

Advent Review

AND SABBATH HERALD.

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

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IN THE SUNLIGHT.

BY ELIZA H. MORTON.

I sit and muse in the sunlight,
And dream a dream of the past:
The rush of a flood of music,
The sweep of a chilling blast,
The touch of a hand now pulseless,
The thought of a hope now dead,
The duties too oft neglected,
The words of love unsaid;
The days half-spent in the shadow
When the soul and the song were sad,
And the hours of golden beauty
When the heart and the voice were glad.
I have lived and learned this lesson,
That the good which we bestow
To the world in its gloomy darkness
Is the sweetest joy below.
And so I sit in the sunlight,
And pray that grace may shine
From the throne of a mighty Father,
And soften this heart of mine.
And thus from his loving presence
I gather the strength I need,
To go forth in the field of his promise
And scatter the fruitful seed.

Portland, Me.

Our Contributors.

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

NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

THE MEETING AT WELLSVILLE, N. Y.

At the close of the meeting in South Lancaster, Mass., we went to Wellsville to meet with our brethren and sisters of the Pennsylvania Conference. On the way, we spent several days in the city of New York, at the home of Bro. and Sr. Boynton, who are engaged in missionary work there. It may seem that the work they are doing is a small beginning in so large a city, and that it cannot amount to much. It is indeed a small beginning; and when I see how great the work and how few the laborers, I am deeply pained. Dear brethren and sisters, when you become imbued with the missionary spirit, when you learn to love your neighbor as yourself, you will not be content to see souls perishing all around you without doing all you can to save them.

The prophet Isaiah, speaking by divine inspiration, exclaims, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my

people their transgression, and the house of Jacob their sins." Want of faith in God and love for our fellow-men are the great sins of the present time. Selfishness, self-love, and love of display are withholding means from the Lord's treasury, and crippling the work that must be done. Satan is a sharp financier, and he manages with subtlety to keep in his service every dollar that he can; and money is invested in houses and lands and spent for selfish gratification that ought to be used in sending the light of truth to all parts of the world. Practical faith will lead to greater consecration. If a man believes present truth, his works will testify to the fact. The character of our work encourages the strongest faith; we have the treasury of Heaven to draw upon. Our large cities are to be entered by making beginnings, however small, and then working by faith. The Lord has committed to his followers the work of giving the message of warning, and those who have means should give financial aid. May the Lord move upon hearts to do this.

In New York City we now have a reading-room and a depository for our publications. Ships are visited, and the publications placed on board are carried to all parts of the world. Until the Judgment shall sit, it will not be known how much good has been done by this sowing of the gospel seed. Although for a time it may seem to have perished, if sown in faith and with earnest prayer, it will spring up and bear fruit. Brethren, you who are making a small beginning in the large cities, you are doing a good work, one which ought to have been entered upon years ago. Do not be discouraged if at first you see but little fruit of your labor. Continue to sow beside all waters, remembering the words of Christ, "Without me ye can do nothing." "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Will the people of God, who believe that we are living in the last days, wait for the light to be given to the world by some wonderful manifestation of divine power, while they themselves stand idle and irresponsible? Let us not, by our unbelief, stay the work of God and shut out his blessing.

A larger number of the brethren of the Pennsylvania Conference were at the Wellsville meeting than we had expected to see. The ministers who attended the General Conference had received a blessing, and its influence was felt here. The meetings had been in progress two days when we arrived, and the brethren were already entering into the spirit of the work. Many manifested a strong desire for a new conversion, an entire submission to the will of God. Confessions of impatience, of fretfulness, of love of the world, were made with deep feeling. I was very anxious that the work should be thorough. Through his prophet God promises, "Ye shall find me, when ye shall search for me with all your heart." He demands the whole heart, or he will not accept the offering; many fail through being half-hearted.

As soon as we realize that we are not our own, but are bought with a price, even the

precious blood of the Son of God, we shall work from an altogether higher standpoint. God despises a dead offering; he requires a living sacrifice, with intellect, sensibilities, and will fully enlisted in his service. Every distinctive faculty should be devoted to this work,—our feet swift to move at the call of duty, our hands ready to act when work is to be done, our lips prepared to speak the truth in love, and show forth the praise of Him who has called us out of darkness into his marvelous light. We should continue this consecration, not taking anything from the altar; for this is sacrilege. When his people thus consecrate themselves in sincerity and humility, they are accepted of God; and they become to him a sweet-smelling savor, diffusing a rich fragrance throughout all the earth. The mind is at rest, and the eyes are opened to behold wonderful things out of the law of God. That which was not understood when the mind was darkened and divided now becomes clear. Oh, amazing light for all who by faith and patient reliance upon Jesus claim the fullness of the promise of God!

I was enabled to walk a quarter of a mile to attend the meetings held at half past five in the morning. A very gratifying interest was manifested in these early meetings. Persevering labor was put forth, and was attended with good results. It is my earnest prayer that these dear brethren and sisters may daily learn precious lessons in the school of Christ. "Learn of me," says the great Teacher; "for I am meek and lowly in heart; and ye shall find rest to your souls." Would that every one of them would testify to the world the matchless power of God, and his wonderful love to the children of men!

There were two young men at the Wellsville meeting who attended Battle Creek College at the time when there was a state of things among teachers and students that confused the mind. The spirit then prevailing was not a right spirit; and while some gave them right counsel, others gave them advice that was not so good. These young men confessed that they did not take a right course themselves, and expressed great regret that they did not do differently. I was glad to listen to these confessions, and I am sure that quite a number will have to make similar ones before they can advance in the divine life. May the Lord give these youth that repentance that needeth not to be repented of.

At this meeting I knew that I had help from Jesus, the source of my strength. Without this divine aid, I could not have borne my testimony. Sunday I attended three meetings of our people, and at each one spoke about half an hour. In the afternoon I walked half a mile to the Baptist church, and for an hour and a half spoke to a full house on the subject of Temperance. There was the best of attention; and at the close of the service, several ladies came forward and expressed their grateful appreciation of the words spoken.

I was glad to see our brethren and sisters manifest a disposition to bring their offerings to the Lord. At this meeting about five thousand dollars was pledged to be used in enlarg-

ing the missionary work in the Pennsylvania Conference, and in establishing a depository of our publications. The means raised exceeded their expectations; but it would be no more than just and right for them to raise ten thousand dollars, and I believe they will do it. I believe they will present their willing offerings to God, and he will bless them.

