was given the financial report of the secretary of the Association; John W. Pritchard, of Philadelphia, Penn. \$9,000 would be received this year, an increase of \$2,000 over last year. This report was followed by addresses by the Right Rev. Bishop G. T. Beedell, of Cleveland, O., Rev. H. M. Tenny, and Mrs. Mary A. Woodbridge. The first two were on the subject of divorce, the last on temperance. Each address is worthy of the most extensive reading, and the profoundest attention of every true man and woman in the nation. The Bishop stated that during the year ending last month, twelve hundred and thirty-six persons applied for divorce, and seven hundred await a decision. The startling truth was told that one divorcee for every six marriages is now the record of the great State of Ohio. The writer of this article and his friends could not help but express the profoundest sympathy with the subject of these addresses and the objects sought, even though they be gained by the strong hand of law and constitutional prohibition. What a pity that, the lines of our own thought as a people having run so far parallel, the point of divergence, when it comes, will be so nearly indistinguishable by the masses! How happy would we be if the proposed *Sabbath laws* could honor God and true morality as these other measures will, though protected and enforced by law. How distinctly apparent is the crime of changing the day of God's Sabbath for another and an unlawful substitute! and how fearful the judgment upon its authors and abettors!

The Rev. J. S. T. Milligan, of Kansas, was perhaps the most outspoken of all the men who addressed the assembly during its sessions. He denied, *in toto*, the statement in the Declaration of Independence that men who rule "derive their just powers from the consent of the governed." "The rulers are the masters, and

are not to consult their constituency." The masses are not ready even to hear such utterances as these; not yet ready to act upon them. There must certainly be the enslavement of the people, everything like personal liberty and the rights of conscience ignored and destroyed,—before a nation of freemen will yield what has cost them so much in treasure and blood. How is history to repeat itself in the arguments of to-day and the shameful story that may be told to-morrow! What conflict and carnage, what invasion of the rights of conscience, what gyves and fetters are being forged by men of peace! Through what seas of blood do they look that their ultimate object may be gained! This same Dr. Milligan said, and his closing words were loudly applauded: "There is no power but God;" "The magistrate is the minister of God;" "The ten words at Sinai were the constitution of God's government;" and in reference to their enforcement, he exclaimed, "Five hundred thousand bloody graves lie between us and slavery. What lies before us, I do not know; but victory for God and the right must be gained at any cost." Sure enough! "Sufficiently practical are all these ends to be gained."

From a merely human standpoint, what fears might invade the heart! The lightning of man's wrath will strike only those who keep God's commandments *as he wrote them*. They are the only ones who for *conscience' sake* stand outside of this coalition, and refuse to obey its behests.

It would be comparatively easy for liberal men to give their assent to the legal enforcement of moral action in its outward form, and as far as the cold letter of the law is concerned, if it were not against conscientious conviction. By the term "moral action" is meant what the national reform party may define it to be, and not what it really should be. To receive the mark of the beast in the *hand* will satisfy the speaking image. Rev. 13:15, 16. But to refuse to receive the mark in the forehead or in the hand is to invite the decree of death for the non-observance of the Sunday law which the National Reform party will endeavor to enforce. The Sunday law is the voice of the image speaking; to obey is to receive his mark.

HOW MANY WENT FROM CANAAN TO EGYPT?

BY ELD. WM. COVERT.

IN Gen. 46:26, the statement is made that all who came with Jacob besides his sons' wives, were sixty-six; but in verse 27 we have another enumeration, including Jacob, Joseph, and his two sons, making an aggregate of seventy. And in verse 12 mention is made of the fact that two of the sons of Judah, who are included in this enumeration, had died in the land of Canaan. Therefore, according to Moses' account of the matter, there were only sixty-eight of them living, including Jacob, Joseph, and his two sons, that emigrated to Egypt. But how does this agree with Stephen's statement as made in Acts 7:14? "Then sent Joseph and called his father Jacob to him, and all his kindred, threescore and fifteen souls." Stephen is not speaking entirely of those who were the descendants of Jacob, as was Moses in Gen. 46:26, but of Joseph's kindred that were actually carried to him by the conveyances he provided to bring them into Egypt. This would include the wives of Joseph's brethren and his father with all their living posterity. Now let us count: Sixty-six minus two of Judah's sons leaves sixty-four. Add to this Jacob, and we have sixty-five. Add to this number the number of wives that they took into Egypt, one for each one of Joseph's brethren except Judah (see Gen. 38:12), and we have precisely the number of Joseph's kindred that Stephen says he called to him into Egypt, threescore and fifteen souls.

Educational.

"The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy is understanding."—Prov. 9:10.

HEALDSBURG COLLEGE.

BY PROF. C. C. RAMSEY.

(Concluded.)

THE most important feature, that which gives character to the whole school, has not yet been mentioned. It has been felt ever since the opening of our first denominational school that it should be in some way productive of practical benefits to the cause of God, that this should be its distinguishing characteristic, and that otherwise there was no apology for its existence. The good providence of God has not only given clear views upon this important subject, but has also led the way to that which bids fair to be a practical realization of our most sanguine hopes, the opening of a

BIBLICAL DEPARTMENT.

This is under the charge of Dr. E. J. Waggoner, assistant editor of the *Signs of Times*, and is entirely distinct from the more general Bible instruction before mentioned, which almost all the students receive. In this department are taught, according to the most approved methods, the leading points of our faith, with the Bible as the text book, and such knowledge as will qualify colporters, canvassers, tract secretaries, and librarians for their work. Not only is Bible truth imparted to them, but most thorough drills are given in conducting Bible-readings upon the knowledge previously acquired. In addition to the theory of missionary work in all its phases, an opportunity is given every student to gain a practical experience in the conducting of meetings, keeping of books, canvassing, and colportering; as the class holds regular meetings, and engages in actual correspondence, and mailing publications. The village and adjacent country is divided into missionary districts, each under the charge of a director with several assistants, who visit every house, take subscriptions, and sell or leave tracts. They regularly submit a report of their labor for suggestions by the instructor and class.

These students study in other departments of the school several of the following subjects: Practical penmanship, book-keeping, essentials of English language, elements of elocution, vocal music, physiology, and hygiene. But in all the studies of this class of students, the instructors aim at immediate practical results rather than profound scholarship, doing thoroughly, however, all that is attempted, arousing an interest in, and developing the power to pursue, further investigations of the subject without the aid of a teacher. It is believed that the nature of our message to the world and the shortness of time both demand and justify this method of procedure in this department.

It is highly gratifying to know that so many solid young men and women have availed themselves of these rare advantages to prepare for active usefulness in the cause of God. They seem to be filled with an ardent desire and resolute purpose to better qualify themselves for the spread of the truth. The hope may therefore be indulged that the best plan has been adopted for securing and training laborers for the great harvest-field, and that from our halls will go forth many who will carry the light to "many peoples, nations, and tongues." As is well known, we are favorably situated for missionary operations with Australia and the islands of the Pacific.

By means of the instruction and experience in Sabbath-school work which will be given students, it is hoped that our churches will be directly benefited by the College in this respect.

It is needless to add that, with the blessing

of God, the existence of our school is largely due to the untiring efforts and unselfish devotion of Eld. W. C. White, Sr. White, and Elds Haskell and Waggoner, and its subsequent success to the wise and able management of Prof. Brownsberger. Nor would we forget the great liberality and kindly co-operation of many of our brethren and sisters, which have rendered these things possible. They could have chosen no surer way of assisting in the salvation of souls, and may God bless and reward them with eternal life.

In conclusion, we ask the prayers of God's people to the end that we may ever have a school which he can own and bless.

Healdsburg, Cal., Dec. 24, 1883.

THE BATTLE CREEK COLLEGE: WHAT IT IS NOT, AND WHAT IT IS.

BY ELD. W. H. LITTLEJOHN.

It is well understood that the Battle Creek College has neither the age, the reputation, nor the facilities for instruction which belong to some of the first-class institutions of like character in our country. It is only about ten years since it was chartered, and it would require thousands of dollars to furnish it with apparatus for the illustration of questions of science such as is possessed by many colleges which might be mentioned. Among its faculty, also, there are not found persons whose names are familiar to men in literary and scientific circles.

Having said thus much by way of disparagement of our College, it is now time to speak of the advantageous features which belong to it.

While it does not possess all the appliances for study which it might, and which it no doubt will possess at some future time, and while its professors are not numbered among the celebrities of our day, it is nevertheless true that it compares very favorably with the average college of the present, in both the matter of its appliances for study and that of the qualifications of its instructors.

When we pass these considerations, and come to those of the moral and religious surroundings of the school, we at once enter the field of its marked superiority over any institution with which we are acquainted. It is a sad fact that the moral atmosphere of the great majority of the colleges of our day is of such a character as to occasion alarm in the mind of every thoughtful person. Indeed, it has become a question whether, as a rule, the great majority of our educational institutions are not really nurseries of immorality and promoters of infidelity. Most of them are places where the wealthier class of people send their sons in order to secure for them an education. These young men, as is well known, are usually abandoned in character and profligate in habits. The result is, that all the youth who come in contact with them are liable to be contaminated by their pernicious example and influence. They are what are called "good fellows," and as they have purses such as to enable them to indulge largely in oyster suppers, pleasure excursions, etc., they readily ingratiate themselves into the affections of their associates, thus becoming potent for evil.

Again, it is confessedly true that the leaven of evolutionism has entered largely into the theories of many of the college professors of the present time, and that many of them openly avow and publicly teach doctrines in harmony with what is styled the "higher criticism." Practically speaking, evolutionism and the theories of the higher criticism, so called, are nothing more and nothing less than baptized atheism. The moment they take possession of the mind of the student, he must, from the very necessity of the case, look upon the Bible as a book so loose and inaccurate in its statements as to possess no definite value in the decision of either historic or ethical questions. Fortunately for Battle

Creek College and its patrons, it is neither troubled with the fast and unprincipled class of students spoken of above, nor with those forms of subtle unbelief which we have just been considering. Nearly all of its students are young men and women who come from the middle class. As a rule, they are educating themselves from the proceeds of their own hard earnings. They possess, therefore, those sterling qualities of mind, and are characterized by those habits of strict economy and industry, which are peculiar to those in their station in life. Furthermore, a very large percentage of them are here for the special purpose of fitting themselves for usefulness in some department of the work of God. Fortunately, all of the professors of the College are not only professors of religion themselves, but they are also firm believers in the inspiration of the Scriptures, and interpret them in harmony with their most literal and obvious sense.

The result of this happy combination of simple faith in both the professors and students, is seen in the existence of a religious sentiment in the College, so strong that it bears down all opposition. The Bible, which is taught in some form in every department of the school, is revered as the book of God so generally that few, if any, have the temerity to speak of it irreverently. In fact, there is no way in which a student could lose caste much more rapidly than by speaking contemptuously of the Christian religion. The prayer-meetings are largely attended, and are among the best of the kind that we have ever witnessed anywhere. The time is usually filled up with prayers and testimonies, which are marked with a simplicity and earnestness that are very impressive.

In view of these facts, we think we shall be justified in pronouncing Battle Creek College one of the very best institutions of its kind in the land, by all those who regard the spiritual interest of the young as paramount to everything else.

While its curriculum of study furnishes the student with an opportunity to pursue to good advantage the sciences and the ancient languages as far as it is necessary for practical purposes, it aims to return the pupils committed to its charge, to the homes to which they belong, purer and stronger in the Christian faith than when they first entered its halls.

Is not such an institution one which calls for profound gratitude to God on the part of our people? and will they not prove recreant to duty should they fail to give their sons and daughters an opportunity to enjoy its benefits?

CLASSES IN COOKERY.

THE subject of connecting manual labor with mental work in schools, is receiving a good deal of attention at the present time, and giving rise to some experiments. The *Michigan Christian Herald* of Jan. 10, 1884, gives the following notice of what is being done in this direction in Laselle Seminary, Auburndale, Mass.:

"The seventh annual course of Object Lessons in Cookery before the young women of Laselle Seminary, Auburndale, Mass., given by Mrs. O. C. Daniell of Dedham, opened December 10, and will continue to March 24. This course has become a prominent feature in the seminary. The dishes on the program for the day are prepared and cooked before the audience, and opportunity is given to test the work. Each class consists of five pupils, and is conducted on Miss Parloa's Boston plan,—the pupils prepare with their own hands each article in the day's bill of fare, set their table, and at 5:30 P. M. dine from the results. One afternoon each week is given to this class, and the time so planned as not to interfere with other duties. One of the great problems of the day is how to make women self-helpful, and so, independent. Laselle Seminary is putting forth determined and successful efforts in this direction."

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.

PEACE.

I ONLY ask for peace, O Lord,
The peace that is so wholly thine,
To come within this heart of mine,
So tired, so strained its every chord.

I only ask for that,—for peace,
That these wild passions may be stilled,
And that the yearnings which have filled
My life with clamorous cries may cease.

All earth's most precious prizes, Lord,
I can without a pang resign,
And still count blest this life of mine,
If thou this gift of peace award.

For this, this seems at last to me,
Once with ambitious hope on fire,
The one thing fair that I desire,
And more than joy could ever be.

—Christian at Work.

WORDS TO PARENTS.

BY J. M. HOPKINS.

I WOULD humbly beg permission to address a few words to parents upon a subject which must lie near the hearts of all true fathers and mothers. Parents,—Christian parents,—have like feelings; hence what comes from the heart of a father will, I think, reach others in like circumstances.

We are living in a time of extreme trial and difficulty. Scarcely a day passes without some occurrence to annoy and try our patience,—something to try us to the utmost. And while this is true of parents, it is also true of children. The enemy is seeking to destroy our children by any means,—if by causing difficulty and dissension in the home circle, it pleases him well. If he can throw some cross or stumbling-stone in the way of our children which may cause them to err or disobey, and thus irritate the parents and cause loud, unkind words and heavy blows, he has gained his object. I once knew a father who scarcely ever addressed his boys in other than loud, harsh tones, and the result was, they dreaded his presence. There was no confidence, love, or enjoyment between them; no influence on the father's part for good, although he was a professed Christian.

Oh those loud, unkind words! How harshly they fall upon the ear, and how deeply do they sink into the heart! What sadness and confusion they beget! Discord, anger, and perhaps blows and separation, are their ultimate result. I have seen dear children whose hearts were naturally kind and loving, and who, if permitted, would cling to their parents and to each other with loving tenderness, weep and lament because of the hasty, unkind words of superiors. In place of unity and endearment, confidence and mutual happiness, there was bitter dissension. Heaven pity the children of unkind parents! If the son cannot find a confident, friend, and adviser in the person of his father, and if the daughter cannot find the same in her mother, where, oh where, can they be found in this cold, unfriendly world?

Parents, I implore you, do not become impatient with your children. Do not speak loudly and harshly to them. Remember that they, like yourselves, are not free from trials and imperfections. If punishment is necessary, administer it with judgment and discretion. Do not fly into a passion and deal heavy blows upon your defenseless children. Those blows hurt terribly. And even though the physical pain may cease, the occasion may long be remembered, perhaps with feelings of bitterness. When a parent is in a state of impatience and anger, there is no reflection and judgment exercised, and the punishment many times does much harm, being perhaps altogether unnecessary; or much more than the case demanded.

Parents, I entreat you, choke down those hasty words. Ask God to help you. Wait long enough to count at least thirty before you punish, and in that time pray for wisdom to act in harmony with the mind of God. Do not alienate your children from you, and turn them out to wander in sin, by your impatience. Make them feel that you love them, rather than feel the effect of your anger. Bind them with cords of love to your hearts and homes. Let them know that they have in father and mother the best friends on earth. Sympathize with them in their trials; enter heartily into their innocent joys. Open your hearts to them, and teach them to open theirs to you. Teach them to tell you all their desires and doings,—to conceal nothing. If they make mistakes, and accidents occur, do not reprimand and punish them, or likely they will lie to conceal their wrong the next time. Make home the most welcome, dearest, happiest place on earth. If you have not wealth to decorate your homes, and thus render them attractive, remember there is one thing you can have, and that is love. God bless the children! is my prayer.

SOME SILENT SUFFERERS.