We make progressive movements; but at every step prejudice and false ideas must be removed. This has been the case with every reformatory movement the world has ever seen. To some of small faith and selfish, money-loving disposition, each advance move has portended general disaster and an extravagant outlay of means. They have felt as did that poor man Judas when the ointment was poured upon the head of Jesus. Why this great waste? said he; this ought to have been sold, and the money given to the poor. Again and again, when some advance step has been taken, the selfish, cautious ones have thought that everything was going to ruin; but when the battle has been fought against all odds, they have hailed the victory as a token that God was in the movement. When it has been so fully demonstrated that the work was of God that unbelief has had to yield, the men who led out, whose foresight was greater than that of others, who worked against all opposition, are hailed as men raised up for the time, and led by the Spirit of God. Do those men who blocked the way realize the work they have done? Do they see that the addition of their money, their strength, their faith, and courage, might have made the work stronger and more influential, and that their neglect to do what they could is sin? Many of these pioneers have become gray and enfeebled in making mighty efforts to advance the cause of God and the work of reform, while their brethren stood ready to wound them with their weapons of unbelief. There are graves in churchyards that would not now be there, had it not been for this very work of unbelief. Men of wisdom, mighty men of God, after having years added to their lives, and pressing through many obstacles, have failed, and gone to rest; and now we need their help.

Would that we lived so near the cross that we could see as God sees, and work as he would have us work. If our brethren would learn the value of souls in the light of what their salvation has cost Jesus, they would know that souls are of greater value than houses and lands, gold and precious stones, or high positions of honor. Jesus calls upon us to love one another as he has loved us. May the Lord enlarge our minds to comprehend eternal things; for when we do, selfishness will disappear, and we shall be doers of the word, and not idle hearers.

We left our brethren and sisters in Pennsylvania greatly encouraged, and at twelve o'clock at night took the cars for Hornellsville. We rode one hour, and were then obliged to wait in the depot till half past four in the morning. I spent this time in writing.

Monday evening, about eight o'clock, we arrived at Battle Creek, very weary, and with only a few days in which to prepare for our long journey across the plains. Friday night I spoke to the helpers at the Sanitarium, and on the Sabbath to a large congregation in the Tabernacle. These were my closing labors in the East on this journey, and I have to say to the praise of God, that he has sustained me at every step. I have prayed in the night season; and in the day, when traveling, I have been pleading with God for strength, for grace, for light from his presence; and I know in whom I have believed. I return to California with more strength and better courage than I had when I left Oakland the 12th of August.

I desire the love of Jesus as I never desired it before. I see reason to praise God for his goodness, his preserving care, and for the sweet peace, joy, and courage he gave me on

this journey. I started out by faith, and not by sight; and I have seen the hand of God in every day's labor, and daily his praise has been in my heart and on my lips. His Spirit has helped my infirmities in so marked a manner that I cannot fear to commit myself to his keeping. I have the perfect assurance of his love. He has heard and answered my prayers, and I will praise his name.

JESUS, OUR SAVIOUR.

BY ELD. J. G. MATTESON.

JESUS is our Saviour. That Jesus was born, died, and rose from the dead, and soon shall return to this earth to save his ransomed people, are events of the greatest interest in the story of redemption.

The birth of Jesus. "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:10, 11. Thus sounded forth the joyful tidings of salvation to the believing shepherds who kept their flocks on the hills of Bethlehem yon peaceful night when Jesus was born. The angel of the Lord stood before them, the glory of God shone about them, and they feared greatly; but the angel comforted them with the joyful message of the birth of Jesus. And suddenly there appeared a heavenly host praising God, saying "Glory to God in the highest, and on earth peace, good will toward men."

God the Father smiled on man; he caused a friendly ray of light to shine in the mist of the curse; he created light in the dark night of sorrow. God the Son smiled on earth. He was born of a poor woman, and found shelter in a stable. There was no room for him in royal places, no, not even in the simplest dwelling; he was wrapped in swaddling clothes, and laid in a manger. But a heavenly light shone from the infant's beautiful face; it smiled to the shepherds with a sweeter smile than ever had been seen on the lips of an infant. The angels rejoiced greatly, knowing that salvation through this child would be brought to their fallen fellow-creatures on the earth, and heavenly joy filled the hearts of the children of God. The fire of the divine love was kindled by the sweet notes of the gospel.

Dear reader, do you not desire to bow down and worship your Saviour with the shepherds? Do you believe in Christ, who can save you? Do you love him more than all others? Oh, seek the Lord in his word, seek him in humble prayer! Behold, Jesus stands at the door knocking; have you no room for your best friend?

The death and resurrection of Christ. The gospel which the apostles preached, by which also we are saved, is briefly presented thus: "That Christ died for our sins according to the Scriptures; and that he was buried; and that he rose again the third day according to the Scriptures." 1 Cor. 15:1-5. This statement is to human wisdom of very little consequence, but it has pleased our gracious Heavenly Father to bless it to the salvation of many souls. It has lifted the fallen from the mire of sin, and placed their feet on the everlasting rock of truth and love. God grant that the reader of this may have grace to experience the power of this word.

The death and resurrection of Christ are two of the greatest events that ever transpired on this earth. The Son of God, our dear Saviour, died for all—even for me, a poor, fallen creature, who has merited nothing but to suffer everlasting destruction from the presence of the Lord. But Jesus died; he was wounded for my transgressions, bruised for my iniquities. I believe that Jesus died for my sins. Oh, blessed truth! He accepts me as his child through grace,—through his divine love.

Let me, then, love Him again who has loved me first. The death of Christ removes my

guilt; his burial shall be my comfort in the dark hour of death; his resurrection shall be my blessed hope. He lives, and I shall live. He will bring me forth from the dark realms of *hades*. He will change my corruptible body that it may be fashioned like unto his glorious body. Phil. 3:21. Come, dear fellow-traveler! come to your Saviour, and accept his word of eternal life.

The return of Christ. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. Thus testifies our Lord and Saviour Jesus Christ; and this testimony shall go forth with much power in the last days to prepare many hearts to meet him in peace. The virgins must be aroused, the lamps trimmed, and the oil bought before it is too late,—before the door of mercy is shut forever. The marriage supper of the Lamb will soon be ready. Still there is room for more guests. Jesus invites you also. His loving voice is calling, and he says: "Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9.

Our Saviour says, "Surely I come quickly." Can you answer with the waiting church of God, "Amen. Even so come, Lord Jesus"? Rev. 22:20. Then it is well with you. "Blessed are those servants whom the Lord when he cometh shall find watching." Luke 12:37. Many are drowsy, and sleep; there is no oil in their vessels. They are not wise virgins. If they do not awake and get ready, the day of the Lord will come upon them as a thief in the night. 1 Thess. 5:2, 3. The children of light will give heed to the sure word of prophecy. 2 Pet. 1:19. They will be looking for and hasting unto the coming of the day of God in all holy conversation and godliness. 2 Pet. 3:11, 12.

WHO HAS DECLARED INDEPENDENCE?

BY ELD. A. T. JONES.

IN 1698 Ireland was subject to England. Although she had her own parliament, yet she, parliament and all, was governed by the mother country and by the parliament of the mother country. And in this, England was distinctly the mother country; because the governing class in Ireland was composed of colonists from England; and it was only by the power of England that these were enabled to govern either Ireland or themselves. So entirely was this true, that if the protecting power of England had been withdrawn, any and all government in Ireland, in which the English colonists could have had any part at all, would have ceased to exist. Therefore, it was literally true that the very existence of the then government of Ireland depended wholly upon the mother country. Yet for all this, the Irish parliament took a step which, if allowed to stand, would have not only severed its connection with the home government, but with that would have cost it its own existence. We will give this in the words of the historian himself. He says:—

"The Irish Lords and Commons had presumed, not only to re-enact an English Act passed *expressly* for the purpose of *binding them*, but to re-enact it with *alterations*. The alterations were indeed small; but the *alteration even of a letter* was tantamount to a *declaration of independence*."—*Macaulay's England*, chap. 23, p. 63. [The italics are mine.]

Now, according to this *true* principle of government, those people who claim that Christ re-enacted the ten commandments, and that, too, with alterations, virtually assert that Christ declared independence of the Supreme Government. But against all such claims, we have the words of Christ, in strictest accordance with this true principle, which declare: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law," knowing

full well that to alter a "jot or tittle," or, in the words of Macaulay, "even a letter," would be equal to a "declaration of independence." Therefore among the very first words that he uttered as a public teacher, "as one having authority," he lays down the fundamental principle of true allegiance. And every other word, and every other act of his life, is strictly consistent with it. Matt. 26:39: "O my Father, if it be possible, let this cup pass from me: nevertheless, *not as I will, but as thou wilt.*" John 5:30: "I seek *not mine own will, but the will of the Father, which hath sent me.*" John 6:38: "I came down from heaven, *not to do mine own will, but the will of Him that sent me.*" John 4:34: "My meat is to do the will of Him that sent me, and to *finish his work.*" Was the work of God not done until by the ministration of Christ he had "re-enacted with alterations" his own law, and had thus declared himself *independent of himself*? That would *finish his work* indeed, and with a vengeance. But God forbid. He *cannot deny himself.* 2 Tim. 2:13. On the contrary, his work can be, and will be, and was intended to be, finished in righteousness (Rom. 9:28), and "in Christ reconciling the world unto himself." 2 Cor. 5:19. This "will" and this "work" Christ came to do, and in justice and in righteousness he pledges himself and all his followers to the firmest allegiance to the government of the Most High. Matt. 7:21; 19:17; Rev. 22:14; 14:12.

On the other hand, how aptly this exploit of the Irish Lords and Commons with the English government illustrates the arrogance of the papacy with the God of heaven! There was the Irish parliament ruling Ireland; yet itself dependent on the English parliament and power for its very existence. Here was the papacy ruling the world in things temporal, and in things spiritual, yet itself dependent upon the mercy, the forbearance, and the long-suffering and power of the Most High. There the supreme power had passed an Act for the express purpose of binding them. Here the Power Supreme above all had passed Acts for the express purpose of binding, not only the papacy, but all upon the earth. There, they presumed to re-enact with *slight* alterations, the Act which bound them. Here, he has presumed to re-enact with the *most material* alterations those Acts which God had passed to bind the human race. That, the historian says, was "tantamount to a declaration of independence." This was nothing less than an out and out declaration of independence. He has assumed all the titles of the King of kings and Lord of lords. But it is not enough that he should make himself *equal* to God, but he must exalt "himself *above* all that is called God or that is worshiped." And in the matter of subordinate government acting with Supreme Government, and subordinate with Supreme Ruler, I cannot conceive of a more decided and effectual means that could be employed for asserting independence than just the very means which he has employed, and which is so perfectly illustrated in the historical point under notice; that is, "to re-enact with alterations" the Law of God, the *Ten Commandments*.

PROGRESS OF THE NATIONAL REFORM MOVEMENT.

BY ELD. D. H. LAMSON.

It is evident to even the casual observer that much remains to be done before this party gains control in politics. Only nine men are now in the field devoting the whole, or nearly the whole, of their time to the interests of the Association. This is, however, by no means their working strength. Many hundreds of earnest men, occupying the highest positions socially and morally, in the church and in the nation, are decidedly active in their respective localities and spheres of action. The leaven

is in the great heart of what is called evangelical religion. The whole lump is rising. It is almost too sad to contemplate, that so much that is good and noble, such as the temperance question, the divorce reform, and other great moral questions, agitates so great a body of men,—men who have much to commend them to public confidence and sympathy, but the success of whose plans would result in the disfranchisement of men as good and noble as they, in a more fearful corruption of the body politic, in the dismemberment and destruction of our great republic, and in the establishment of a hierarchy which, like a whited sepulcher, would be fair enough without, but within be filled with all manner of uncleanness and dead men's bones! The almost mock solemnity of Gov. Butler's thanksgiving proclamation and hymn of praise would be ten thousand times surpassed by political demagogues who, like Cromwell's round-heads, could sing and pray with weapons of war in their hands, or, like Claverhouse, with hypocritical cant sheathe the sword of persecution and tyranny in the breast of innocence.

Nothing, or comparatively nothing, has been done in the South. The man is chosen, Rev. H. P. McCluskin, of Beaver Falls, Penn., to be the apostle of the new doctrine in the South. His success is assured beforehand, and all agree that converts flow to the standard wherever it is raised. They cannot be too sanguine, for God has said it should surely be done. But he has also said it will be the work of an apostate church.

It was plainly evident that the circulation of so many copies of the *Sabbath Sentinel* was a good and timely work. It was thought that it militated somewhat against the interest of the Convention, as far as Cleveland was concerned. This was probably true. It was considered by the Convention an impertinence, and called so; and it will doubtless be hard to forget, or forgive, on their part. It was a matter of conscience with us to enlighten the public mind. The result is yet to be seen and felt.