It is a sad thing to be deprived of any one of our senses, but to lose three or more is an affliction grievous to be borne. There are, as far as we know, two deaf, dumb, and blind persons in Iowa. To have no sense except that of touch would seem to leave life not worth living. This sad fate is that of Laura Bridgeman, from whose "Life" we take the following:—

In the narrative of this remarkable person, we are told of her physical exploits, which are certainly equal to those performed by James Mitchell, Samuel Eams, or Julia Brace; and of her mental and moral advancement, which, in a soul so firmly imprisoned, is altogether unprecedented. She can read words which we cannot. She can detect the emphasis of a bodily motion which gives no idea to us. In the darkness of midnight she can peruse her Bible. If she were amid the roar of a battle-field, she could pursue her studies undisturbed. She feels a command in one movement of the arm, a permission in another movement, a reproach in a different one; an expression of impatience in one muscle, of anger in another, of esteem in a different one. She can touch the smiles of a congregation. She can feel the beaming eyes of her visitors. She can distinguish the various tones of various movements of the fingers. If her quick discernment of muscular expression were combined with the common powers of vision, hearing, and speech, she would be distinguished above her race as an observer of mental phenomena.

We read of men who, having eyes, see not, and having ears, hear not; but now we behold a woman who has no eyes, yet sees the finger of nature pointing to its God; has no ears, and yet listens to the tones of nature expressing the majesty of God; living in the land of silence and the land of darkness, unable to utter the name of Him who dwelleth only in the light; and yet holding and enjoying communion with that Infinite Intelligence. The most disabled of men is made but little lower than the angels.—*Deaf-Mute Hawkeye.*

—Do not wade far out into the dangerous sea of the world's comfort. Take what the good Lord provides you, but say of it, "It passeth away; for indeed it is but a temporary supply for temporary need." Never suffer your goods to become your god.—*Spurgeon.*

—Man-like it is to fall into sin;
Fiend-like it is to dwell therein;
Christ-like it is for sin to grieve,
God-like it is all sin to leave.

—Longfellow.

Special Attention.

THE SIZE OF THE TEMPERANCE QUESTION.

THE *London Economist* estimates the cost of all the great wars of the world for 25 years, from 1852 to 1877, including the Franco-German war and our own civil war, at something over \$12,000,000,000. The cost of intoxicants in the United States alone, for the same period, is more than \$15,000,000,000, or \$3,000,000,000 more than all the wars of the world. Against this tremendous iniquity, what have our inflated "civil service reformers" to say? Nothing! Positively, no recommendation! The *New York Weekly Tribune* says: "There is certainly spent, annually, for drink more than \$800,000,000; and the entire sum raised by taxes of all kinds,—national, State, county, city, town and school districts,—is stated, on the authority of the Census Bureau, to be not more than about \$700,000,000. Directly and indirectly, this country spends in the liquor traffic every year, a sum exceeding half the national debt." This is the size of the temperance question.

SUNDAY AN HISTORICAL PROOF OF THE POWER OF THE CHURCH.

ROMAN CATHOLICS claim the Sunday as an institution of their own. To the abundance of proof already presented in support of their claim, we add the additional evidence contained in the following paragraphs. The article is given in *The Catholic Chronicle*, of Bay City, Mich., Jan. 5, 1884, and credited to "S. B. E., in *The Library Record*." From it we give the following extract:—

"It is a remarkable fact that Catholics never refer to Sunday as the Sabbath, although it is a general rule for Protestants to do so.

"Catholics are often called 'ignorant,' and yet, in all things relating to the history of their holy faith they are instinctively far more learned than their dissenting brethren. The Sabbath is the seventh day of the week, the day observed by the Jewish people through four thousand years as a commemoration of the mystical rest of Jehovah after the work of creation had been accomplished. It is the tribute to God, the Creator, by the children whom he made, and their thanksgiving for the beautiful world which he fashioned for their use and his glory.

"The observance of this day, the Sabbath, was enforced by a commandment, written upon stone, and by a practice which grew more strict and solemn as the years rolled on under the Mosaic Dispensation. * * *

"But whose was the power that could set aside the observance of the Jewish Sabbath, hallowed by the associations of four thousand years, and substitute another day in its stead? It was the Catholic church that changed the Sabbath of the Old Law into the Sunday of the New.

"She was the *Kingdom* established by the risen King, and hence it seems to her but proper to celebrate by a perpetually recurring festival the mystery of his resurrection.

"Every Sunday, then, is proof of her power whose decree enjoined upon her children the observance of the first day of the week as a complete fulfillment of the great commandment given to man from the summit of Mount Sinai.

"Nearly nineteen hundred years have passed away, and the whole Christian world, obedient to her teachings, has kept 'one Easter day' in every week sacred to the memory of their risen Lord.

"It is not an idle coincidence that the Christian Sabbath follows rather than precedes the Jewish Sabbath.

"It is the new day that rose as the old one set. It is the opening of a new law as the old law passed away; but until the end of time the two days will remain associated, the one with the memories of the past, the other with the hopes of the present dispensation.

"And, hence, why should we call the Lord's day—which is memorial of his resurrection—by any other name than Sunday, since it is not the Sabbath-day of the Mosaic Dispensation?"

The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH IN JANUARY.

(See Instructor for Jan. 24, 1884.)

STORY OF THE LESSON.

(Review.)

ONE afternoon, about the time spoken of in our last lesson, Peter and John went up to the temple at the hour of prayer to worship. One of the objects always to be seen there was a poor lame man, —lame from his birth,—whose friends brought him daily to the temple, and laid him at the gate called Beautiful, where he might ask alms of those who came up to worship.

This poor man, seeing Peter and John, according to his usual custom asked them to give him something, although he had been so often refused that he hardly expected to get anything this time, and did not even look up to see what effect his appeal had made. Now, neither of the apostles had any money; but the Spirit of God at that moment coming upon Peter, he perceived that it would be for the glory of God that the unfortunate one should be healed. So he said to him, "Look on us." Hoping to receive something, the man quickly obeyed, when Peter continued, "Silver and gold have I none" (What a disappointment! Is he going to mock me?); "but such as I have give I unto thee" (What can it be? a half-worn garment? a crust of bread?); "In the name of Jesus Christ of Nazareth, rise up and walk!" A thrill as of an electric shock passed through that palsied frame. His feet and ankle bones received strength. Leaping up, he stood, he walked, he "entered with them into the temple, walking, leaping, and praising God."

When the people knew that this was the lame man whom they had seen so many times sitting "for alms at the Beautiful gate of the temple," they were greatly astonished, and crowded around the little group in Solomon's Porch, where with joy and gratitude he was clinging to Peter and John. Peter lost no time in preaching Jesus to them, and in assuring them that it was not through any power or holiness that John or himself possessed, but that through the name of the Prince of life, whom they with wicked hands had slain, but whom God had raised from the dead, this man had been raised to perfect soundness in the presence of them all. And now, brethren, he continued, more tenderly as he saw they were conscience smitten, I know you did it ignorantly, nor did your rulers really know the full extent of their crime; but these things were all foretold by the prophets, and of necessity must come to pass. Guilty as you are of shedding the precious blood of the Son of God, you are still not without hope. That blood was shed for you; repent ye therefore (for, having slain the Holy One, you have great need to repent) and be converted, that when the times of refreshing shall come from the presence of the Lord,—when the latter rain shall be poured out, and the time comes for the sins of God's people who have been true to their trust to be blotted forever from the ledgers of heaven by the precious blood of that Jesus whom you have crucified,—your sins may also be blotted out, and you yourselves be saved with an everlasting salvation.

At that time also shall this same Jesus, whom we preach unto you, be sent again to this earth, not in weakness as at first, but with power and great glory. The heavens must receive him now, however, until the times of restitution of all things,—the times spoken of by Moses and Samuel, and by all the prophets that follow after. You are children of the prophets, and of the covenant which God made with Abraham; hence "unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Accept of this gracious offer of mercy, therefore, and be saved.

Meanwhile, the priests and the Sadducees were greatly stirred because the apostles through Jesus were preaching the resurrection from the dead; and to have several thousand of the people leave them and accept the teachings of Jesus whom they had crucified—they never could endure it. So they caught Peter and John one evening, and put them in prison. In the morning, having assembled the

high priest and his kindred and other notable persons, they set Peter and John in the midst, and demanded of them by what power or name they had performed the wonderful work upon the lame man, which was causing such a stir among the people. Peter, filled with the Holy Ghost, boldly declared that through the name of that same Jesus of Nazareth whom they had crucified, but whom God had raised from the dead, the lame man stood before them whole. He further declared that the stone which they had set at naught, had become the head of the corner; and that only through this name could they or any man obtain salvation.

The Jewish rulers, perceiving that the apostles were unlearned men, "took knowledge of them, that they had been with Jesus;" and being unable to dispute the healing of the lame man, or, indeed, to say anything against it, they commanded all to go out of the council, that they might hold a secret conference. This resulted in their recalling Peter and John, and commanding them not to teach or speak in the name of Jesus. This admonition they squarely refused to heed, saying they would obey God rather than man, and that they could not help speaking the things they had seen and heard. So they let them go, knowing it was unsafe to punish them while the people felt as they did.

As soon as they were released, the apostles immediately sought their own company, and related all that had transpired. Then together they rejoiced, praising God and praying until the house was shaken where they were assembled, and they were all filled with the Holy Ghost.

After this the apostles witnessed with great power to the resurrection of Jesus; and those who believed had such devotion to the cause, and such love for one another that the rich sold their possessions to aid their less fortunate brethren and sisters in this time of extremity.

A terrible thing now occurred to mar thus early the history of the church. A man and his wife, Ananias and Sapphira by name, wishing to be thought liberal while they were covetous at heart, sold a possession, and agreed between themselves to keep back part of the price, while they professed to give the whole to the cause. As a terrible warning against lying, these persons were struck dead as they separately came in and affirmed to be true the lie they together had agreed upon.

After this, great signs and wonders were wrought among the people; and such was the interest that the sick were brought out into the streets upon beds and couches, where at least the shadow of Peter passing by might fall upon them. A multitude, also, from the surrounding cities brought to Jerusalem their sick, and those possessed with evil spirits; and every one was healed. Thus did God confirm the teachings of the apostles.

Then could the high priest and the Sadducees no longer restrain their indignation; so they caught the apostles, and placed them in the common prison, but during the night the angel of the Lord opened the prison doors, and told them to go to the temple and again speak to the people. In the morning, the council assembled, and sent for their prisoners; the officers found the prison locked, but the prisoners gone. Returning, they related what they had seen, to the consternation of the priests, who doubted what would grow out of this matter. While they were debating what to do, there came one saying they were teaching in the temple. Officers were then sent to bring them before the council. When called to account for disobeying the orders of that body, Peter boldly declared they should obey God rather than man, and preached Jesus with such power that they "were cut to the heart, and took counsel to slay them." This would doubtless have been done, had not Gamaliel, a learned doctor of the law of great reputation among the people, counseled moderation, saying, If this movement were not of God it would come to naught, as had several others which he mentioned. This wise counsel prevailed. So, calling the apostles, they beat them, commanded them not to speak in the name of Jesus, and let them go. The apostles departed from the council, "rejoicing that they were counted worthy to suffer for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

C. C. L.

—"Whatsoever things ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Jesus.

Our Tract Societies.

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

ALL THE GOOD WE CAN.

If the sunshine never crept
Into hovels dark and sad;
If its glories never shone
Save where everything was glad;
If it scattered not its beams
Over hearts by sorrow chilled,
Would the sunshine do His will?
Would its mission be fulfilled?

If the birds should sing their songs
Far from every listening ear;
If they poured them not abroad
All the earth to glad and cheer;
Would the work of birds be done
Ere the autumn breezes call,
Ere the gold and crimson leaves
O'er the grave of summer fall?

If the sunshine of our smiles
We have scattered not afar,
If our roses, — kindly deeds, —
Bloom not where the lowly are;
If our words of hope and joy
Never fall to bless and cheer,
Have we done our Maker's will?
Have we wrought our mission here?
—George Cooper.

REPORT OF MINNESOTA TRACT SOCIETY.

For Quarter Ending Sept. 30, 1883.

No of members,.....	240
" " reports returned,.....	117
" " members added,.....	7
" " " dismissed,.....	4
" " missionary visits,.....	296
" " letters written,.....	265
" " Signs taken in clubs,.....	408
" " pages tracts and pamphlets distributed,.....	59,367
" " periodicals distributed,.....	4,983

Received on membership and donations, \$64.03; on book sales, \$88.03; on periodicals, \$278.14; on other funds, \$269.70. The Societies of Fair Haven, Sauk Rapids, Minneapolis, New Hartford, Byron, Otranto, Kenyon, Cleveland, Camby, Golden Gate, Gilchrist, Artichoke, Monticello, Litchfield, West Union, Grove Lake, Sauk Center, Round Grove, New Auburn, Irving, and Dassel, failed to report.

MARY HEILESON, Sec.

SEMI-ANNUAL MEETING OF THE MINNESOTA TRACT SOCIETY.

This meeting was held according to appointment at Hutchinson Dec. 8-16. The first meeting was called to order by the President, Dec. 10, at 2 P. M. Prayer by Bro. W. B. White. The minutes of the last semi-annual meeting were read and approved; also the report of labor for the past quarter.

Business meetings of the Tract Society were held each day at 2 P. M., until Friday. These were meetings of much interest, of which we can here only briefly speak.

After carefully considering the matter, it was decided that the Scandinavians, as formerly, belong to the respective districts in whose limits their churches may be located.

Dists. Nos. 8 and 9 being without directors, Bro. Albert Battin, of Steward, McLeod Co., Minn., was appointed director of Dist. No. 8, and Bro. J. M. Little, of Lower Sioux Agency, was appointed director of Dist. No. 9. As much expense to the Society is incurred when small lots of publications are frequently sent to districts, ministers, and colporters, it was decided to give no discount on orders amounting to less than five dollars. It was further decided that such discount be given to ministers and colporters as would leave the Society 5 per cent, which would defray the freight expense on publications from the office of publication to State depository; and also that ministers and colporters pay expenses on publications sent from depository to them.

Attention was called to the canvassing work, which has in this, as well as other Conferences, proved that it may be the means of doing much good if properly carried on. It was recommended that our Signs canvassers be instructed to take trial subscriptions for six weeks at 25 cts., instead of four weeks at 20 cts. Several of the canvassers present related their experience in the work, which was encouraging. If properly followed up by colporter work, we hope to see good results. Some instruction was given by the President in this branch of the work.

It was manifest that discouragement in our V. M. Societies had frequently arisen from a failure to secure good names, the persons often being such as have no interest in religious subjects, hence would never respond to letters. In view of this, it was recommended that our ministers, colporters, and canvassers, when visiting the people in their fields of labor, take the names of such persons as are interested and will read our papers.

It was also recommended that some person be appointed to whom all such names may be sent, and from whom our V. M. Secretaries may receive names for their work. Martha Hawkins, of Bonniwell's Mills, Meeker Co., Minn., was appointed to fill that place.

As many of the sets of books donated by the International Tract Society, to be placed in public libraries, are yet in the State depository, the meeting recommended that our brethren throughout the Conference aid us in bringing these books before the people by searching out libraries and ascertaining whether our books are wanted, and then corresponding with State Secretary on the same.

The meeting throughout was one of much interest, and we regret that so few of our ministers and colporters were in attendance. The Bible-readings were especially interesting and instructive. Many expressed a desire to labor more faithfully in the Master's cause than ever before.

O. A. OLSEN, Pres.

MARY HEILESON, Sec.

IOWA TRACT SOCIETY.

THE October quarterly meeting of this Society was held at Winterset, Dec. 2, 3. Prayer by Eld. H. Nicola. Report of the previous quarter was read and approved. The report of labor for the quarter just past was then read as follows:—

No. of members,	790
" " reports returned,	352
" " members added,	16
" " " dismissed,	7
" " missionary visits,	451
" " letters written,	428
" " signs taken in clubs,	582
" " new subscribers obtained for periodicals,	99
" " pages of tracts and pamphlets distributed,	134,708
" " periodicals distributed,	5,570
Received on memberships and donations, \$	70.52
" " " book sales,	161.48
" " " periodicals,	398.95
" " " reserve fund,	8.50
" " " general book sales at camp-meetings,	118.36
" " " Scandinavian mission,	32.00
" " " English " "	64.50
" " " European " "	106.00
" " " International T. and M. Society,	31.00
" " " Teut and camp-meeting fund,	162.50
" " " Benevolent fund,	25.00
Total,	\$1178.81

The President contrasted the number of members belonging to the Tract Society with that belonging to the Conference, and urged that a spirit of personal labor be cultivated to increase the membership of the Society in the several churches. He also compared the number of reports returned and the missionary labor which had been reported by the districts, with the amount which should have been done, even with the membership we now have. He made a special plea that we place our reading matter before our neighbors and friends, and thus scatter rays of light, and do good with the publications lying idle in our local libraries. At the same time, an interest should be taken to increase our donations each quarter, which would enable us to again fill up the libraries with the precious seeds of truth.