Nothing was said of putting candidates in the field independently for officers of the government. This they are not yet prepared to do. As far as they can choose *between* men, they will do so. They will endeavor to place men in Congress and in the legislatures of the several States, who will be favorable to the principles of this National Reform. They will urge these men to vote for a change in the preamble of the Constitution recognizing God as the rightful sovereign of the universe, and Jesus Christ the ruler, by God's appointment, of the nations. Then the amendment to the Constitution of the national government that will "establish Christian usages upon an undeniably legal basis in this fundamental law of the land;" then the statutory provisions of the States in harmony therewith; and then, we say, the crowning infamy of the two-horned beast,—the enforcement of the mark.

All these things will take time. But what time *we* need! What words of warning to the world are to go forth from lips that are touched with the fire from God's altar! How busy, and filled with love, must be the hands, the head, the heart, of those who raise the solemn, earnest cry of the third angel, till the earth is lightened with his glory, and the servants of our God are sealed in their foreheads! The angel is rising from the east with the seal of the living God.

"Ten thousand of foes shall not make me afraid,
Ten thousand around me in battle arrayed."

There is no time for dalliance with earth; its baubles are naught; its tinsel but show. Would you have the pure gold?

"Then haste, sinner, haste, there is mercy for thee,
And wrath is preparing; flee, lingerer, flee!"

—Wisdom belongeth only unto God.

REFINEMENT.

BY ELIZA H. MORTON.

A TRUE Christian reflecting the light of heaven cannot be coarse in spirit. His manners may be unpolished; but a kindly heart softens the roughness, and reveals a gentleness which tells of communion with God.

Literary ability should not make a person high-minded. The most learned men are often inferior in judgment and true heart-wealth to those having less book-knowledge.

The children of God have one Educator who "will refine them as silver is refined," and our poor, weak efforts at mental discipline should not create a gulf between us and those who have had fewer school privileges.

"God's work in each age of the world, as indicated by the great movements of his providence, is the only thing deep enough for the heart," and the one thing that will give sympathy with every form of human life, and cause its possessor to move in the world "as stars move on dark seas to bewildered mariners;" or as the "sun wheels, bringing all the seasons with him from the South."

Portland, Me.

SOME COMMON SENTIMENTS.

BY B. F. PURDHAM.

WE were holding a series of meetings at a certain place a short time ago, and the minister in charge of another church, becoming somewhat alarmed, I suppose, because of the interest which the truth seemed to be creating, set his heart to get us out of the place if possible. After failing to accomplish his purpose through the interference of other parties, he came to us in person to make his wishes known. He said we would do him a great favor if we would close our meetings, and "quietly withdraw from the place." We told him that it might please him and many others for us to remain quiet upon these truths, but we considered God's work too important to be silenced.

I believe that we have a message for the last generation, and we cannot afford to let the precious time go to waste, although the enemies of truth would like to have us do so. Let us seek to please the Lord and forward his cause, regardless of the oppositions that may be waged against the good work.

Last Sunday I went to hear another minister, who holds a high position among those of his denomination (and it may be well to say that they are a very popular people in the world at the present time); and in the course of his sermon he remarked that some people thought that, in order to be saved, it was necessary "to keep Saturday for the Sabbath"; but that "Christ did not say so." Said he: "Let them believe that way if they want to; but they must not come around trying to make us believe it."

This reminded me of the words found in Rev. 13:11-17. This is a very mild way of expressing their minds in regard to the matter now; but we will hear stronger language than this by and by. In conversing with some of his members after the service, I told them that he expressed not only his own mind, but that this was the mind of a great many at present; and in a short time we shall hear them say, "They *shall* not" do and teach these things. The sentiments above mentioned are very common ones, but all are not so free to express them.

The things that our people have been so long looking for are soon to be realized; and in view of these facts, I feel more than ever like doing all I can to help forward the sacred truths of God. Let us take courage, trust in the Lord, do our work well, and finally we shall be among the number who will stand with the "Lamb on Mount Zion," and sing the "new song" which no others can learn.

CROSSING AT A FORD.

BY JOSEPH CLARKE.

Whenever we cross a river at a ford,
If we would pass in safety, we must keep
Our eyes fixed steadfast on the shore beyond ;
For if we cast them on the flowing stream,
The head swims with it ; so if we would cross
The running flood of things here in the world,
Our souls must not look down, but fix their sight
On the firm land beyond. — *Longfellow.*

AT times the best and safest fords are rendered impassable by reason of high water.

Perhaps you are very anxious to get home. The river is high but barely passable ; it is nearly half a mile across. You close your ears to the terrific roaring of the waters, and fix your eyes upon the tall charred oak a long way up the opposite bank. You hold your lines tightly and travel nearly up the stream. Thus you press carefully on, for it seems almost certain that the rapid current will sweep your team and wagon down the stream. But there is no other choice : the hour is late, and the twilight is deepening into the gloom of night. You wish now that you had taken the more circuitous route, by the bridge, but it is too late now. You could not find the place where you entered the river ; or if you could, you dare not turn around in these rapids. So you keep your team headed directly for the charred oak, the only object you can clearly see on the opposite bank. You dare not look down at the turbulent waters, or to the right or left ; you dare not tremble or fear, lest you might miss the way toward the friendly, faithful oak. A thousand chances occur to the imagination ; and you reject them all lest you become excited or faint. So you bid words of cheer to your faithful team, which seems endowed with special courage and strength. To add to the unpleasantness of the situation, the wind is piercing cold, and you cannot live long in the waters this fearful night. All these, as well as a score of other terrors, are sketched upon your imagination with vivid clearness.

Finally, you reach the middle of the stream, and now you can dimly see the place of landing. Soon your good ponies are scampering up the bank, all unmindful of the dangers they have passed. But you will never forget the roaring of that river, as it rushed along its bed of limestone toward the ocean. Your lungs and heart almost cease to act, and you feel a pang of anguish, a mental shudder, to think of that fearful adventure. That tree, standing straight and tall, was your guide. By looking continually toward it, you kept the only safe route. Had you lost your presence of mind, and neglected to look toward that friendly oak, you might have perished.

So it is with all in this world. Life is but a crossing, a ford in the river of time. Christ is our only guide. We must keep our eyes fixed upon him ; his noble example we must follow, or fall into the snares laid for our feet.

Amid the noise, and bustle, and confusion, and contradictions, and opposition, and trials of life, although we may be almost faint and bewildered, and nearly overpowered at times, we may never forget to look at the tree on the other side. The Man of Calvary is there. If we are weak, he can strengthen us ; if defiled, he can cleanse us. He is our landmark, he is our lighthouse, our harbor, our life-boat. Now let us undertake all our enterprises having him in view ; otherwise, our best efforts will result in failure.

—As the bright rays of the morning sun show the influence of the blighting frost, so the sunshine of God's truth, shining in our hearts, shows the fearful deformities sin has made, which only can be effaced by his great mercy. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7. V. F.

—The Lord loveth those who trust in him.

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. 141:12.

SOMETHING FOR CHILDREN TO DO.

THERE is something on earth for the children to do,
For the child that is striving to be
Like the One who once murmured, in accents of love,
"Let the little ones come unto me."

There are sweet, winning words to the weary and sad,
By their glad, loving lips to be said;
There are hearts that are waiting by some little hand
Unto Jesus the Lord to be led.

There are lessons to learn both at home and at school;
There are battles to fight for the right;
There's a watch to be kept over temper and tongue,
God's help to be asked day and night.

There are smiles to be given, kind deeds to be done,
Gentle words to be dropped by the way;
For the child that is seeking to follow the Lord
There is something to do every day.

—Selected.

A MUCH ABUSED TEXT.

BY A. SMITH.

"TRAIN up a child in the way he should go ;
and when he is old, he will not depart from it."
Prov. 22:6.

Some people have almost lost faith in this portion of the Bible, because of having seen children turn out bad who were carefully educated by their parents in the right way, thus crushing the hopes of kindred and friends. In examining this question, there are three things to be considered, which I will notice in the order of their importance:—

1. The inherited propensities of the child are, doubtless, very much stronger than those acquired by education. The ante-nativity training, therefore, by the parent, is of the utmost importance ; and the integrity of the text should never be questioned so long as this fact is overlooked.

2. The most careful training that a parent can give his child is corroded, more or less, by the unavoidable street training he receives in this corrupt age. The parent may unconsciously err, also, in the training of a child, and then improperly charge the responsibility, not upon himself, where it belongs, but upon the text under consideration.

3. We are liable to judge too hastily. After years of wandering, the child who has been trained in the way he should go, as nearly as possible, by a God-fearing parent, the corrupting influences of society against it notwithstanding, may, when he becomes old, remember the instructions of his youth, as is often the case, and not depart from them.

DOMESTIC TRAINING FOR GIRLS.

IN a sensible chapter on this important subject in *Cassell's Family Magazine*, Mrs. Warren makes some practical suggestions of great value.

A young child's preceptions are clear, active, and lasting, and the impressions of childhood and youth often remain till the last moments of life. The three great foundations upon which the superstructure of training should be built are truthfulness, obedience, and punctuality ; and, strange to say, without these even cookery will be a failure. Weights and measures must be true, no weights and measures of "guess work," and as to questions connected with cookery, if the replies be not true, no reliance can be placed on a person's conduct if unwatched, and there is no honest principle.

These three virtues a child should be taught simultaneously, not in the way of teaching a lesson, but in the love and watchfulness, care and example of the mother. Before the child can speak, it can intuitively discern truth in the actions of those around it, and later on with a deeper impression, such as if a thing promised

is withheld, or an act forbidden is yet permitted to be done. So, little by little, here and there, a child's character is built for evil or good. Domestic training cannot begin too early. The wee things can be taught to play in setting a store cupboard in order, to unpack stores, to take care of twine, of paper, and nails, to have a place for every thing, and to understand (in play) that if there is not a place just made for every thing, things cannot be put away properly. If this instruction grows with their growth—and it is sure to do so by habit—how much comfort in a home there will be when the little one is a woman!

The regular routine of a mother's work in the kitchen after breakfast should be shared by the child, and the instructions given to a young servant will not be for her ears alone ; the child will share it. It will not understand much at first, neither will the servant ; but by reiteration, repeating this and that over again, knowledge enters the brain, however young and inexperienced. It is also good to let a child have her own brushes and dusters, and be taught (as play) to keep her own bedroom clean, or a certain part of the nursery. A mother's watchful eye will teach her child to have corners clean before the middle of a room is swept. A proper method of dusting should be observed. The room should not be swept with the windows and doors open, but shut ; and for the reason that the dust in sweeping would, with windows open, fly out of the door to the passage or on to the furniture, which, however, should first have had cotton wrappers put on. But if the door and windows be shut, and after sweeping the rooms the dust be left to settle for ten minutes,—still with closed doors and windows,—the dusting process can then be gone through by first wiping off the dust carefully, shaking the duster out of the window, and then carefully going over the process again. The dust will not have been fluttered from one place to another, but will have been removed altogether. And, last of all, the wrappers are to be shaken, and folded with the clean surface inside, and put in their place. All this may be done in the way of "helping mother."

Children soon tire of toys ; there is no satisfactory result, and whatever grown persons may think of the wee ones, they are in their own conceit little men and women, and like to deport themselves accordingly ; they like to be helpful, to be of importance, and to be thought important.

Monday mornings always bring the linen sorting and setting down for the laundress ; and the clean things need overlooking as to want of buttons, tapes, and mending fractures in the wash. A child may be brought to find amusement in the work, and in due time to become a real help. The mistake that mothers make is, they don't want to be troubled with a child while their work is in progress. Of course, child's help is nothing, but is oftentimes a hinderance ; yet the probable future should never be forgotten : for only in this way can a child be properly taught domestic work, and, indeed, be kept out of mischief, which is merely improperly directed energy.—*Christian Advocate.*

—It is not for you to say whose influence is most far-reaching.—

What though thy power, compared to some,
Be weak to aid and bless ;
Because the rose is queen of flowers
Do we love the daisy less ?
Others may do a greater work,
But you have your part to do ;
And no one in all God's heritage
Can do it so well as you.

—Selected.

—I hope I know so much of the worth of souls, that I should think it a greater happiness to gain one soul to the Lord Jesus Christ than to gain mountains of silver and gold to myself.

—Affliction, like the smith, shapes as it smites.

Special Attention.

THE JORDAN VALLEY CANAL.

It is reported that a large surveying party are now on their way at the expense of the English government for the purpose of making an accurate examination of the whole route. It is expected to be able to report early in 1884. If this report is correct, we shall hear more in the near future about this stupendous project.

WHERE IS THEIR STRENGTH?

Is it not pitiful to see professedly Christian organizations, abandoning those potent spiritual weapons with which God has furnished us for the prosecution of his work, turn to the secular arm, and acknowledge that their only hope of success is through political power. Pres. J. Blanchard of Wheaton College, Illinois, speaking of the dangers which threaten Christianity in this country, says:—

"Our hope, under God, is in a political party, and in churches, which will restore American Institutions to a recognition of God, the God of our fathers, and his Christ, and the Bible. *The National Christian Association*, therefore, includes the 'National Reform' which the *Statesman* vindicates and seeks. It presents a square issue against the antagonisms to Christ and his kingdom, and has sent me here to study and discuss this greatest of themes under the shadow of our National Capitol."