The subject of the circulation of our health journal was presented, and it was shown that out of a membership of over thirteen hundred persons, only some two hundred of our people in Iowa were taking *Good Health*. After stirring remarks by the President, Elds. Nicola, McCoy, and others, on the good influence that our health journal and the Sanitarium are exerting upon honest minds all over the land, the following resolution was unanimously adopted:—

Whereas, There is a manifest deficiency and lack of interest in the health and temperance cause among the Adventists; and—

Whereas, We very much deplore this state of affairs, especially the lack of interest in the support of our health journal; therefore—

Resolved, That we will reform our course in this respect; that in the future we will give our hearty

support to this worthy enterprise; and use our best efforts to extend the circulation of our temperance journal, *Good Health*, and place it within the reach of our own families.

The subject of the *Signs* canvass was spoken upon by several of the members, and it was shown that over twelve hundred trial subscribers had been obtained during the summer. Extracts were read from the testimonies, showing that persons of good address should be selected to engage in this and general colporter work, and that as a Society we must engage in this branch of the work *ourselves* if we would see the cause prosper and souls saved in the kingdom.

The following resolution was unanimously adopted as expressive of the feelings of the brethren and sisters on this important work:—

Whereas, We recognize in a judicious canvass for the *Signs of the Times* an effective instrumentality in spreading present truth; therefore—

Resolved, That we strongly urge our members to immediately select proper persons to conduct in such localities as may be deemed proper, a thorough and efficient canvass for the same in harmony with the most improved methods.

Adjourned *sine die*.

E. W. FARNSWORTH, Pres.

LIZZIE FARNSWORTH, Sec.

SAVE YOUR PAPERS.

WE have reached a time in the history of the message when there is a greater demand for our publications than ever before. The openings are increasing on every hand. With our present facilities and workers, I think I am safe in stating that we can dispose of one ton of publications each week where they would be appreciated, did we have them; and there is not a week passes but that new avenues present themselves, and new calls for them are received. It is very important in this time, when God is opening these many doors before us, that we preserve system and order, that our reading matter may be judiciously distributed.

We say to our brethren from the Atlantic to the Pacific coast, from the extreme North to the Gulf of Mexico, We want your old periodicals to place in our various missions, where they can be judiciously used. The brethren in Oregon and Washington Territory should preserve theirs for the ship mission in Portland, Oregon. The ship missionary work in San Francisco can make use of all the papers which our brethren lay aside in the States of California and Nevada. The missions in such cities as New York, Boston, Philadelphia, Chicago, and Buffalo, and the Southern field, present a demand for all the papers which are laid aside after being read this side the Rocky Mountains. But unless order is observed in preserving and shipping them, confusion is liable to result therefrom. A few years ago large quantities were shipped to Boston to a mission which we visited, and found that the leading man of the mission would not have them in his rooms. Other places were overstocked. Some of our missions can use largely of papers in foreign languages, while the demand of others is principally for those in English; and when a larger supply than is actually needed is sent to one place, there are other places which are in great need of them. This has been repeatedly demonstrated.

This subject was freely discussed at a meeting of the International Tract Society held at Battle Creek, Nov. 18, and a committee was appointed to suggest some plan that this confusion might be avoided, and a judicious distribution of the reading matter which might be gathered up by our brethren, be effected. The committee chosen recommended the following, which was unanimously adopted by the International Society, where the leading brethren in the country were represented:—

"Your committee appointed to devise means for gathering periodicals which are donated to the missions from the different States, and forwarding the same, would recommend that all periodicals of this kind be delivered to the State Secretaries; and when a sufficient amount for shipment (not less than one hundred pounds) has accumulated, the State Secretaries shall report the same to the Secretary of the International Society, and await said Secretary's order as to when and where to ship them. To save confusion, we further recommend

that all orders for papers from the different missions shall be addressed to the Secretary of the International Society. We also recommend that each State Secretary prepay freight on shipments to the different missions."

If this plan is followed, there will be no confusion. Chicago will receive its supply, Liverpool, New York, Boston, Buffalo, and other large cities will receive their respective proportions. There is no reason why the papers gathered up in the extreme West should be freighted to the extreme East; for there will be a demand for them in the West: neither should those in the East be sent West, when there is a demand for them in the East. The South also should not be forgotten. There are portions of the country from which the papers could be shipped to the Southern fields better than to go North or West. The Secretary of the International Society has more or less correspondence with all of these points, and it is hoped that our brethren in different parts of the country will save their papers and follow the plan suggested by the committee above referred to. The address of the Secretary of the International Society for the present is Miss M. L. Huntley, South Lancaster, Mass.

While Eld. Loughborough was in New York, he organized among the children a Home Missionary Society. Their business was to look after the papers, and after they had been read by the family, to gather them up and preserve them from being soiled or torn; after they had gathered a hundred pounds or more, they were then to notify the New York Secretary, and she would notify the International Secretary, and the papers would be sent to that point where they were needed the most. We hope our brethren will so feel the importance of this that not an old paper will ever be wasted.

We have a correspondence to-day with two active colporters in South America whom we have never seen, and are sending to them boxes weighing from fifty to one hundred pounds. One of them was led to embrace the Sabbath by reading a stray REVIEW placed on board a ship at New Bedford, Mass., many years ago.

Publications have been sent by ship to Africa, thus finding their way to the interior, and as yet it has never cost the International Society one cent for transportation by sea to any part of the world. There are a goodly number keeping the Sabbath in Nova Scotia as the result of publications sent there; and as far as our experience goes, the good accomplished by this systematic distribution is ten-fold what it has been by gathering up and sending promiscuously to various places, or by often sending large quantities to any one place.

S. N. HASKELL.

BIBLE-READINGS.

BEFORE this article appears in the paper, those who have subscribed for the *Bible-Reading Gazette*, and have paid in one dollar, will doubtless have received one number. The terms of the *Gazette* are no doubt understood by all our brethren,—that those who pay one dollar and furnish a Bible-reading each number will receive a *Gazette* monthly. The object is not to furnish the *Gazette* for general distribution, but simply to instruct those who are interested in Bible-readings. No person can conduct a Bible-reading successfully with those who are not acquainted with our faith, if he simply arbitrarily follows any list of questions. He should have a sufficient understanding of the subject to give other references when necessary. There is a power in the simplicity of reading the Bible. This is being daily demonstrated by those who take hold of the work understandingly.

We make the following suggestions to those who would be benefited by the printed Bible-readings: (1) Before they ever attempt to give a Bible-reading, they should study the references until they become thoroughly familiar with the subject. (2) They should not feel that they are arbitrarily bound to follow the set form of questions, but they should be prepared to raise questions, make suggestions and explanations, so that the text when read will forcibly illustrate what has been said. (3) They should not read the references themselves, or hastily pass over any text, but let the person with whom they are conversing read the text and have time to think of its bearing. (4) If it is in a neighborhood where they have never known of

the truth, and you get a company together, have them sit around the table with their Bibles. If it is in a private family, it is better to sit at a table with the individual, and the family be gathered around also. (5) The colporteur should be supplied with readings on many subjects, both practical and doctrinal, so he can adapt himself to the wants and needs of those interested. (6) The printed Bible-readings, therefore, should serve more as an index, and should be used by ministers, judicious brethren, and colporters in educating others how to conduct a Bible-reading, at the same time illustrating it. (7) Never argue the case with any person under any circumstances beyond what the Bible says, but be prepared to make explanations and offer suggestions when desired, always referring to some scripture to substantiate every word which may be said.

In some parts of Massachusetts the readings are proving very successful. An interest is awakened in almost every place where some individuals go. To be successful requires judgment, experience, and much thought; and when they are properly conducted, they will be found to be a power to convince men of the truth beyond what we have yet seen in the third angel's message.

In Boston harbor they have been used on board of ships with success. So interested have some ship officers become that they have earnestly pleaded for some one to go to their native land and instruct the people in that manner. I state what I know, and testify to what I have seen.

In some of our churches they have adopted a course with the Bible-readings which is commendable, and we would recommend it to every S. D. A. church in the land. Our sisters as well as our brethren have taken these readings which have been furnished, and gathered a few of their own people together, and while some one would ask questions others would read; and thus they study these solemn truths together to become familiar with the subjects. After the subjects have thus been thoroughly examined until they become familiar with what they teach, our sisters have then ventured to their neighbors and have held successful Bible-readings. Oh that our brethren and sisters everywhere could realize the importance of understanding the Scriptures themselves, until they would be able to turn to the various scriptures which prove the doctrines we hold!

Such an intense interest has been awakened in the hearts of our brethren and sisters where they have followed this course that they have been led to exclaim as did the disciples anciently, "Did not our hearts burn within us?" and "We never knew before that the Bible was so clear upon these subjects."

It is the human stamp that mars the work of God. It is the divine stamp we need to mold the mind and character, and fit the person for usefulness in this life.

We have encouraging reports from every part of the field where they are conducting the Bible-readings in a judicious manner. A deep interest has been awakened in places where a tent-meeting was held a few months previous and proved a failure. We want a thousand laborers in the field who can not only conduct a Bible-reading successfully, but who will understand how to lead the person to converse upon Bible subjects without giving offense. We want workmen "that need not to be ashamed, rightly dividing the word of truth;" men and women everywhere who can give a reason of their hope with meekness and fear; individuals who realize that the coming of the Lord draweth nigh, and that now is the time to prepare to meet God, and to stand in the terrible time that is just before us. There is no reason why those who engage in this work should be confined to young men or even young women; for the dignity of gray hairs will give character to this kind of work, if the individuals realize the solemnity and importance of the same. It is men and women of piety, both old and young, that are needed at the present time. There is more importance to the subject than many of our brethren have realized.

We hear good reports from the Healdsburg College in regard to the course of instruction given there upon the subject of Bible-readings; and judging from the interest manifested in the class at South Lancaster, conducted by Bro. Peebles, and conversions that are taking place in the school, we can say, Praise God for a Bible which contains such precious truths! S. N. HASKELL.

SOCIETIES	Number of Church Members.	Number of T. and M. Members.	Per cent of T. and M. Members Reporting.	Number of Members Dismissed.	Number of Members Added.	Number of Missionary Visits.	Number of Letters Written.	Number of Subscribers Obtained for Periodicals.	Short-term Subscribers Obtained for the Signs.	Number of Signs Taken in Clubs.	Per cent of Church Members Taking the Signs.	Per cent of Church Members Taking Review.	Per cent of Church Members Taking Good Health.	† Per cent. of Members Taking five Periodicals.	Number of Pages of Publications Distributed.	Number of Periodicals Distributed.	Received on T. and M. Fund.	Received on Periodical Fund.	Received on T. and M. Reserve Fund.	Pledged to European Mission.	Pledged to English Mission.	Pledged to Scandinavian Mission.	Pledged to Int. T. and M. Society.	Tithes.	Excess of Resources over Liabilities in State T. and M. Societies.	Average Amount of Tithes Paid by Each Church Member.
California.....	1165	689	40	41	86	9733	3946	1184	1000	1807	2 08	18	51	77	119336	15864	\$ 1734 07	\$ 2101 35	.....	\$ 2000 00	\$ 2000 00	\$ 2000 00	\$ 4000 00	\$11602 18	\$ 4372 27	9 95
Iowa.....	1875	790	40	3	81	1538	1784	586	1389	680	38	42	27	43	538346	23832	2634 39	1775 04	.....	1174 75	1050 95	1281 21	1804 25	7172 94	2716 82	5 21
New England.....	518	386	49	17	17	4045	2658	208	1673	1177	2 59	48	43	80	707541	50477	3107 42	2282 71	.....	520 00	510 50	500 00	689 00	5020 00	1547 92	9 69
New York.....	788	434	32	30	181	1988	765	58	463	2239	d 1 34	d 48	d 47	d 64	108440	13840	1781 64	1184 66	.....	389 00	384 90	213 15	475 20	4783 61	2668 46	6 22
Michigan.....	3380	1694	36	16	54	3636	4897	408	4768	2239	74	37	16	40	1466930	123777	1488 02	865 75	\$ 1451 16	2016 50	1888 35	1416 00	2733 00	15130 51	1842 02	4 22
Wisconsin.....	1429	653	34	7	21	2009	1467	979	1611	977	79	28	15	35	460993	17395	474 87	372 55	.....	506 53	356 38	433 75	738 75	5877 82	216 82	4 80
Minnesota.....	1000	400	36	24	2	2104	3244	200	548	279	86	41	14	34	806543	24276	1592 50	1182 27	.....	395 25	308 50	305 75	474 00	5703 87	1094 11	5 70
Illinois.....	641	333	42	34	44	1144	855	202	1162	207	49	38	28	37	239069	12043	444 25	532 74	25 40	582 70	480 85	289 75	412 75	4154 50	302 96	3 80
Ohio.....	850	472	35	30	113	1255	855	202	1162	207	49	38	28	37	239069	12043	444 25	532 74	25 40	582 70	480 85	289 75	412 75	4154 50	302 96	3 80
Kansas.....	981	446	35	30	113	1255	855	202	1162	207	49	38	28	37	239069	12043	444 25	532 74	25 40	582 70	480 85	289 75	412 75	4154 50	302 96	3 80
Pennsylvania.....	439	305	54	10	51	2077	1274	320	2005	432	57	31	14	38	444005	13534	1775 02	895 59	716 25	433 50	347 50	.....	400 00	4483 33	384 40	4 32
Nebraska.....	546	318	56	30	68	10276	1644	437	3804	1136	2 24	35	23	79	505885	23876	376 72	648 08	349 10	300 00	176 50	428 50	420 00	4370 36	5243 71	8 27
Vermont.....	323	248	32	5	12	1303	577	29	1105	171	65	58	28	45	132931	14338	376 72	648 08	349 10	300 00	176 50	428 50	420 00	4370 36	5243 71	8 27
Maine.....	380	226	23	18	39	592	425	413	280	121	27	37	22	26	87938	3545	656 49	312 46	276 51	183 35	174 50	88 75	214 25	269 50	1965 87	5 17
Indiana.....	730	234	63	4	28	516	450	413	280	121	27	37	22	26	87938	3545	656 49	312 46	276 51	183 35	174 50	88 75	214 25	269 50	1965 87	5 17
Missouri.....	400	230	26	19	24	258	599	49	85	147	61	45	29	42	113333	5670	198 47	132 60	6 00	223 50	227 75	192 75	321 50	2033 51	.....	8 95
Texas.....	233	175	53	19	24	258	599	49	85	147	61	45	29	42	113333	5670	198 47	132 60	6 00	223 50	227 75	192 75	321 50	2033 51	.....	8 95
North Pacific.....	140	141	40	11	34	1888	788	288	82	433	42	44	17	67	106578	5758	1183 11	570 79	176 50	223 50	227 75	192 75	321 50	2033 51	.....	8 95
Upper Columbia.....	155	143	47	14	45	989	947	348	160	102	42	44	17	67	106578	5758	1183 11	570 79	176 50	223 50	227 75	192 75	321 50	2033 51	.....	8 95
Dakota.....	310	225	58	14	45	989	947	348	160	102	42	44	17	67	106578	5758	1183 11	570 79	176 50	223 50	227 75	192 75	321 50	2033 51	.....	8 95
Kentucky.....	88	43	34	2	2	104	175	86	70	.....	.....	30	18	.....	238988	1427	791 80	513 90	170 80	223 50	227 75	192 75	321 50	2033 51	.....	8 95
Canada.....	116	53	34	1	1	132	141	31	.....	.....	.....	44	19	.....	5510	138	113 00	38 00	44 50	223 50	227 75	192 75	321 50	2033 51	.....	8 95
*Virginia.....	86	29	55	.....	.....	15	216	9	.....	.....	.....	59	19	.....	6235	444	13 08	16 55	.....	.....	.....	.....	.....	.....	.....	8 95
*Nevada.....	31	31	37	.....	.....	5	216	9	.....	.....	.....	59	19	.....	6235	444	13 08	16 55	.....	.....	.....	.....	.....	.....	.....	8 95
Tennessee.....	92	38	48	.....	.....	1461	213	.....	.....	.....	.....	33	25	.....	6474	2156	24 72	9 00	4 44	.....	.....	.....	.....	.....	.....	8 95
Total in America.....	16340	8796	a 13742	299	947	60633	31439	7690	c 21968	b 11704	d 7264	e 4638	f 4284	.....	8434010	569855	20976 24	15921 62	3707 46	10946 48	11672 36	9382 71	15380 70	94051 20	26920 76	.....
*Scandinavian Society.....	312	.....	.....	.....	.....	2357	211	882	.....	.....	.....	.....	.....	.....	2902022	1381	425 35	.....	.....	.....	.....	.....	.....	.....	.....	.....
British.....	239	.....	.....	.....	.....	6682	1915	119	.....	.....	.....	.....	.....	.....	571592	14902	694 82	14 49	.....	.....	.....	.....	.....	.....	.....	.....
*Swiss.....	.....	.....	.....	.....	.....	189	264	147	.....	.....	.....	.....	.....	.....	13610	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Grand Total.....	16651	8793	13742	299	947	60271	33365	8248	21791	11704	7264	4638	4284	.....	9313434	589078	22110 90	15921 64	3707 46	10946 48	11672 36	9382 71	15380 70	94051 20	26920 76	.....