METEORS IN THE OCEAN.

ACCORDING to the *Panama Star Herald*, two vessels have narrowly escaped destruction by meteors. One was the steamship *Lima* of the Pacific Steam Navigation Company, and the other was the United States man-of-war *Alaska*. A meteor which plunged into the ocean close by the last-named ship, just after sunset on December 12, is said to have terrified everybody on board by exploding with a great noise and a burst of flame just before it struck the water. This is not the first time that meteors have fallen near ships, and there is nothing impossible in the suggestion that vessels may have been sunk by them. Meteoric stones have fallen on land, which were heavy enough, and endowed with sufficient velocity, to knock a hole through any ship. Within the last forty years more than twenty vessels have disappeared at sea. How many of them may possibly have been struck and sunk by these flying missiles from the sky, some of which follow in flocks in the tracks of comets, while others are lone wanderers in space until they fall within the earth's attraction, and plunge through her atmosphere with planetary speed, no one can tell.

SWORN ENEMIES OF PROTESTANTS.

PROTESTANTISM cannot be extirpated in the United States without a subversion of our system of government. Rome is the avowed, uncompromising enemy of Protestantism, and ever has been. To her it is a heresy not to be tolerated, and she has sworn to wipe it out wherever and whenever she has the power. Her cardinals, archbishops, and bishops are each and all under obligations to wage war with fire and sword against all who refuse to acknowledge the authority of the pope. Cardinal McCloskey, although an American by birth, has taken an oath to "seek out and oppose, persecute, and fight against, heretics and schismatics against his lord, the pope."

Who, in America, are considered "rebels" by the Roman hierarchy, and who are heretics in the eyes of Rome, but the descendants of those men who pledged life, fortune, and honor to the establishment of civil and religious liberty, and made it possible for Romanists to enjoy rights and privileges which Romanists have denied to Protestants elsewhere?

—We must take the evil with the good, for we are the pensioners of God, and may not refuse the cup his wisdom prepareth for us.—*Tupper*.

DANGER AHEAD.

THERE is no doubt about it that New York is divided into two great classes, the very rich and the very poor; and the middling classes of reputable, industrious, fair-to-do people are gradually disappearing, going up in the scale of worldly wealth or down into poverty and embarrassment. It seems unquestioned that between these classes exists, and is rapidly growing, under intentional fostering and nurturing of evil men, a distinct, pronounced, malignant hatred. The sneers at Mr. Vanderbilt in the public press meet the approbation of hundreds of thousands of people. Why? He is not a bad man, although he never does any good. To men who are sensitive as to what other people should do with their money, he appears hoggish; but while as the representative of corporate selfishness, Mr. Vanderbilt stands supreme, *per se*, he is an easy-going, well enough kind of a person, not good looking, not educated, in no sense refined, but, on the other hand, not evilly disposed.

But I should be very sorry to be in Mr. Vanderbilt's boots if such times as we had here in 1863 should be repeated; and Mr. Vanderbilt is a type of thousands—I use the term advisedly—who are rich beyond their ancestors' dream of avarice. There are men here worth \$10,000,000 and \$20,000,000 of whom you know nothing. I know one lady, living in a magnificent house, whose life is as quiet as that of a minister should be, who has given away not less than \$3,000,000 in five years, whose benefactions prior to her death will reach not less than \$7,000,000, who has in her home paintings, statuary, diamonds, precious stones, exquisite specimens of gold and silver, with costly works of every imaginable art, an inside estimate of which is \$1,500,000, and she is not as rich as many of her neighbors by several million dollars. There are men here who twenty years ago sold clothes on Chatham street, who to-day live at an annual expense of \$100,000, and who wear jewels upon their person costing in reasonable stores \$25,000.

Come with me in a Madison avenue car any day, rain or shine, between the hours of ten o'clock in the morning and five or six o'clock in the afternoon, and I will find you car after car closely packed with ladies in whose ears are diamonds worth from \$500 to \$5,000 each, on whose ungloved hands, red and fluffy, sparkle fortunes. Walk with me from Stewart's old store, at the corner of Ninth street and Broadway to Thirtieth street and Broadway any day,—I do not mean Sundays, holidays, or special occasions, but all times,—and I will show you on block after block women in sealskin circulars down to their heels, worth from \$500 to \$2,000 each, with diamond earrings and with diamond finger rings, and other precious stones as well, carrying in their hands dainty pocketbooks stuffed with money. They represent the new rich with which New York is filling up.

On that same street, at that same time, I can show you men to whom a dollar would be a fortune, whose trousers, torn and disgraceful in their tatters, are held about their pinched waists by ropes or twine or pins, whose stockingless feet shuffle along the pavement in shoes so ragged that they dare not lift them from the pavement, whose faces are freckled, whose beards are long and straggling, as is their hair, while their reddening hands taper at the nails like claws. How long before those claws will fasten on the newly rich? Make no mistake about it, the feeling is born, the feeling is growing, and the feeling, sooner or later, will break forth. Only last night I walked through Fourteenth street, on which there are but few residences left, and in front of one, leading from the door to the curbstone, was a canopy, under which charmingly attired ladies, accompanied by their escorts, went from their carriages to the open door, through which floods of light and sounds of music came. I stood with the crowd—a big crowd—a moment, and there was born this idea, of an inevitable outbreak, unless something is done, and speedily done, to do away with the prejudice which not only exists, but is intentionally fostered, against the very rich by the very poor. It would make you shudder to hear the way the women spoke. Envy, jealousy, malignant ferocity, every element needed, was there. All that is wanted is a leader. In a public building, under

the charge of one of the great departments in this city, there are \$2,000,000 worth of valuable property, in everything pertaining to the upper realm of art. Within a few months an organized attempt was made to sack that building. The injudicious utterings of a man on Blackwell's Island suggested the idea to a quick-witted reporter, who communicated with the officers of the department, and, by timely police arrangements, dissuaded the ring.—*N. Y. Cor. Phila. Press*.

It appears from statistics which have recently been compiled that the United States possesses in round numbers 38,000,000 cattle, India 30,000,000, and Russia 29,000,000. Russia has 20,000,000 horses, the United States 10,500,000, and Austria 3,500,000. Australia possesses 80,000,000 sheep, the Argentine Republic 68,000,000, and Russia 63,000,000. The United States comes fourth in this list with 36,000,000, but in the matter of swine she heads the world, having 48,000,000. In the food-producing animals—cattle and hogs—our country leads every other nation.

It is well known that the American Bible Society recently resolved to undertake the fourth re-supply of the United States with the Bible. The work was commenced in 1882, and by the reports made at the meeting of the Board of Managers March 1, 1883, it appears that from the beginning of the year to January 31, the colporters visited 288,718 families. Of these, 45,034 were found without a complete copy of the Scriptures in their homes, and 35,242 of them were supplied by sale or gift, besides 19,996 destitute individuals; 125,810 copies of the Scriptures were sold, of the value of \$46,521.76, and 37,339 donated, of the value of \$9,096.41; making a total of 163,149 copies, the value of the same being \$55,618.17. The salaries and expenses of the colporters amounted to \$40,321.66. It thus cost the Society a little less than fourteen cents for every family visited, and about twenty-four cents for every copy of the Scriptures put in circulation.

Our Basket.

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

—No service in itself is small,
None great, though earth it fill;
But that is small that seeks its own,
And great that seeks God's will.

—If I grapple with sin in my own strength, the devil knows he may go to sleep.

—Never turn a blessing around to see whether it has a dark side to it.

—"With all thy getting, get understanding"; and to your understanding, add also *grip*.

—Remember that an intense life is not a long one. Yield neither to ecstasy nor despair. Keep cool.

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

—One watch set right will do to set many by; on the other hand, one that goes wrong may be the means of misleading a whole neighborhood, and the same may be said of the example we each set to those around us.

—There is quite an excitement about "unsafe buildings" in cities; but many of the unsafe buildings can be easily avoided by reading the signs on them, such as "Saloon," "Wine Room," "Sample Room," "Pool Room," etc.

—The tired lark sinks in the evening shades to its quiet nest, and offers its grateful anthems for the boon of a house; but man, wearied with the stripes of the mart and of the field, seeks shelter in his home, the sacred retreat of the heart. Foxes have holes, birds have nests, lions have dens, tigers have lairs, dogs have kennels, but only men have homes.

Our Tract Societies.

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

IF I WERE A VOICE.

If I were a voice, a persuasive voice,
That could travel the wide world through,
I would fly on the beams of the morning light,
And speak to men with a gentle might,
And tell them to be true.
I'd fly, I'd fly, o'er land and sea,
Wherever a human heart might be,
Telling a tale, or singing a song,
In praise of the right, in blame of the wrong.

If I were a voice, a consoling voice,
I'd fly on the wings of air;
The homes of sorrow and guilt I'd seek,
And calm and truthful words I'd speak
To save them from despair.
I'd fly, I'd fly, o'er the crowded town,
And drop, like the happy sunlight, down
Into the hearts of suffering men,
And teach them to rejoice again.

If I were a voice, a convincing voice,
I'd travel with the wind;
And whenever I saw the nations torn
By warfare, jealousy, or scorn,
Or hatred of their kind,
I'd fly, I'd fly, on the thunder crash,
And into their blinded bosoms flash,
And, all their evil thoughts subdued,
I'd teach them Christian brotherhood.

If I were a voice, a pervading voice,
I'd seek the kings of earth;
I'd find them alone on their beds at night,
And whisper words that should guide them right—
Lessons of priceless worth.
I'd fly more swift than the swiftest bird,
And tell them things they never heard,—
Truths which the ages for aye repeat,—
Unknown to the statesmen at their feet.

If I were a voice, an immortal voice,
I'd speak in the people's ear;
And whenever they shouted "Liberty!"
Without deserving to be free,
I'd make their mission clear.
I'd fly, I'd fly, on the wings of day,
Rebuking wrong on my world-wide way,
And making all the earth rejoice—
If I were a voice, an immortal voice.

—Charles Mackay.

KENTUCKY T. AND M. SOCIETY.

THE State quarterly meeting of this Society was held at the house of Bro. D. W. Barr, Elizabethtown, Hardin Co., Dec. 30, 1883. Prayer was offered by Bro. Osborn, after which pointed and encouraging remarks were made both by the President and Eld. Osborn. The following will show a summary of the labor performed the past quarter:—

No of members,	42
" " reports returned,	15
" " missionary visits,	15
" " letters written,	16
" " Signs taken in clubs,	11
" " new subscribers obtained for periodicals,	18
" " pages tracts and pamphlets distributed,	23,138
" " periodicals distributed,	326

Received on membership and donations, \$15.00; on sales, \$26.19; on periodicals, \$21.75. The Society at Custer failed to report.

BETTIE COOMBS, Sec.

INDIANA STATE MEETING.

THIS meeting was held with the Oak Hill church Jan. 16-22. Five ministers and four licentiates were present. A quarterly meeting secretary was chosen for the year. It was frequently remarked that union and love were mingling themselves richly through all the business sessions and devotional services of the meeting.

When the reports of the past quarter were all brought in, it was seen that one church of twenty-six members had been organized, and that about the same number of members had been added to other churches, thus increasing the membership of the Conference about fifty, and that as many as fifty persons had embraced the Sabbath since the General Conference. One meeting-house has been dedicated, and the building of another one entered upon. For the past two years these quarterly meetings have been seasons of great interest and profit to the Conference. Business matters are discussed in open counsel, and all the brethren and sisters are invited to attend and take part in the deliberations. This

inspires confidence in all, and begets an interest that we could not secure without it. We have mutual interests and obligations in this work, and they should be mutually shared. Hence, by frequent open counsels the understanding and cooperation of all are in a measure secured.

Arrangements were made to equip four tents for field service in the next campaign, and for Bro. J. T. Richards to enter upon the missionary work in the city of Indianapolis. The churches are ordering from twenty to one hundred or more copies of the *Sabbath Sentinel*, and nearly all the churches are taking clubs of the *Signs*. The new "Household Manual" is being put into the hands of the missionary workers with a view of increasing the circulation of the *Good Health*. Of course we did not forget our faithful old friend and pastor, the REVIEW AND HERALD. This tried servant of the Lord may expect to meet many new faces in Indiana this year.

Bro. Lane, in obedience to the recommendation of the General Conference, will spend the present quarter in the State of Virginia. Bro. Victor Thompson goes to Ohio to supply Bro. Rupert's place, as Bro. R. goes to Kentucky. Bro. Thompson has been a faithful laborer in this Conference, and our prayers shall follow him as he labors in this new field.

A system of quarterly meetings for twenty-nine churches was arranged to be held in March and April by seven of our ministers. Many calls for ministerial labor were presented from interested ones in new fields. We can only supply a few of these places with the help demanded.

If all our brethren and sisters will do what they can and should do, we can encourage several young men to enter upon the work of the ministry immediately. Friends, the great day of the Lord is upon us, and who shall be able to stand?