* Less than one year.

† North Pacific, and Upper Columbia.

‡ Signs, Review, Good Health, Instructor, foreign papers counted as one periodical.

§ Number of subscribers for Review.

¶ Number of subscribers for Good Health.

** During the summer, Michigan, New England, and other active Societies, took nearly twice the number of Signs, in clubs, given in this report. The subscription list at one time reached over twenty thousand copies.

a Whole number reports returned.

b Whole number single subscribers for Signs.

c These subscriptions vary in length from one to six months.

d New York and Pennsylvania.

e Number of ships visited, 5253.

The Review and Herald.

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

BTATTLE CREEK, MICH., JAN. 22, 1884.

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

SYNOPSIS OF MATTHEW 24.

THE 24th chapter of Matthew, being the longest prediction of consecutive events uttered by Christ while here upon the earth, has been justly styled "Our Lord's Great Prophecy." Peculiar dignity and importance attaches to it because it is a prophecy from the lips of Christ himself, unlike most others which came through the medium of inspired men.

1. The prediction covers all the gospel dispensation from the days of Christ to the end of time. It was not all fulfilled at and by the overthrow of Jerusalem in A. D. 70, and the dispersion of the Jewish nation, as some claim. This is proved by many considerations, among which may be mentioned,—

(1.) The fulfillment of verse 7, which could not take place till after the Roman empire had broken up, and nations and kingdoms had been developed therefrom. But for a hundred years previous to the overthrow of Jerusalem, and for nearly three hundred years afterward, Rome, like a mighty colossus, bestrode the world, and held all people subject to itself in the unity of its empire.

(2.) After their rejection of Christ, the Jews were not the elect of verse 22. The days of tribulation accompanying the destruction of Jerusalem were not shortened for their sake, neither were they shortened for the sake of Christians, the true elect; for these all fled from Jerusalem at the appointed sign, and found safe shelter at Pella, sixty miles away, while wrath to the uttermost came upon the Jewish people.

(3.) The signs predicted, verse 29, were to come after the tribulation referred to; but all the signs pertaining to the destruction of Jerusalem occurred *before* that event. And moreover Christ had said that there should be no sign given to that people, but the sign of the prophet Jonas.

(4.) Verse 14 could not be fulfilled till the light of the gospel had made the circuit of the globe. This was not true in that day, but is in ours.

(5.) No such signs as verse 29 predicted to occur, took place at the destruction of Jerusalem. It must therefore refer to a later time.

(6.) The events attendant upon the coming of the Son of man, as described in verses 27, 30, and 31—the sudden glory flashing like the lightning from east to west, his sign in heaven, the great sound of the trumpet, the wailing of all the tribes of the earth, and the speeding away of the cohorts of angels in dazzling glory to gather the elect from the four winds of heaven—no such events occurred at the destruction of Jerusalem. The man is utterly reckless who will make such a preposterous affirmation. If the warlike entry of Titus into Judea, and his massing of the Roman legions against Jerusalem, fulfilled to the Jews all that is said of the coming of Christ, similar events would be his coming to other nations; and then it could be shown that he has already come thousands of times, and to almost every nation under heaven.

2. As the prophecy, according to the foregoing evidence, was not confined to the destruction of Jerusalem, but reaches to the end of the world, it follows that wherever the "coming of Christ," or "the end," is spoken of, it refers to the end of the world. Following this clew, we find that we are, in three distinct sections in the chapter, taken over the ground from some event in the past to the close of time. The first section embraces verses

4-14; the second, verses 15-28; the third, verses 29-51.

3. From the request of the disciples (verse 3), "Tell us, when shall these things be? and what shall be the sign of thy coming and of the end of the world?" it is evident that Christ had held with his disciples a more extensive conversation upon these subjects than is recorded in verse 2. The expression, "these things," doubtless refers to the primary object of their inquiry; namely, the overthrow of the temple and the destruction of the city; while the subject of his second coming and the end of the world, was one which had been naturally connected with it. The disciples, impressed with the glory and magnificence of the temple, called Christ's attention to the massive and apparently imperishable structure. The stones in the foundation were of marvelous size—fifty feet long, twenty-four broad, and fifteen feet thick, making eighteen thousand cubic feet of stone in one block; and these were bound together with lead, and fastened with strong iron clamps. In reply he reveals to them the sad fact of its coming destruction when not one stone should be left upon another. No impostor would ever have made such a prediction. The Jews were then at peace with the Romans; and their citadel was so strong that when Titus finally took it in A. D. 70, he acknowledged that it was God's hand which had compelled the Jews to relinquish their strongholds, which no human power could have conquered. In the overthrow of Jerusalem, the stones of the temple were not only broken and dislodged, but the very ground on which they were erected was dug up and finally plowed by one Turnus Rufus.

Passing naturally from this destruction, Christ takes occasion to refer to that greater destruction at his coming and kingdom, which shall involve, not Judea only, but the whole world. This is evident from their subsequent conversation, in which Christ still further elucidates this question by tracing the history of his people through this dispensation, giving some of the great features of their experience and pointing out the great signs which should herald his second coming.

He first puts them on their guard against impostors who should arise in his name. Having rejected the true Messiah, Satan was very willing that they should follow pretenders. One of these, Theudas by name, is mentioned by Josephus, of whom he says that "he deceived many." Another is called in Acts 21: 38, the "Egyptian," who had four thousand followers. Following the overthrow of Jerusalem, there have appeared during this dispensation, according to Buck's Theological Dictionary, no less than twenty-four pretended Messiahs who have drawn away multitudes of deluded followers.

"Wars, and rumors of war," soon followed. Rome broke up into ten kingdoms; and between these divisions and other nations which have arisen there has been increasing strife and war to the present time. We might expect from the nature of the prophecy that these would increase as we approach the end; and in confirmation of this, it is only necessary to state that, according to the London *Economist*, the estimated cost of the great wars of the world for twenty-five years from 1852 to 1877, was something over twelve thousand millions of dollars!

"Famines, pestilences, and earthquakes" were next mentioned as visitations to come upon the world in confirmation of this prophecy. These may not be taken as special signs of Christ's coming, only in so far as they show that the prophecy is true; and the increase of these occurrences would in a general way indicate the approach of the end. The past seventeen centuries have been marked by such calamities. In a work on Epidemics, etc., by Noah Webster, we have a record of eight great famines, five destructive earthquakes, thirteen visitations of plague and pestilence, involving the

destruction of many millions of human beings. And from 1755 where Mr. Webster's list ends, the People's Cyclopaedia gives a list of thirty-four plagues and epidemics down to 1878, which inflicted great suffering and loss of life upon the human family.

The affliction of the church during the long period of papal persecution (verse 9), is then pointed out; then the false prophets of the last days (verse 11), fulfilled in modern Spiritualism; then prevailing iniquity and great spiritual declension, which we now behold (verse 12); and finally the preaching of the gospel of the kingdom in all the world, not to convert it, but simply as a witness to all nations; and then the end comes. This last great sign stands out before us in the very last stages of its fulfillment. In our day the whole earth has been explored; every nation under heaven is known; and to every one the sound of the gospel has gone. From the very nature of the case we know that not much more can be required to constitute it a witness in the sense of the prophecy; and then the end will come.

We shall endeavor to conclude this subject in one more number.

BEING SAVED.

THIS is a subject which should interest us all. The primary meaning of the word "save," is, "To make safe; to procure the safety of; to preserve from injury, destruction, or evil of any kind; to rescue from danger."—*Webster*. No doubt the word "save" and its derivatives are used in the Scriptures in different senses, sometimes referring to deliverance from physical danger, sickness, and other afflictions incident to this mortal state. But we wish to consider the subject only in its relation to spiritual things. And here we find quite a diversity of opinion among those who speak of being saved, the conditions of salvation, etc. One class of expositors are very decided in their views and expressions relative to a "present salvation," being "saved now," "saved from sin," etc. Others, when they speak of being saved, have in view the final change from mortal to immortal, when Christ our Lord shall appear. They seek for this, pray for it, and live for it, and rarely speak of salvation in the former sense.

Now we believe the word "saved" is used in both senses in the Bible, yet in a great majority of instances it refers to the final and eternal salvation of the faithful. The definition of the word would lead to this conclusion. The forgiveness of sin, and a present reconciliation and union with God, liable from man's fallen nature to be interrupted more or less frequently, would not fully satisfy the requirements of the definition,—*"To make safe; to procure the safety of; to preserve from destruction or evil of any kind; to rescue from danger."* These are great and far-reaching consequences.

Many are brought into the favor of God, and receive the witness of his Spirit, who lose these important blessings after a short experience. They fall into apostasy, and are lost forever, because unfaithful to their vows of obedience. To speak of such as being saved while enjoying for a brief time evidence of acceptance, would surely be using the term in a very limited sense.

To be sure, it is necessary before any one can be saved eternally, to have this experience of God's acceptance in this life. And this is probably why the word is used occasionally in this limited sense. We would not depreciate this blessed evidence of God's love given to us in this fallen state. It is more precious than any worldly good. But how far short it comes of the glory which shall be revealed when we are not only saved from sin, but saved forever in the kingdom of our Father!

There is a class among the popular churches who have much to say about consecration, sanctification, and kindred subjects, who rarely use the term

"salvation" in any other sense than this limited one. We think that such make a great mistake, and that they confuse the public mind, keeping in the background, as the object of hope, the glorious reward which the Lord has set before us.

Another mistake in modern theology is concerning the conditions of salvation. Many belonging to the class just spoken of have some favorite texts on which their belief is mainly founded. They ring the changes on these, and predicate the whole subject upon them: "We are saved by believing;" "saved by faith;" "only believe, and you are saved now." To feel that we are now saved, seems to be with them the highest point of Christian attainment.

No doubt there is some truth in their views; but we are certain they constitute but a one-sided, incomplete view of the conditions of salvation. This is one of the great faults of modern religious teaching. One says we are saved by baptism; another, by faith; another, by works; etc. Good sense requires that we should take Bible teaching as a whole in its bearings upon this important subject, lest we make fatal mistakes which shall involve us in eternal ruin. We cannot afford to try experiments when there is so much at stake.

To give a connected view of the conditions of salvation, we present below a list of texts, each of which gives one of these conditions; and all who consider them will probably be satisfied that "being saved" usually refers to eternal salvation:—

Saved by faith: "And he said to the woman, Thy faith hath saved thee; go in peace." Luke 7:50.

Saved by grace: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

Saved by hope: "For we are saved by hope; but hope that is seen is not hope; for what a man seeth why doth he yet hope for?" Rom. 8:24.

Saved by baptism: "The like figure whereunto even baptism doth now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ." 1 Pet. 3:21.

Saved by the word: "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls." James 1:21.

Saved by Christ: "And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

Saved by human instrumentality: "If by any means I may provoke to emulation them which are my flesh, and might save some of them." Rom. 11:14.

We save ourselves: "And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation." Acts 2:40.

Saved through preaching: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21.

Husbands and wives may save each other: "For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife?" 1 Cor. 7:16.

Saved by conversion: "Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James 5:20.

Saved by good works: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" James 2:14.

Saved by walking uprightly: "Whoso walketh uprightly shall be saved." Prov. 28:18.

Saved by enduring unto the end: "And ye shall be hated of all men for my name's sake; but he that endureth unto the end shall be saved." Matt. 10:22.

Saved by taking heed unto the doctrine: "Take heed unto thyself and unto the doctrine; continue in them; for in so doing thou shalt both save thyself and them that hear thee." 1 Tim. 4:16.

Saved by the name of Christ: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts 4:12.

Some may be saved by being delivered over to Satan (*i. e.*, being dropped from church fellowship): "To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5:5.

Some may be saved by the prayer of faith: "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." James 5:15.

Saved by washing the heart from wickedness: "O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?" Jer. 4:14.

Saved by believing on the Lord Jesus Christ: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16:31.

Saved by the love of the truth: "And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:10.

Saved by the life of Christ: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5:10.

Saved by confessing Christ and believing he rose from the dead: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." Rom. 10:9.

Saved by calling on the name of the Lord: "For whosoever shall call upon the name of the Lord, shall be saved." Rom. 10:13.

The meek shall be saved: "When God arose to judgment, to save all the meek of the earth." Ps. 76:9.

The afflicted people shall be saved: "For thou wilt save the afflicted people, and wilt bring down high looks." Ps. 18:27.

God will save them which fear him: "He will fulfill the desire of them that fear him; he also will hear their cry, and will save them." Ps. 145:19.

He will save those who wait upon him: "Say not thou, 'I will recompense evil; but wait on the Lord, and he shall save thee.'" Prov. 20:22.

He will save those of a broken and contrite heart. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." Ps. 34:18.

These scriptures are worthy of careful study, and cover most of the moral principals underlying the subject of salvation. If anybody is inclined to ride any special hobby, and predicate salvation upon a few special points, he can be benefited by a candid consideration of these texts. The teachers of modern sanctification will find food for thought here. May the Lord give us broad and sensible views on this most important subject, and help us to seek for that great salvation which will be given to those who intelligently follow the word of God, when our Lord shall come.

G. I. B.

INSPIRATION.—NO. 3.

VISIONS AND DREAMS.

"If there be a prophet among you, I the Lord will make myself known unto him in a vision, and speak unto him in a dream." Num. 12:6. This was the usual method of revealing the light which God gave to his servants the prophets. He gives his Spirit to men to reprove, to comfort, to guide, and to strengthen them. By its agency the soul is

converted, wisdom is given to instruct in the truth, and ability is imparted to obey God and do his will acceptably. These may be considered its ordinary manifestations in all ages. But during the past history of God's people, he often made manifest his Spirit's power in a higher degree through visions and dreams, and revealed to chosen servants light from the heavenly world, some of which is given to us through the Holy Scriptures. This was the most common form of inspiration.

In visions and dreams, the mind is possessed by the Spirit in such power that it is entirely controlled by it, and a person in this state is unconscious of all outward scenes and objects, only such scenes as the Spirit of God sees fit being caused to pass before the mind. Angelic beings from the other world are seen and conversed with. Scenes in heaven are portrayed upon the tablets of the mind; also earthly transactions far away and beyond the natural power to grasp, as well as the course of men and the schemes of Satan. Faces are revealed which were never seen in the flesh, but which are recognized afterward when actually met. Past, present, and future events; which in the nature of things it was impossible for the person to know by any natural power, pass before the mind. Grand spiritual lessons of deepest import, too great for the human intellect to fathom, are sometimes given. And a panorama of events clothed in symbol, passes before the mind in rapid succession, though perhaps covering thousands of years of human history. The glories of the heavenly world, with its scenes of beauty and splendor, its rivers and mountains, palaces and golden streets, its walls of jasper, gates of pearl, tree of life, and throne of God, its millions of happy, holy, satisfied, immortal inhabitants, pass in rapid succession before the prophet. And the horrors of the lost and damned, waking to a consciousness of eternal ruin, destitute of hope and joy, their eyes consuming away in their sockets, and their tongues in their mouths, falling under the plagues, and disappearing forever in the burning lake which is to consume sin and sinners, and purify the earth, are all likewise revealed to the vision of the chosen servant of God. When the prophet comes forth from this state of vision, he reveals to others from time to time, by writing or speaking, such portions of what he has thus seen as the Lord is pleased to have him, the Lord's Spirit bringing it clearly to his memory. In this way much of the Scriptures was written.

Visions and dreams were virtually the same, one occurring during the waking hours, the other during sleep. That this is so, is easily shown by the following scriptures: Dan. 2:1: "Nebuchadnezzar dreamed dreams, wherewith his spirit was troubled." The dream went from him, and he could not recall it. When his wise men and astrologers could not reveal it, Daniel was enabled to do so: "Then was the secret revealed unto Daniel in a night vision." Verse 19. Nebuchadnezzar recognized it as the very same which he had dreamed. The wonderful revelation contained in Dan. 7 was given in a "dream" and in "visions upon his bed;" and "he wrote the dream, and told the sum of the matters." Verse 1.

Abraham's experience shows the same. "After these things the word of the Lord came unto Abram in a vision." Gen. 15:1. The narrative continues to verse 12: "And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him." It was shown him how his descendants should go into bondage and suffer great affliction, and afterward should be delivered, etc. Such dreams given by the Spirit of God when in deep sleep have nothing in common with the wanderings of the mind in ordinary dreams, which arise from partial wakefulness.

Prophecys and prophecy are the result of visions and heavenly dreams. By means of them

God reveals to his servants the light he wishes to bestow. They communicate by speech or writing what he has thus revealed. Writings of this kind are *inspired* by the Spirit of the Lord. They reach beyond human wisdom.

A variety of terms is used in the Bible respecting this manner of receiving light. Very often, it is spoken of as "*seeing*." "The vision of Isaiah the son of Amoz which *he saw*." Isa. 1:1. "The word that Isaiah *saw*." Chap. 2:1. "In the year that king Uzziah died, I *saw also the Lord* sitting upon a throne." Chap. 6:1. "The heavens were opened, and I *saw visions* of God." Eze. 1:1. Others use the expression, "The word of the Lord came unto me," etc., when the substance of what was shown in vision is brought before the mind. "The burden of the Lord;" "the Lord spoke unto me;" "I lifted up mine eyes, and looked, and beheld;" "and he showed me;" "and I was shown;" etc.—all these expressions are used by the servants of the Lord in describing experiences connected with holy visions. They imply certainty and full knowledge of something real; and they are wholly different from the vagaries and imaginings of fanatics and extremists and half crazy lunatics who take the fanciful wanderings of their own disordered brains for revelations of Divinity.

In true visions the Lord shows something which is in no danger of being mistaken for fancy or the cogitation of the mind. We might give many instances of this: Angels talking with Daniel and John and other prophets, and revealing the great events of futurity; the letting down of the sheet filled with all manner of creatures, before Peter; the calling of the man of Macedonia to Paul to "come over and help" them; Abraham's hour of great darkness; the opening of the young man's eyes and his seeing the mountain full of chariots of fire; the revelation of the form of the temple to David and to Ezekiel, and many others, are familiar instances.

In this age of spiritual dearth, people have but little idea of the nature of heavenly visions. Hence their danger of being deluded by fanatics. Should they study the Bible, and learn what true visions are, they would readily see the difference.

There is a feeling of God's presence, a sense of awe, of solemnity, and humility, of human nothingness, in connection with such experiences; as, when Isaiah saw that wonderful scene when God sat upon his throne, and his glory filled the heavenly temple, he cried out, "Woe is me! for I am a man of unclean lips." Isa. 6. Daniel, when beholding such glory as passed before him, sank down in weakness, and "his comeliness was turned into corruption," and a great quaking fell upon those around him." Dan. 10. The strong-hearted Saul of Tarsus, when the Lord revealed himself, was seized with trembling and astonishment, and those who were with him were speechless." Acts 9. There is not much similarity between these experiences and the imaginings of fanatics. There is something real and tangible about the revelations of God.

From the best light obtainable, God used this method of making himself known to the children of men from the earliest ages. He revealed himself unto Adam and talked with him (Gen. 3); to Cain (chap. 4); to Noah (chap. 6). Enoch walked with God, and prophesied and spoke of the coming of Christ. Gen. 5:24; Jude 14. He conversed with Abraham and gave him visions, as we have already noticed. They were common during the Mosaic dispensation till the time of Malachi, and at the first advent. They were most highly esteemed by the servants of the Lord. The wise man says, "Where there is no vision, the people perish." Prov. 29:18. Jeremiah mourned greatly when the people had backslidden so that "her prophets" found "no vision from the Lord." Lam.

2:9. The prophet Micah felt it was a great calamity when spiritual night hung over the people, so that their prophets should "not have a vision." Micah 3:6.

We see, then, that visions were an evidence of God's care and favor, and his people were greatly blessed by their bestowal. In our next we will try to ascertain what portions of the Scriptures were revealed through visions. G. I. B.

THE STATE QUARTERLY MEETING AT POTTERVILLE, MICH.

THIS was a very interesting and important meeting, and the best of the kind we ever attended. There was also a good attendance, the house of worship being well filled by our brethren on Sabbath and Sunday, and many staid until Monday night. Only three discourses were given. These related to the nearness of the Lord's coming and the necessary preparation for it, and the work we have before us. A very solemn, tender spirit was present in the meeting, and our social meeting Sabbath p. m. was most excellent. The whole time Sunday and Monday was spent discussing business connected with the interests of the cause. These meetings were most interesting, as much so as any we ever attended. Tears often flowed, and hearts were deeply affected when interesting points were touched.

The report of this meeting will be published next week, when the reader can peruse in full the various resolutions which were fully discussed and adopted. It will be seen that they covered most important moves. We will notice briefly some of them. The society voted \$1000 to help sustain the Chicago mission, Illinois also paying \$1500, and Wisconsin \$500. On these conditions the International Tract Society will take charge of the mission, and furnish reading matter for distribution, and good help, as far as consistent, and do all that is possible to make it a great success. Chicago is a splendid field for missionary efforts, and it will always be a good training-school to which to send those who have not experience in ship work and various branches of missionary labor, that they may become qualified to enter other cities to labor and do similar work.

The Society also voted to increase its reserve fund to \$15,000 by contributions of \$500 and upwards, so that means may be provided for important movements soon to be entered upon; such as entering the largest cities in Michigan and establishing missions therein, circulating the *Sabbath Sentinel*, etc., etc. This was an important step, and was most thoroughly discussed. It involves the raising of ten or eleven thousand dollars in addition to the amount now on hand. Three of our good brethren pledged \$1,000 each for this important purpose, and three more \$500 each for the same object. The Spirit of the Lord came in, and hearts were moved as these generous pledges were made. God will bless our brethren of means as they move out with this sacrificing spirit.

It was next voted to invite men of tact and ability and piety, whose minds were impressed that they had a duty to labor in the cause, to arrange their affairs as soon as consistent, so that they could enter upon the work in various branches of the cause. Some eight or ten were thus invited by name. These were men who may be useful if they will act with the energy and good sense in the cause which they have shown in worldly business. Nearly all of them responded favorably. We hope that after obtaining some necessary instruction, they may do great good in entering cities as missionary workers, canvassers, etc. They are solid, sensible men, who can do good.

Vigorous resolutions were passed in favor of the circulation of the *Signs of the Times*, *REVIEW AND HERALD*, *Good Health*, and the *Instructor*. It was voted to take 8,000 copies of the *Sabbath*

Sentinel, also to enter upon a vigorous canvass for "Thoughts on Daniel and the Revelation," at least ten canvassers to be selected who should give their whole time to it.

It was also voted to start a subscription at once toward the raising of the \$25,000 voted by the Conference for paying the debt of the College and erecting a boarding-house. But it was quite late Monday p. m., and many were leaving for their homes on the trains, and only a few hundred dollars were pledged on this most important enterprise; but we trust it will be taken hold of with earnestness. This meeting was a great success, and we shall be much disappointed if it does not mark an important point in the history of the cause in this large Conference. We have never seen our brethren feel as they do now the importance of dedicating themselves to the work of God. May this spirit increase in all our hearts. G. I. B.

OUR BRETHREN IMPRISONED.

It is now about thirty years since our position as a people was clearly defined respecting the prophecy in the thirteenth of Revelation relating to the two-horned beast. At that time there were no indications that such a time would ever come that people would be imprisoned on account of their faith. The Constitution declares that all men are born free and equal, and have certain inalienable rights, such as life, liberty, and the pursuit of happiness; and the idea of a religious persecution could not be believed by any American citizen. But the prophecy had foretold that such a time would come. It is true that many years ago Quakers were imprisoned and publicly whipped, but those days were passed, and even now to say that people in this enlightened land will imprison others simply because of a difference of faith, would seem to be absurd. But singular as it may seem, the time has fully come when a strong movement is on foot to rigidly enforce the observance of the first day of the week.

At our last General Conference, it was voted to publish the *Sabbath Sentinel* to arouse the people to this important fact. The first number of this paper has already been issued, and many thousand copies have been subscribed for by our tract societies. Such a paper to arouse the people to this subject has not entered the field any too soon. A few days since I received a letter from Georgia in which I find the following:—

"The Sunday law is very stringent, and I have to keep two days in the week. Of course this militates against me, as my family is large and expensive. Bro. Mitchell served thirty days in prison in this county for no crime but working on the first day of the week to provide bread honestly in the sight of all men, after he had faithfully worshiped and served God on the Sabbath. A Jew proposed to me the other day to raise a fund and make a test case, and carry it up to the supreme court if necessary. We are weak in this State, and can do but very little, and the Jews do not feel inclined to foot all the bills.

"Do you think if a proposition was made to that effect through the *REVIEW AND HERALD*, it would amount to anything? Whether or not we would gain anything by litigation is uncertain. Please ask the brethren and sisters at South Lancaster with yourself to make a special appeal at the throne of grace in my behalf, for we are certainly in the midst of a crooked and perverse nation; but by God's help, I am determined to be found 'contending for the faith once delivered to the saints,' keeping the 'commandments of God and the faith of Jesus.'"

Can it be thought that we are too soon in arousing our people to the importance of placing before the masses the solemn fact that the prison-doors are about to open for the reception of those who are keeping the commandments of God? Would

it not be wiser to conclude that we are far behind the providence of God in preparing for the conflict that lies just before us? When the image of the beast is formed, and people have the power to cause those who are conscientiously observing the seventh day to feel the iron heel of law, are there not men who would gladly do this? The same spirit of religious bigotry that has existed in centuries long gone by exists to-day in the hearts of some who profess better things. Could the curtain be lifted, and we be made to realize how near we are to persecution, even in those States which are most liberal in their views, we would not leave a stone unturned in our efforts to enlighten others as to what is coming. Our publications should be scattered like the leaves of Autumn. The REVIEW AND HERALD should be placed in every family of S. D. Adventists, and in as many others as would be interested to read the same. Our brethren should subscribe immediately for fifty thousand copies of the *Sabbath Sentinel*, through our Tract Societies, and place them in the hands of conscientious people who have no realizing sense of the nature of the Constitutional Amendment. These names being in the hands of our various Tract Societies, it gives them an opportunity to use as many *Signs* in their missionary work as they have used *Sentinels*. Can we not see what the Sunday movement in California two years ago meant? Can we not discern the "voice of the dragon" in some of our brethren being placed already in prison? Can we not see that the dark cloud of persecution is even now arising, and that there is not a State in all this country but what is preparing itself to carry forward this very work? God permits these very things to come in different parts of the country as precursors of what will be universal. Our zeal should even exceed the zeal of the apostles; our devotion should be an undying one. Let the worldling plunge into the world for gain, but may God help us to turn our attention to the importance of this time, and prepare for the coming storm. The work of God, and how we can best carry it forward, is the important business for the time. It is altogether too late for God's people to be seeking for pleasure or for any worldly interest. What can we do to warn the world? is the important question. The different phases of the missionary work give an opportunity for every one to enter the field and fill some place. There should be hundreds in the field where now there is one selling "Thoughts on Daniel and the Revelation." There should be as many more colporters who can successfully hold Bible-readings, and follow up the interest until souls embrace the truth. There should not be a camp-meeting held this coming season but what the country for miles around should thoroughly be canvassed for the *Signs of the Times* that will distinctly set forth the nature of our work. Supplements should be prepared in season, and the coming summer should witness an advance move in getting our publications before the people beyond any previous year in our history.

S. N. HASKELL.

—God is love. It is he who hath made everything; and he loves everything that he has made.
—Brooke.

—We might enjoy much peace, if we would not busy ourselves with the words and deeds of other men,—things which appertain nothing to our charge. Blessed are the single-hearted, for they shall enjoy much peace.—*Thoams à Kempis*.

—What is there so beautiful as lovely old age? What does it matter if the hair is white and the cheek has lost its glow, if the eyes shine with a triumphant light, and one can fairly feel that faith that lends a sweetness to the glance, a cadence to the voice?

Ministers' Department.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 Tim. 2:15.

STUDY THE FISH.

THERE are things we need to know that cannot be found in books. The man who tries to swim by a book, will probably go to the bottom; he must plunge in, and make himself acquainted with the water. The minister of the gospel who would be successful, needs an education which cannot always be attained in colleges or seminaries. He must be acquainted with *men*. He must study them, and make himself practically acquainted with the feelings and motives that govern human thought and action. It is not enough that he understand the gospel; he must understand the persons to whom he bears it. It is not enough for a fisherman to understand his fishing-pole; he must understand something about the fish he undertakes to catch.

We recollect hearing of a man who went fishing; he had a patent pole with lines and reels and hooks and flies. It was a wonderful contrivance, but it took him about all his time to master the mystery of that fishing-pole. He never caught a fish, but he knew all about the *pole*. Along with him was a boy who had cut a fishing-pole from the thicket on the shore; he knew very little about flies or reels, poles or lines, but he understood the fish, and he got them in quantities.

Christians are to be fishers of men; and to be successful, they must understand the fish, and know as much about fish as they do about fishing-poles. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

—*The Armory*.

PASTORAL VISITING.

YOUR minister, having sermons to prepare, the sick to visit, the dead to bury, committees to attend, and some little matters of his own and his family's to look after (for we do not hold up the celibacy of the clergy, nor pay ministers at such a rate that they can keep clerks and stewards to attend to correspondence and business details), finds it hard enough to make the calls upon you in your homes that he would like. When he arrives, lift up your hands and eyes in amazement, tell him that a sight of him is good for sore eyes, intimate that you were wondering if he had forgotten you altogether, and mildly hint that the Smiths were not left out in the cold as you were. This will set him at his ease, draw out his sympathies toward you, make his conversation free and genial, and lead up, naturally, to a simple, homely, friendly talk about the best things, and a prayer in which, for a moment, he is like the head of your house. O friends, if you only knew what a load of anxieties ministers often carry, even when trying to be cheerful, you would think of less discouraging greetings for them when they reach your houses.

—*Dr. John Hall*.

ONE reason why preaching has become so tame is, that the word is not used as a sharp, two-edged sword, piercing to the dividing asunder of soul and spirit, and of the joints and marrow, discerning the thoughts and intents of the heart. But when this is the case,—when the hearers writhe under the penetrating words of one who discourses of righteousness, temperance, and judgment to come, and are then encouraged and assured of pardon if confession be made to the God of love,—their hearts are reached, and smitten consciences cast out their sorrows and find peace with God through Jesus Christ. And although the sins may be small *per se*, they are mountains to smitten consciences.—*The Christian*.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

210.—THE PARABLE OF THE HUSBANDMEN.

Please give an exposition of the parable of Luke 20:9-16. Who were the three servants sent for the fruit before the son was sent?

J. R. B.

ANS. The vineyard was the Jewish nation or church. The husbandmen were the priests. It is probable that the three servants represented different classes whom God sent from time to time to the Jews to reprove them, but whom they treated with contempt, and to whom they showed violence. The son whom the husbandmen slew was, of course, the Lord Jesus Christ himself.

211.—YOUR SONS AND DAUGHTERS SHALL PROPHECY.

If the end is as near as some imagine, and if Acts 2:17 applies to the last days, then why is there not more than one prophet in the church?

J. R. B.

ANS. The difficulty lies, no doubt, with the church itself. Whenever the church reaches a point where it will be safe to do so, the Lord will bestow his Spirit in such large measure that, like the church at Corinth, they will "come behind in no gift." 1 Cor. 1:1-8.

212.—DELIVERED UNTO SATAN FOR THE DESTRUCTION OF THE FLESH.

How do you explain 1 Cor. 5:4, 5?

J. R. B.

ANS. It is likely that the Apostle should be understood as meaning that the church of Corinth should assemble together and formally withdraw the hand of fellowship from the offender concerning whom he was writing, delivering him over to the judgments of God until such time as his physical sufferings should lead him to forsake his sins and return to Christ. The result of such an experience would be the salvation of the man, not at death, but at the day of the Lord Jesus, *i. e.*, at the second advent. The term spirit, as here used, evidently applies to the "spirit man," or resurrected man. In the resurrection the whole man will be spiritual, or celestial. 1 Cor. 15:40. When in this passage Paul speaks of his own spirit as being gathered with the Corinthian church to deliver over the offender, he uses the term spirit in its remote sense, of mind; virtually declaring that they might understand that he would indorse their action as fully as though he were present and voted for it personally.

213.—THE OLD PROPHET AND HIS LIE.

In 1 Kings 13:11-22, we read that the "old prophet" who dwelt in Bethel, lied to "the man of God," from Judah, and that, notwithstanding this circumstance, the Spirit of the Lord subsequently rested on the "old prophet," and that under its influence he prophesied correctly concerning the death of the "man of Judah." How do you account for this circumstance?

A. J.

ANS. This is not the only instance in which the Spirit of prophecy has rested for a time on wicked men. The vision of the second chapter of Daniel was given to a heathen king. Again the wicked high priest, Caiaphas, through the Spirit, predicted the crucifixion of Christ. John 11:50-51. Of course the Lord never employed wicked men for such purposes except for special reasons and on extraordinary occasions.

In the case before us he evidently used the old prophet in predicting the death of the man of Judah to show the latter that he (the old prophet) must have lied to him when he claimed that God had sent him with instructions; since otherwise God would be found giving conflicting directions to the same individuals. The last prophecy of "the man of God" was a genuine prophecy and was therefore fulfilled. A false prophet is one who claims that God speaks through him when he does not. No matter what the character of a man may be, if God condescends to speak through him, that makes him for the time being, a genuine prophet.

MANIFESTATION.

"Then shall the righteous shine out as the sun, in the kingdom of their Father." Matt. 13: 43.

THEN shall the righteous truly shine
As gold from out the darkened mine,
As diamond from the flinty rock,
As polished marble from the block,—
Aye, as the sun in all his strength,
So shall the righteous shine at length.

On earth their light is left obscured,
In darkness and in gloom immured;
God's pearls lie hidden from the sight,
His jewels do not come to light.
But then, when taken from the mine,
In radiant beauty they shall shine.

As princes traveling in disguise
Seem beggars off to human eyes,
Heirs to a kingdom and a throne,
Their royalty unseen, unknown;
So God's own sons walk through the earth,
That knows not of their royal birth.

But "then," this life forever past,
In glory they shall shine at last:
Within their Father's kingdom hailed,
Their royal rank and right unveiled,
God's hidden ones shall stand "complete,"
And cast their crowns at Jesus' feet.

Oh, glorious consummation—time!
"Manifestation" all sublime!—
The glory that shall be revealed
In those whom God the Father sealed.
May we who, patient, watch and wait,
"Then" share with Him that royal state!

—The Constantinople Rest.

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.

NORTHERN EUROPE.

WE are thankful to God for the light of his truth and for the blessed hope of eternal life at the appearing of our Lord and Saviour.

At the present I am laboring in Christiana, principally for our tracts and papers. Four brethren are laboring in different parts of this country (Norway) to sell tracts and obtain subscribers.

In Denmark Bro. Brorson has labored in Sjöland, Fyn, and in the vicinity of Ribe. He has visited seventy families, and distributed numerous tracts and papers. He held two temperance meetings in the school-house in Ribe. No religious meetings outside of the State religion are allowed in the school-houses. Two persons have commenced to keep all the commandments. He also met with the brethren in Lindknud, Veile, Nortvig, and Skåde. They were all of good courage. Bro. Kristensen has held meetings in Brønderslev, Stenum, and several other places in northern Jülland. One sister was baptized, and one more commenced to keep the Sabbath.

In Sweden Bro. Johnson has labored in several places, especially in Bjurkärn. Some are willing to obey the Lord. He is now with the brethren in Stockholm. There are eleven brethren and sisters there who meet on the Sabbath.

J. G. MATTESON.

Christiana, Norway, Dec. 12, 1883.

COLORADO.

BEAVER CREEK.—I have held thirty-three meetings, including Bible-readings. As a result, four have begun to keep the Sabbath. Others are investigating. Praise be to the Lord for this.

From Jan. 1-8, I was at Texas Creek. We had a profitable meeting with the brethren Jan. 3. Found many striving hard, but a few are groping amid discouragements. Bro. Jones is laboring there at present.

Jan. 10.

A. J. STOVER.

IOWA.

GLASGOW.—Began meetings in the Congregational church of this place Jan. 9. Interest and attendance have increased from the beginning. People are friendly, and invite us to their homes.

Bro. R. M. Caviness is teaching the village school, and his family have opened their hearts and house to us while laboring here. The Lord comes to our meetings by his Spirit. We hope to live so near to him that I may enjoy his constant favor and blessing in this effort.

IRA J. HANKINS.

CANADA.

POTTON, P. Q.—I commenced a course of lectures in this place the next evening after leaving Vermont. Have now given ten discourses. Am having a good interest. I have just introduced the Sabbath. There seems to be a good prospect of a few souls embracing the truth here, and calls have come in from other places for meetings. I desire the prayers of the people of God in behalf of the work in Canada. My permanent address is South Stukely, P. Q.

R. S. OWEN.

MAINE.

PRESQUE ISLE.—Since my last report I have continued meetings at this place with a very good interest. Six have commenced to keep the Sabbath, making eight in all. Still others are interested, and convinced that we have the truth on the Sabbath question. There are those who were dissipated, hard men when we came here, that now, by the grace of God, are rejoicing in the truth and his love. We have had no public opposition to meet as yet, but the enemy is not wholly quiet. He has done what he could with the means he has had to work with. I shall continue meetings here till all that are interested decide either for or against the truth. It is the desire of my heart to fully realize the importance of this work, and put my whole soul into it. Brethren, I need your prayers that I may walk in the counsel of God.

Jan. 8.

S. J. HERSUM.

MASSACHUSETTS.

WORCESTER.—In answer to the many inquiries relative to the cause of God in this place, I would say for the encouragement of all, that the interest to hear and learn more of the doctrines taught by S. D. Adventists, is on the increase rather than the opposite. Our Bible-readings, conducted by Bro. Asa Robinson, are profitable seasons. Some not of our faith attend, and are interested. Yesterday, the first Sabbath in 1884, was a day long to be remembered by our company, on account of the manifestation of the Spirit of God in our midst. It was a precious season. We now have twenty-one names enrolled upon our Sabbath-school book, and, generally speaking, the lessons are well learned. Our social meetings are profitable seasons, all the brethren and sisters taking part. A spirit of love, meekness, and humility, and a desire to be learners in the school of Christ, seems to predominate. Some of the children started yesterday for the first time to serve God. May the Good Shepherd gather the precious lambs into the fold. Pray for the cause in Worcester.

M. WOOD.

PENNSYLVANIA CONFERENCE.

ALBA and CATLIN.—At the close of our good meeting at Wellsville, I started for a short visit at Alba, Pa., and Catlin, N. Y. Arrived at the home of Bro. Loughhead, at Alba, Friday, Dec. 14, at 4 P. M., where I found Bro. Baker and wife, and Bro. Ries. The Disciple meeting-house had been secured for that and the following evenings; and though the notice was very brief, a number came in to hear. On the Sabbath we held a meeting at Bro. Loughhead's house, and the good Spirit of God was with us. The Baptists then asked for a sermon to be given in their house Sunday evening. A large and deeply interested audience seemed to appreciate plain, practical truth. The brethren here are greatly cheered by the prospect of labor to develop this field, and such as could, testified of their interest by pledging of their means to help in the work.

I went next to Catlin. No meeting could be held here, but as many brethren as we visited seemed interested in the progress of the work, and were willing to help advance it. Fearless, faithful labor, and self-sacrifice should be our watchword now.

Jan. 8.

D. T. FERO.

OHIO.

DIST. No. 4.—We failed to get such an interest in Norwalk as we had expected, the holidays hindering some.

After leaving Milan, the M. E. minister undertook the task of setting the minds of the people

straight on the Sabbath question, taking for his argument the position of Mr. Woodward's "Check on Adventism," as reviewed in the "Signs of the Times." We attended his meeting, and reviewed him in the town hall. We think those hearing would agree with us that another way of escape which the "fox in the desert" had found, was closed up.

We next visited the Spencer church, to attend their quarterly meeting. Found them all of good courage, and dwelling in love. We enjoyed this meeting very much. Brn. Clark and Stone were with us.

Jan. 5-8 I was with the Clyde church. The weather was so very cold that the ordinances were deferred for one week. Officers were elected for 1884, most of the old ones being chosen. Some new ones are interested in the truth in Clyde. A series of meetings there at this time would surely be a benefit. We see no reason why the Clyde church may not prosper in the year to come. This closes our labors in Dist. No. 4. May God add his blessing to the work done in the past, so far as right, and keep his dear people till Jesus comes. We ask to be remembered by them at the throne of grace. We now expect to go to Newark to stay a short time, being on our way to Kentucky.

G. G. RUPERT.

KANSAS.

GARRISON, POLK Co.—Our labors here are finished for the present. From one to four M. E. ministers were in constant attendance at our meetings, and two others attended a part of the time. While we were canvassing the Sabbath question, one of them arose and requested the privilege of making a few remarks. We readily complied with his request. Thereupon he said to the congregation that they need not be uneasy, for when we had finished he would clear up that subject from the Bible to their entire satisfaction. From that time, those gentlemen exerted themselves to the utmost in laboring from house to house, and prejudicing the people against us. Soon after, the dragonic voice was heard in their notifying me to vacate their church.

It will be readily seen that, with these circumstances bearing against the truth, but little headway could be made in inducing people to accept of it. They would say, "We will wait and hear Bro. —." Thus the battle ends for the time being. We have been anxious to hear the gentleman when he should teach the people the more perfect way of serving the Lord! but we seem doomed to disappointment; for, as yet, he has remained perfectly silent on that subject.

The Lord willing, we expect to attend the quarterly meeting of Dist. No. 2, to be held near Washington, after which we expect to return and begin a series of meetings about six miles from this place. Brethren, pray for us, that the Lord may bless our labors with success in the new field which we contemplate entering.

Our address will be Garrison until further notice.

Jan. 8.

WILL D. CURTIS.

NEW YORK.

BUCK'S BRIDGE AND ROOSEVELT.—Our meetings at both of these places were seriously hindered by severe storms and high winds, the roads becoming nearly impassable because of the drifted snow. The attendance was therefore small, and we were not able to reach the results desired; yet we had excellent meetings. Quite a number were led to consecrate themselves and their substance to the Lord, and we realized much of God's blessing as we pleaded with and exhorted individuals to connect more closely with the work of God, and invest their means in his precious cause. We labored, we trust, with some success, to impress our brethren with the magnitude of the work and the shortness of time.

The church at Buck's Bridge feel deeply the loss of Bro. A. H. Hall, and the cause in northern New York misses his sacrificing labors very much. It seems sad that this devoted man should have fallen a victim to a damp bed. The meeting-house owned and occupied by this church, is one of the first* ever built by Seventh-day Adventists. It

* A meeting-house was erected in Battle Creek, Mich., the same autumn, 1855, but which was first ready for occupancy we are not informed.—Ed.

has recently been repaired and painted, and although small and unpretentious, is very neat and pretty in appearance. This church has never been torn and distracted by trials among its members. Its history has been marked by the prevalence of peace and harmony; and what seems very remarkable is that other churches, with members just as exemplary in their lives, and sound in their experience, in other respects, should be rent and torn by trials among brethren. When will professed Christians learn to love as brethren?

The church at Roosevelt is the oldest company of Sabbath-keepers in the State. Some are waking up to the magnitude of the work and the claims of God upon them. Some are cutting down their possessions to invest in the cause of God, others are selling for the same purpose, and a goodly number will devote themselves to the cause and work of God from this time forward.

The cause is onward, and we are of good courage in the Lord.

J. N. LOUGHBOROUGH.

Jan. 10.

M. H. BROWN.

MINNESOTA.

SILVER CREEK AND GOLDEN GATE.—While attending our State meeting at Hutchinson, I was called away to a funeral in Pope Co., and while there held some meetings with the brethren at Gilchrist and Lake Johanna. I then returned to Silver Creek, and found that one family had fully embraced the truth as a result of my labor before. This time I was there eight days. Spoke eleven times, and held four Bible-readings. There was a good interest. The family spoken of united with the church, and others took a stand for the truth.

Jan. 3 I came home to attend quarterly meeting. Had been away nearly four months. Storms and cold weather have hindered us some in the work here. Had a very good meeting with the young people last night. Since our meeting at Hutchinson, I have held eight Bible-readings with very encouraging results. Pray for the work here.

Jan. 10.

L. JOHNSON.

RICE Co.—Have been holding a few meetings in a school-house about five miles southwest of Faribault, Rice Co. This is a community that I canvassed in the summer for "Thoughts on Daniel and the Revelation," and as the result a few families are investigating the truth with much interest. As the books are promised to their neighbors, it looks as though the whole community would get the benefit of them. Just as we commenced our meetings, the cold weather came on, and many that we wanted to see present were taken sick. Under the circumstances, it was thought best to wait until the cold weather was over before entering upon a course of lectures. The audience voted last evening that the meetings be continued later in the season. The truth is being read here with interest. I am of good courage, and desire to be remembered at a throne of grace.

W. B. WHITE.

INDIANA.

EDEN, JAN. 9.—The intense cold has hindered much in my meetings, as the house cannot be warmed when the thermometer registers below zero. It was 26° below the 5th, and 25° the 6th.

Eight adults have decided to keep the Sabbath since I came here. A number of others are interested. The people in three adjoining neighborhoods are requesting meetings. The Methodists have now called for their house in which to hold a protracted meeting. I expect to remain in this locality, and follow up the interest until all have decided either to obey or remain in disobedience. I could use to good advantage nice papers and tracts that our friends have to spare.

WM. COVERT.

RADNOR, CARROLL Co.—I have now been in this place five weeks, and the interest continues good. No public opposition has been manifested until last Sabbath. I have been holding my meetings in the Methodist church. The members concluded their craft was in danger, and therefore quite a good many of their leading members turned out to my Sabbath meeting, hoping their presence would prevent their members from deciding to keep the Sabbath. After a short discourse they began to

oppose the Sabbath in their testimonies. I met every testimony against the truth promptly, and in spite of their efforts, some fourteen voted to keep the Sabbath. I am convinced that the work is not done here yet. They are now working to turn the key on me; anticipating this, I have procured a school-house for our future meetings, if turned out of the meeting-house.

Oh, how bright the truth shines out amid the errors of these last days! I realize more and more the truthfulness of the words of Paul when he says: "For we can do nothing against the truth, but for the truth."

J. M. REES.

PLEASANT RIDGE, JAN. 8.—About five weeks ago Eld. S. H. Lane began a series of meetings here; but before he could present the Sabbath question, a protracted meeting was begun by the Methodists in the building which he was using, and he was compelled to cease his labors. At the close of the protracted meeting, I came to carry on the work commenced by Eld. L. After preaching ten days I was also shut out of the house. Nevertheless, we are glad to report that at our last meeting fifteen publicly voted their belief that the seventh day was the Sabbath of the Lord. Of this number the majority will keep the Sabbath. Am now at Arlington, where I expect to labor.

A. W. BARTLETT.

MICHIGAN.

AMONG THE CHURCHES.—At the close of General Conference, I went with my aged father to Washenaw Co., where we visited a family of Sabbath-keepers who came into the truth twenty-two years ago, under Bro. Loughborough's labors. There are none of like precious faith nearer than twenty miles. Held a few meetings for their encouragement, with a good outside interest. At the close of my last meeting, ten trial subscribers for the *Signs* were obtained, which seemed an opening providence for this dear family to enlarge their missionary work.

Sabbath, Dec. 15, I met with the church at Byron Center for the first time in their new house of worship. Four meetings were held with them. The house was well filled at each evening service. I obtained a club of *Signs* for missionary work.

Sabbath, Dec. 22, I spent at Greenwood, Oceana Co., where Bro. States has been giving a course of lectures. Several arose for prayers, and we hope that these dear souls will become settled and grounded in the truth as the result of his effort. I have remained here to follow up the interest, while he has gone to encourage the little company in Denver. Last Sabbath the Fremont brethren were with us, and the commodious school-house was well filled. One dear sister in this neighborhood, who has lived the truth alone for years, saw her companion take his stand to keep the commandments of God at nearly seventy years of age. We hope for still others.

MRS. E. B. LANE.

KALAMAZOO, HICKORY CORNERS, AND POTTERVILLE.—Since I last reported, I have had the privilege of addressing an attentive audience in Music Hall at Kalamazoo, on the subject of the soul. A clergyman was present, with whom I afterward had an hour's conversation, and he promised to read "Nature and Destiny of Man."

At Hickory Corners I have had much cause for encouragement. The attendance Sabbaths has been good. Some strangers have come in. The believers seem stirred up, and have arranged meetings on four consecutive alternate first-days at East Ross school-house. Addresses have been given on prophecy, the sanctuary, and health. When visited at their homes, several subscribed for the *Signs*, or showed interest in what they had heard.

The last three days and a half of the old year were very enjoyably spent at Potterville, where three discourses were given. I also gave one discourse to a full house at West Windsor. The short house-to-house visits at Potterville were especially interesting. May the Lord grant rich blessings to his people, and give us all a *holy* new year.

H. VEYSEY.

OCEANA AND NEWAYGO COUNTIES.—Nov. 25 I began a course of lectures in the town of Greenwood, Oceana Co., in the Hazel Grove school-house. Had good attendance until I reached the Sabbath question, which testing truth thinned out the con-

gregation very materially. Sr. Lane came and assisted me nearly two weeks. During that time I visited the class at Denver, Newaygo Co., and held meetings and Bible-readings one week. There are twelve who belong to this class. They have kept up Sabbath meetings, Sabbath-school, and Wednesday night prayer-meetings ever since their organization last June. They seemed to appreciate help, and to be anxious to engage in the T. and M. work. I organized a tract society of seven members, and others will join, I trust. They seemed very much interested in the Bible-readings. One brother is intending to engage in the T. and M. work, Bible-readings, etc.

Friday, Jan. 4, I returned to Greenwood, and Sr. Lane went to Shelby. The brethren and sisters from Fremont met with us three Sabbaths. They held their quarterly meeting with us, which had a good influence. During the quarterly meeting I presented the covenant, and three signed it, making a class of eight who will hold Sabbath meetings and Sabbath-school. Others promised to keep the Sabbath, and we trust they will soon unite with the class. This little company will be a branch of the Fremont church, and will meet with them occasionally.

I felt much of the blessing of God during this my first course of lectures, and although I felt anxious that more should come out, still I felt to thank God that a few took their stand. I shall meet with them occasionally. There is a large field for labor in Oceana and Newaygo counties. I feel the need of some one of experience to go with me, so that I can have counsel.

Jan. 9.

GEO. O. STATE.

News of the Week.

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

FOR WEEK ENDING JANUARY 19.

DOMESTIC.

—The bill appropriating \$1,000,000 for the Mississippi River passed the house Thursday.

—Senator Hill of Colorado made a strong speech in the Senate Monday in favor of postal telegraphy.

—A large portion of the business section of Canastota, N. Y., was destroyed by fire Thursday morning.

—After paying expenses and taxes, the Atchafalaya, Topeka, and Santa Fe Railroad earned last year \$8,216,859.

—Dr. Tanner, the faster, accused of practicing illegally by the physicians of Jamestown, N. Y., has been vindicated by the courts.

—Nate Gest, a student at Williams College, son of W. H. Gest, of Rock Island, was killed Wednesday afternoon while coasting.

—"Tit for tat." France refused to receive American pork; America now proposes to prohibit French wines. Beneficial to both countries.

—Mrs E. N. Miller, living near Norwood, Ga., swooned from fright at the burning of the family residence, and died in a few moments.

—The senate, in executive session Friday, rejected the Mexican treaty. A motion was made to reconsider, pending which, the Senate adjourned till Monday.

—At Weatherford, Texas, Tuesday, the west-bound Texas Pacific passenger train was wrecked by a broken rail. Thirty passengers were injured, some very seriously.

—A riot among Italian railroad laborers at Erie, Pa., Sunday, resulted in the killing of one man, the dangerous wounding of another, and the injury of several others.

—At Las Vegas, N. M., Thursday afternoon, the Grand Montezuma Hotel burned to the ground in half an hour, the guests losing everything, and narrowly escaping death. The loss is \$300,000.

—Nine of the ten mills of the Consumers' Powder company, near Scranton, Pa., blew up Thursday night, one at a time. One man is known to have been killed, and it is thought many others perished.

—The Governor of Iowa, in his message submitted Tuesday to the Legislature, advises that a proposition for constitutional amendment extending suffrage to women be submitted to the people.

—At Bradford, Pa., Tuesday, a stream of waste oil, flowing across the railroad caught fire from a passing locomotive, and enveloped the entire train in flames. Three persons were burned to death, and fourteen badly injured.

—The body of Delmonico, the famous New York restaurateur who has been missing some time, was found Monday in the suburbs of Orange, N. J. It is supposed that he was overcome with cold while wandering insanely about, and perished from exposure. He was only 40 years old, and was worth \$1,000,000.

—On the "Devils Bridge," at Gay Head, on the Massachusetts coast, the steamer, City of Columbus, from Boston for Savannah, was wrecked about 4 o'clock Friday morning. Of the 145 souls on board, twenty-three are known to be saved, five are dead, and 119 are unaccounted for, and are supposed to have perished. The revenue cutter Dexter and two lifeboats were instrumental in saving many lives. One-third of the passengers and crew were women and children.

FOREIGN.

—There were 4,000 suicides in Paris last year.

—The treaty of peace with Peru was approved by the Chilean Chamber Saturday.

—The Egyptian Minister of war estimates that the evacuation of the Soudan will cost £1,000,000.

—By the fall of a cage in the Gamont colliery, in Wales, Wednesday, eleven persons were instantly killed.

—A telegram to the Austrian Consul from Khartoum says all the higher Egyptian officials at Elobad have been massacred.

—An explosion in the Ferfay colliery, at Arras, France, Saturday, killed seven men and wounded twelve. Five miners are missing.

—Leon Chotteau is coming to America to use his influence for the prevention of retaliatory measures against France because of the pork prohibition.

—The steamer Hwai Yuen, bound from Shanghai to Hong Kong, was wrecked Monday on the Hie Shan Islands. Six Europeans and 198 natives are missing.

—The authority of the Khedive in the Soudan is practically at an end. Scarcely any of the Arab tribes now remain loyal to Egypt. The Egyptian Government, finding itself unable to protect the population any further, has ordered an evacuation en masse of Khartoum and of the adjacent cities. It is estimated that there are 11,000 Christians and Europeans who will be the victims of Moslem fanaticism unless they can be immediately transported to upper Egypt.

FRANCE AND CHINA.—No formal declaration of war has yet been made by either of these countries; but there are indications of a speedy advance by the French troops upon Bac Ninh. The French hold a strong strategic position for attack. The Chinese troops at Bac Ninh number 10,000, and are splendidly armed. At Paris, American mediation is considered certain as soon as Bac Ninh shall be captured. About the last of January, 1,500 additional French reinforcements will start for Tonquin. A Hong Kong dispatch says 6,000 Chinese troops have been sent to Hainan. The greatest activity prevails in Canton. Barges have been sunk in the Canton River to block the channel.

RELIGIOUS INTELLIGENCE.

—Of the 156 Baptist churches in Wisconsin, 68 are without pastors.

—Four members of the Salvation Army were arrested at Paterson, N. J., Sunday for parading the streets.

—The polygamous Bishop Sharp informed his priests at Salt Lake City Saturday that, from what he had heard at Washington recently, if the Almighty did not pilot the Mormon ship she would surely sink.

—The *Christian Intelligencer* of New York makes bold to say (and there is no doubt it knows well whereof it speaks) that "the real work of every denomination is performed by a minority; and it will be found that of this minority nearly every family reads the denominational newspapers."

—A Baptist missionary, reporting from Caucassia, Russia, speaks of meeting some "Sabbotniki," or Sabbatarians. They do not appear to be either Christians or Jews, excepting that some are Jewish proselytes. This adds one more to the list of reasons for believing in the primitive origin of the seventh-day Sabbath.—*Missionary Reporter*.

—At a recent meeting of the Methodist Preachers' Association of Chicago, Daniel Curry, D. D., of New York, formerly for twelve years the editor of the *Christian Advocate* of that city, stated that he "did not believe that anything like the whole of the Old Testament was inspired, though undoubtedly a good portion of it was of divine inspiration."

—An S. D. Baptist missionary writes to the *Missionary Reporter*: "I am going to get rid of my farm and its interests, for it works against me in this cause. When I am away my wife overdoes in looking after the affairs of the place. I am determined to cut loose so I can apply my whole time. I have no trouble, as a general thing, in getting up an interest anywhere I go; and I know as you suggest, I need more time on almost all occasions to work up the

interest. There are so many new fields and interests springing up, my wife, too, wants all my time put into the work."

Wonder if this will not set some S. D. Adventist missionaries to thinking about the importance of "cutting loose" so as to be able to devote their whole time to their legitimate work?

—It is a noteworthy point that the Waldenses are now putting forth an effort to reoccupy the old ground in Calabria, the extreme south-western province of Italy, from which they were driven 300 years ago. Signor Pons, whose forefathers were among the few that escaped massacre, visited the old scenes last summer. He found a remnant of the old colony people, speaking the dialect of Angrogna, wearing the same dress, having the same manners and customs, retaining the old traditions, and proud of their Piedmontese origin. He spoke to them in the Angrogna dialect and was perfectly understood. They would exclaim, "He is our brother; he comes from the country of our people." They remember the persecutions to which their people had been subjected. They have a strong aversion to confession. Signor Pons is engaged in an effort to rekindle the old fire.—*The Presbyterian*.

—The National Reform Association is a society organized to maintain existing Christian features in the American government, and to secure a suitable religious amendment to the Constitution of the United States. Among the features of the government which this Association aims to conserve are, our Sabbath laws, the use of the Bible in the public schools, prayer in the National and State Legislature, and the Christian law of marriage in opposition to the lax divorce legislation now so common. Some suitable change in the Constitution is deemed by this society to be indispensable necessary, since that instrument, in its present form, is extensively regarded as an expression of the secular theory of government, and is employed as an argument against all that is Christian in the usage and administration of our government. During the past year this society has greatly extended its operations. Four District Secretaries gave their whole time to the work, holding conventions, addressing churches and public meetings, circulating petitions, and extending the membership of this organization. Eighteen conventions and nearly three hundred public meetings were held. The members enrolled during the year, and contributing to its funds, were nearly three thousand, representing all denominations of Christians; and its list of officers includes many prominent and influential men. The Hon. Felix R. Brinn of Pittsburg, Pa., is President. During the coming year this society will still further enlarge its work. At least eight District Secretaries will be employed, some throughout the year, and others during the most favorable months.—*Christian Union*.

Obituary Notices.

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

—We love our dead, and hold their memories dear;

But living love is sweeter than regret;

Gods ways are just; and though they seem severe,

He can give back with blessings greater yet

Than we have lost. He chastens for some good

That in our weakness is not understood.

—Barton Grey.

BOWMAN.—Died of consumption of the throat, in Brooksville, Fla., Nov. 19, 1883, Sr. C. Bowman. Sr. Bowman accepted the third angel's message under the labors of Eld. H. W. Decker, at New London, Wis., in 1878. While among us, she lived out the truth, though opposed by those near and dear to her. We have every reason to believe that while absent she was faithful, though separated from those of like faith; for we believe the Lord was with her. We trust that she rests in hope of a part in the "resurrection of the just."

D. E. WALKER.

PORTER.—Died of consumption, at her home, near Golden Spring, Burt Co., Neb., Dec. 15, 1883, Abigail, wife of Bro. Joseph Porter, aged sixty-six years, nine months and seven days. Sr. Porter was converted about thirty years ago, and became a member of the Disciple church. About twelve years ago, she was permitted to see the additional light of the third angel's message, and commenced promptly to walk therein. She was one of the first in Nebraska to embrace the truth, and has lived a consistent Christian life ever since. She will be greatly missed in the church and family. A husband and four sons mourn her loss. Discourse by the writer.

A. J. CUDNEY.

LEMON.—Died near Apple River, Ill., Dec. 22, 1883, Peter V. Lemon, aged seventy-eight years, three months, and eight days. Bro. Lemon was born in Canada, where he spent the early part of his life. In

the year 1845 he was converted to Mormonism, under the labors of one of the apostles of that faith. He left his native Province, sacrificing friends and property, to join his brethren at Nauvoo, Ill. On the introduction of polygamy among them, he entered his earnest protest, and also spoke against other gross immoralities practiced by them. This brought fierce persecution, and the loss of earthly goods. Disgusted, and sadly disappointed with them, he left Nauvoo, and came to Apple River township, where he lived until his death. About six years ago, he had an opportunity to hear the third angel's message of Rev. 15. He embraced the Sabbath, the doctrine of the soon-coming of Christ, and was an earnest advocate of the perpetuity of spiritual gifts. He did not unite with the church, and no doubt, at times erred from the truth, the infirmities of age being upon him; however, we sincerely believe he will find mercy in the day of the Lord Jesus. Remarks on the funeral occasion by the writer from Rev. 1:18.

E. O. HAMMOND.

(Signs of the Times please copy.)

JAYENS.—Died of cancer, at Savoy, Fannin Co., Texas, July 24, 1883, Mary E. Jayens, in the forty-fourth year of her age. After eighteen months of suffering, death came to her relief. She bore her affliction without a word of complaint, and trusted her case to the Saviour. We laid her away beside our two sisters, who sleep in Jesus, expecting soon to meet them again when the Lifegiver comes. Sister received the truth in La Fayette Co., Mo., under the labors of Elds. Rogers and Cook in the fall of 1873, and continued a firm believer until her death. She leaves a large circle of friends, with two children, to mourn her loss. We sorrow not as those which have no hope.

A. E. FLOWERS.

HOLCOMB.—Died in Potsdam, St. Law. Co., N. Y., Dec. 30, 1883, Sr. H. M., wife of Edmond Holcomb, aged sixty-five years, eight months, and seven days. Her disease was cancer. She was born in North Hero, Vt., and in early life joined the M. E. church, being sprinkled. In after years she became dissatisfied with her baptism, and other practices of that people. By reading she received present truth, and was immersed at the Canton camp-meeting in 1880. She dearly loved the truth as it shone upon her pathway, and all who were trying to live it. Her sufferings were very great during the last weeks of her life, which she endeavored to endure with Christian patience. Her faith took such a strong hold of God's promises that she triumphed over death, and longed to be at rest. The congregation was very attentive to the word of the Lord as spoken by the writer.

C. O. TAYLOR.

PRIEST.—Died at his home in South Lancaster, Mass., Dec. 27, 1883, Lewis H. Priest, aged sixty-one years and three months. He experienced religion at the age of seventeen years. His conversion was one of remarkable clearness, revealing much of the Spirit and grace of God. He embraced the doctrine of the soon-coming of Christ in the year 1843, and was one who looked for Christ to appear in the clouds of heaven in the spring and autumn of 1844. In 1852 he embraced the Sabbath and kindred truths held by Seventh-day Adventists, and has ever continued firm in the faith, walking in the advancing light until his death. He was also one of the eight original members of the South Lancaster church. For twenty-three years he worked in one machine shop in Clinton, two miles from his present home. He had suffered much from his head and otherwise for a long time. Dec. 19, he came from his work feeling unusually ill; and that night received a shock of paralysis from which he never recovered, although he was cheerful and enjoyed prayer and conversation upon the Christian's hope. He continued thus for about one week, when he received the second shock. From that time he never spoke, and in about three days, died. We mourn, but not as those who have no hope. He rests but not forever. The funeral was held at the church, Sunday, Jan. 1. A large circle of friends and relatives were present, among whom were the shop hands with whom he had labored. May his feeble, faithful wife be especially sustained by the grace of God.

Discourse by the writer from Rev. 14:13.

S. N. HASKELL.

HENDEE.—Died of cancer or ulceration of the stomach, near Pinkney, Livingston Co., Mich., Dec. 27, 1883, Ephraim Churchill Hendee, aged seventy-one years, eleven months, and thirteen days.

Bro. Hendee was born in the town of Avon, Livingston Co., N. Y., Jan. 15, 1812. In 1838 he moved to Michigan, in which State he has lived forty-six years. He was always skeptical, and never made a profession of religion until fifteen years ago, when he heard Eld. J. B. Frisbie, and embraced the views of S. D. Adventists, though he never united with any church. Bro. H. was a man of more than ordinary mental ability, a successful financier, strictly honest, and very eccentric withal, though no one ever doubted his sincerity. He was an able advocate of the views that he held, and frequently pressed them upon others a little too earnestly, perhaps, often showing irritability when crossed. This last characteristic was largely due to

the opium habit, which he contracted when a young man to allay the pain of a spinal difficulty caused by a fall, and never entirely overcame. This was the great mistake of his Christian experience. He entirely abandoned the use of tea, coffee, tobacco, and pork, and made efforts to put away his opium; but the power of the monster was too strong. With all his eccentricities, he had some excellent qualities. He was frequently heard praying in his room, and during his last hours plead with God for mercy. Let us hope that his last prayer was heard and accepted. Remarks by the writer from Job 5:26. C. C. LEWIS.

Appointments.

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

God pleasing, Potterville, Jan. 26; Burlington, Feb. 2. H. VEYSEY.

DISTRICT quarterly meeting at Tompkins, Mich., Jan. 25, 26. E. P. GILES, Director.

QUARTERLY T. and M. meeting for Dist. No. 6 will be held at Lakeview, Mich., Feb. 2, 3, 1884. Ministerial help is expected. F. HOWE, Director.

WILL meet with the friends at So. Amherst, Mass., and vicinity, Sabbath and Sunday, Jan. 26, 27, where the leader may appoint. S. N. HASKELL. D. A. ROBINSON.

QUARTERLY meeting of T. and M. Society, Dist. No. 3, will be held at Quincy, Mich., Sabbath and Sunday, Jan. 26, 27. Meeting will commence Friday evening, at 7:30. Eld. M. B. Miller is expected. F. L. MEAD.

No providence preventing, we will meet with the friends in Essex County, N. Y., Dist. No. 5, at Keene, Jan. 26, 27, and the meetings will continue, if it seems best, over the following Sabbath and Sunday. We very earnestly desire that every one who can, shall be present at every meeting. "It is time to seek the Lord." E. W. WHITNEY. P. Z. KINNE.

In accordance with the vote of the late General Conference, I expect to labor in the State of Virginia during the next three months. No providence hindering, I will meet with the church at Soliloquy, Sheandoah Co., Va., Sabbath and first-day, Feb. 2, 3. Meetings to commence Friday night, Feb. 1. Hope to see a general turnout of all the friends of the cause. S. H. LANE.

PROVIDENCE permitting, I will meet with the churches in Vermont as follows:—

Johnson, Jan. 26, 27.
Jericho, Feb. 2, 3.
Bristol, " 9, 10.

We hope all the friends of the cause in the vicinity of these meetings will meet with us. And we cordially invite Bro. T. H. Purdon to be with us at Jericho and Bristol.

A. S. HUTCHINS.

No providence preventing, Eld. J. N. Loughborough will hold meetings in Michigan as follows:—

Cedar Lake, Feb. 8-11.
St. Charles, " 12-14.
Flint, " 15-18.
Lapeer, " 19-21.
Memphis, " 22-26.

Further appointments will be made in due time.

J. FARGO.

PROVIDENCE permitting, I will hold meetings in Wisconsin as follows:—

Fish Creek, Door Co., Jan. 26, 27.
Sturgeon Bay, Feb. 2, 3.
Fort Howard, " 9, 10.

I desire to hear from every member of these churches, either in person or by letter. The meeting-house at Sturgeon Bay will be dedicated at the time of that meeting.

H. W. DECKER.

An important meeting for the Pennsylvania Conference will be held at Steamburg, N. Y., Feb. 2 and 3. It is expected that Eld. J. N. Loughborough will attend this meeting, and we greatly desire that those, especially, who could not be at Wellsville, shall attend this meeting. The wants of the cause in its various branches will be considered. Doubtless Bro. Raymond and myself will be present; therefore those who desire to engage in any department of the work of the Lord will have opportunity for consultation. Dist. No. 4 may consider this as their quarterly meeting.

D. B. OVIATT.

No providence preventing, I will meet with churches as follows:—

Eaton Rapids, Sabbath and Sunday, Jan. 26, 27.
Alaledon, " " Feb. 9, 10.
St. Charles, " 12-14.
Flint, Sabbath and Sunday, " 15-18.
Memphis, " 22-25.

At the places where we are to be over the Sabbath, meetings will begin on Friday evening. It is expected that Bro. A. D. Jones, of Brighton, will attend the St. Charles meeting.

The meeting appointed for Eaton Rapids will be a district quarterly meeting. Every church in the district should be represented. The librarians should bring their books. Let all come. I. D. VAN HORN.

Publishers' Department.

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

A SPLENDID OFFER.

THE publishers of the REVIEW AND HERALD are determined to do their utmost to increase the circulation of this valuable paper. It ought to be doubled within a few months.

To encourage our friends everywhere to work for it, we offer to those who will obtain subscribers, the very liberal inducements which are stated below. By this means we hope to obtain many new subscribers, and also to enable our friends to secure excellent books for their own use, in a very easy manner. The books offered are all excellent. Not one of them is worthless or indifferent. They have been selected with great care, and contain most interesting and instructive matter.

Here is a rare chance to do good and get good. We know that every one who reads the REVIEW for a year will be greatly benefited thereby. Many of our people who greatly need it are not receiving it. They are in great danger. It might save them from eternal ruin. The paper needs their patronage; they need the paper. You are conferring a great benefit upon every one you get to subscribe for it.

By getting subscribers, you may obtain quite a library of excellent books, at no pecuniary cost but the postage. We have presented this large list of books so that all who wish to work for the REVIEW, can find something in it which will be desirable to them, and so that they can secure quite a number of different books. All have a chance to take hold in this good work. Our ministers have excellent opportunities to add to their libraries. Some may want Webster's Unabridged Dictionary, but feel hardly able to buy it. They can secure it by obtaining twenty subscribers. Could not any of our ministers do that? They would be doing much good besides. We call especial attention to "The Library of Universal Knowledge," of 15 volumes, Clarke's Commentaries, and Barnes' Notes. These are all especially valuable to ministers. We hope this offer will induce a large number of our people to go to work at once. It holds good till May 1. Some additions will probably be made to this list.

It should be especially noticed that these offers are for genuine new subscribers. Those who have read the REVIEW know its value, and know they receive in the paper itself more than the worth of their money. But the publishers are determined to largely increase their list the present year, and offer these inducements to get our people to work for it in earnest. In order to obtain these prizes, every subscription must be at the regular price, \$2.00 per annum, and the postage on the prizes must be added.

Special inducements will be given to the tract societies. Circulars will be sent to all the presidents and secretaries immediately. PUBLISHERS.

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The Review and Herald.

BATTLE CREEK, MICH., JAN. 22, 1884.

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OUR PAST YEAR'S PUBLISHING WORK.

THE S. D. A. Publishing Association issued during the year ending Oct 1, 1883, books, pamphlets, and tracts as follows:—

Pages of bound books,	6,233,272
“ “ pamphlets,	1,858,560
“ “ tracts,	9,600,000
Total,	17,691,832

THE SABBATH SENTINEL.

THE second number of this paper is not yet issued. The first number, as has been explained already, was issued somewhat sooner than it would have been, on account of the Cleveland convention of the National Reform Association. Under the circumstances it has been thought best to call that the January number, commencing all subscriptions with the beginning of the year, and issue the second number about the first of February, and thereafter monthly, according to the original plan. This will explain the apparent delay of the second number. The interest taken in this enterprise is truly encouraging. A circulation of about twenty thousand copies is already guaranteed.

THE SIGNS OF THE TIMES.

THIS paper enters upon its tenth annual volume under favorable circumstances and encouraging prospects. It comes out in a new dress, changed slightly in form, but increased to sixteen pages, trimmed and pasted. This is a great improvement over the old form of twelve pages stitched. This change will enable the publishers to issue the paper, however large the edition, more promptly, and will make it more acceptable to its readers. It will still be filled with the choicest matter

adapted to the field of its operations as a pioneer paper. During some portion of the past year, its subscription list has been double what it was the year before; and at the present time it has six thousand more subscribers than it has ever before had at this season of the year. Special progress is appearing in all branches of our common cause, and we are glad to see the *Signs* sharing in the general prosperity. Missionary workers will still continue to work for its circulation; and we hope soon to see the time when the subscription lists of all our papers shall more nearly correspond to the real importance and magnitude of our work.

IMPORTANT MEETINGS IN MICHIGAN.

THE meetings appointed last week for Wright, Jan. 25–28, and Otsego, Feb. 1–4, we purpose to attend having been invited to do so by the President of the Conference. We shall be glad, indeed, to meet a large number of our people, and we expect the Lord will be with us. The present time is very important. Many of our people feel like entering the work of God. Broader plans are being laid, and everything seems favorable to a general advancement here in Michigan. The good Spirit of the General Conference seems to be disseminated in all directions. Our general meeting at Pottersville last week was a precious season. Many felt greatly stirred, and courage and good cheer prevailed among the brethren. We hope our people will make a general rally at these meetings. We want to have God's special blessing before we leave for Europe, in the first part of February. Brethren, let us see many of your faces at these gatherings.

G. I. B.

CAN "SUNSHINE" BE SOLD?

WE mean the new book so beautifully illustrated. We have referred to the number sold just before the holidays in another article. This very week one of our brethren sold in two days and a half *twenty-one copies of it*. This was done on ground already partially canvassed, and he found several copies which had been sold before the holidays. All who had bought before were much pleased with the work. This is the worst season of the year to canvass, so soon after the holiday trade and tax-paying, in the midst of winter, and in a year when money is close. This would seem to settle the question that this book can be sold in large quantities at any time. With the rates given to the tract societies, its sale would be very profitable. We hope our societies will order large quantities and sell them everywhere.

G. I. B.

WHAT CAN BE DONE?

CONSIDERABLE was said in the REVIEW, a few weeks ago, about selling "Sunshine at Home." It may be of some interest to our brethren to know what was accomplished. Over 4,000 copies were sold in about one month. The Tract Societies purchased as follows:—

Iowa, 163; Illinois, 311; Indiana, 29; Ohio, 143; Texas, 25; Nebraska, 700; Minnesota, 15; Dakota, 50; Kansas, 51; Michigan, 875; Pacific Press, 79; Wisconsin, 125; Missouri, 50; New York, 133; New England, 405; Pennsylvania, 12; Virginia, 56.

These figures may not be exactly correct, but they are such as our book-keepers furnished us, and are, no doubt, nearly so. Individuals took six or seven hundred. One brother in Missouri alone took 150. Others took quite a number.

This canvass was undertaken under great disadvantages. It was commenced too late, and had to be done in great haste; therefore it was very imperfect; yet it shows what could be done. Had all our societies taken as many in proportion to their strength as Nebraska, New England, and Michigan, it can readily be seen what a quantity of books could have been disposed of. We can easily sell 20,000 of these books in 1884, if it is taken hold of in time and in the right manner. It is a valuable book, and we hope it will be sold more or less all through the year. What a work we could do in selling our books if all would take

hold in earnest. Let us be diligent in spreading the light. If our Tract Societies will all become as efficient as a few of them have, we can do great things.

G. I. B.

THE SABBATH SENTINEL.

AT the State quarterly meeting held at Pottersville, Mich., Jan. 12–14, the Michigan Tract Society voted to take 8,000 copies of the *Sentinel* for the present year. Old Michigan means to assume her proper place in the work of God, and to set an example in the *Sentinel* canvass worthy of her position. This number of copies is her full share of 40,000. Special rates of discount will be given where the Societies take them in large quantities. According to Bro. Haskell's excellent plan for distributing and using them, the Societies can use them freely at small cost to themselves, and do a vast amount of good.

Our brethren at this meeting took hold of this part of the work with the greatest enthusiasm. Some able brethren thought this number would be too few to furnish the State with what were needed. New England, New York, Pennsylvania, and several other States have already ordered full more, in their proportion, than Michigan has. We venture to make a rough estimate of what would be a fair proportion of some of our larger Conferences which have not yet ordered their full proportion of 40,000 copies; California, 2,500; Kansas, 2,500; Iowa, 3,200; Minnesota, 3,000; Wisconsin, 3,200; Ohio, 1,600; Illinois, 1,500; Indiana, 1,600; Missouri, 1,000; Nebraska, 1,400. If all these would order this number or more, and all the lesser Conferences in like proportion, the number would soon be made up.

Already, 33,000 copies have been printed of the first number. Will our Societies take hold of this matter at once and in earnest?

G. I. B.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.				GOING WEST.			
Mail.	Day Exp.	N. Y. Exp.	Ad. Exp.	STATIONS.	Pacific Exp.	Evening Exp.	Or. Exp.
p.m.	p.m.	a.m.	a.m.	Dep. Ar.	p.m.	p.m.	p.m.
6.10	6.25	12.35	6.15	Detroit,	9.45	7.55	4.00
3.00	4.00	10.25	3.45	Jackson,	12.40	10.45	6.50
12.57	2.10	9.17	2.02	Battle Creek,	2.02	12.15	8.30
12.07	1.33	8.40	1.20	Kalamazoo,	5.42	1.20	9.30
8.58	11.05	6.32	11.02	Mich. City,	5.28	4.38	5.05
6.45	8.55	4.30	8.55	Chicago,	7.55	7.30	7.40
a.m.	a.m.	p.m.	p.m.	Ar. Dep.	a.m.	p.m.	p.m.

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a.m.	a.m.	p.m.	p.m.	Dep.	Arr.	p.m.	a.m.
6.35	7.50	8.00	4.10	Port Huron	10.40	1.25	7.50
8.15	9.12	9.30	6.45	Lapeer	8.58	12.07	6.35
9.07	9.55	10.10	7.35	Flint	8.15	11.35	6.00
9.45	10.30	10.45	7.00	Darand	7.00	10.45	5.25
11.00	11.32	11.50	8.25	LaSalle	6.00	10.15	4.15
11.40	12.06	12.22	9.05	Charlotte	5.24	9.37	3.37
12.40	1.05	1.18	10.20	Dep. BATTLE CREEK	4.20	8.55	2.35
p.m.	1.25	1.28	p.m.	Vicksburg	4.15	8.50	2.30
2.10	2.17	2.17	11.00	Schoolcraft	3.22	8.10	1.45
2.20	2.28	2.28	11.10	Cassopolis	2.16	7.21	12.51
3.09	3.19	3.19	11.40	South Bend	1.30	6.44	12.10
3.50	4.08	4.08	12.10	Haskell's	12.07		
4.25	4.52	4.52	12.40	Valparaiso	11.30	5.25	10.40
4.45	5.10	5.10	1.00	Chicago	9.10	3.21	9.15
p.m.	a.m.	Arr.	Dep.	Ar. Dep.	a.m.	p.m.	p.m.

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+ 10.00 a.m.	Freeport, Dubuque & Sioux City Express.	+ 2.10 p.m.
+ 10.00 a.m.	Amboy, Rock Falls, Sterling Express.	+ 2.10 p.m.
+ 12.15 p.m.	Kansas City & Denver Express.	+ 2.10 p.m.
+ 12.15 p.m.	Council Bluffs Express.	+ 2.10 p.m.
+ 12.45 p.m.	St. Joseph, Atchison & Topeka Express.	+ 2.15 p.m.
+ 12.45 p.m.	Denver Fast Express.	+ 2.15 p.m.
+ 2.45 p.m.	Montana & Pacific Express.	+ 2.15 p.m.
+ 3.20 p.m.	Aurora Passenger.	+ 7.45 a.m.
+ 4.45 p.m.	Mendota & Ottawa Express.	+ 10.43 a.m.
+ 4.45 p.m.	St. Louis Express.	+ 10.43 a.m.
+ 4.45 p.m.	Rockford & Forrester Express.	+ 10.43 a.m.
+ 5.30 p.m.	Aurora Passenger.	+ 8.55 a.m.
+ 9.30 p.m.	Freeport & Dubuque Express.	+ 6.35 a.m.
+ 10.00 p.m.	Des Moines, Omaha, Lincoln & Denver Exp.	+ 6.55 a.m.
+ 10.00 p.m.	Southern Pacific Express.	+ 6.55 a.m.
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+ 10.00 p.m.	Kansas City and St. Joseph Night Express.	+ 6.55 a.m.
+ 1.05 p.m.	Aurora Sunday Passenger.	+ 10.15 a.m.

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