WM. COVERT.

OUR WORK AND THE TRUE MISSIONARY SPIRIT.

OUR work is an aggressive one. We have a definite object before us. In the providence of God, the last message of mercy has been intrusted to us. This message is to warn the world; and there are steps to be taken continually to accomplish this. We cannot become stationary in our experience, go the same rounds of form, and accomplish the design that God had in committing to us the solemn message of the third angel. Our attention is continually called to new enterprises. As we near the close of this work, these new enterprises will increase in number, and follow each other in more and more rapid succession.

If we had a hundred years in which to work, we might go about this work in a more leisurely manner. But time is short, and what we do must be done quickly. The object of the Tract Society is to give to every man, woman, and child who is interested in these things, the privilege of acting a part in the steps to be taken; and by working in harmony and at the same time, the strength of the entire body of those who revere God and keep his commandments may unitedly tell against the strongholds of Satan every time there is a blow to be struck.

What we most need at the present time is a true missionary spirit that will lead us to make such sacrifices as have been made by other denominations. Let us look at the Judsons and many others. Where, among our people, shall we find parallel instances of sacrifice and devotion? Distant Burmah may not hold out her hands for help; but from many directions we hear the cry, "Come over and help us." If we were not so self-caring, so unmindful of what has been done for us, so wrapped in indifference, we would not be so oblivious to the fact that many are raising the inquiry, "What shall I do to be saved?"

The work is fast hastening to its accomplishment, and some one will have a share in the trials and burdens by the way, and also in the "far more exceeding and eternal weight of glory."

Let us not remain with idle hands and unfeeling hearts, waiting for the tide to land us on the shore of "the better land," or for some strong hand to lift us safely over the thorns and brambles that lacerate the weary feet of the workers. But let us rather be among those who will be "faithful unto death," and receive a crown of life.

CHARLES P. WHITFORD.

Florida, Jan. 12.

CANVASSING IN DAKOTA.

I HAVE been canvassing most of the time for the last three weeks. Last week I put in six days' work. Took ten straight orders for "Thoughts," besides ten conditional, also ten orders for "United States in Prophecy," besides selling \$8.80 worth of other books, and taking two orders for the *Signs* and one order for the *Sentinel*. Almost every family takes something. In two localities which I visited, people want to hear S. D. Adventist preaching. Where are the laborers to take the truth to the people? I now see my mistake in not sticking closer to the work; but I will do what I can in the time that remains. Pray for me, that the work may prosper in my hands.

R. A. BURDICK.

WORTHY OF IMITATION.

WHO? The Moravian church. Not in its doctrines nor church polity, but in its faithful devotion to the work of sending forth what it considers the truth, and its earnest zeal in winning souls to Christ. Their origin antedates the reformation, they being the followers of Huss and Jerome. They endured the fiercest persecution for nearly two centuries, and were at last driven out of Moravia and Bohemia. Like the Waldenses, they lived in caves and dens, read the precious Bible in concealment, and many sealed their testimony with their blood.

This merciless persecution by the papacy, however, instead of extinguishing this little light, gave it, in God's providence, added luster and brightness. A little company of only ten received permission from Count Zinzendorf in 1722 to settle on his estate of Berthelsdorf in Saxony. To this settlement they gave the name of Herrnhut, and are now commonly known in Germany as Herrnhutians.

This was the beginning of better days. Their little band increased by additional refugees, fleeing from persecution, and by the accession of other Christians, who were won by the faith and piety manifested by this devoted people. Count Zinzendorf consecrated his life to the work, and his whole estate to the cause. They adopted, or rather adhered to, the Augsburg Confession as their creed. Their efforts were not to convert men by an aggressive warfare of doctrines and creeds, but to win souls by burning love and perfect lives.

Their labors were early directed to heathen and foreign lands. Their first mission was established in 1732 on the island of St. Thomas, one of the West Indies. Their missionaries were not only willing to leave their homes in order to win souls, but resolved to become slaves if necessary. A mission to Greenland was begun in 1733. Success attended the enterprise. They came to this country in 1847.

The progress made in the one hundred and fifty years since 1732, is something as follows: At the end of the first Jubilee (fifty years, 1782), they had 165 adherents, located at 27 stations. At the 100th anniversary this number had increased to 40,000 converts, at 41 stations, under 209 leaders. In 1882, their third Jubilee, the statistics showed 99 stations, 16 out-stations, 312 male and female missionaries, and 776,646 under pastoral superintendence. And this work is diffused over nearly the whole world. The banner of the cross has been bravely carried over the burning sands of the tropics, and the ice-fields of the northern islands. Faithfully have they labored under the fiercest persecution. God has rewarded their noble, self-sacrificing efforts.

Now if this people have done so much with the limited light they possessed, what ought we Seventh-day Adventists to do? We believe that the end of all things is nigh at hand. Christ is soon coming; the judgments of God are in the earth; probation is about to close; the last message of mercy has been sounding for forty years; the mystery of God is being finished; millions are going down to perdition. Some may be saved from the most hopeless wreck, in the most terrific storm. But it requires strong, brave hearts to man the life-boat, and venture their all to save the perishing. Thousands are dying unwarned and unheeded, whose blood may rest upon us. Satan lulls us to carelessness and indifference. The enchanted ground, with all its magical influence, woos us to sleep. Facilities for spreading the truth and light, in the shape of papers and books, are multi-

plied on every hand. We rejoice, but leave the work to others. Macedonian calls are wafted on the breeze from every direction, "Come over and help us," and we heed them not. Fields are white for harvest. Why are we so ready to ask to be excused.

But, thank God, there is a better day just ahead. Even now its dawning rays gild the horizon. Hearts are waking; souls are being stirred; the incubus of fear and doubt and sloth and sleep, is being shaken off; light and hope and faith are cheering the hearts of the true and tried. The words "Christ is coming," are beginning to be realized. A few are fitting for the "latter rain." God grant that the many may fall into line, that we may not only imitate, but excel. Courage in the Lord! Send it along the line.

Jesus is coming, be earnest to do
Work for the Master; he suffered for you.
Crowns will be given the faithful for aye,
When sin's dark night yields to eternity's day.

M. C. WILCOX.

THE NEW YORK CITY MISSION.

THINKING that it might be of interest to the readers of the REVIEW to know how this mission prospers, and what has been accomplished since its establishment here, I give a report in brief of the first six months of its existence.

July 2, 1883, the reading-room was opened to the public, since which time there has been an apparently increasing interest and attendance. A free reading-room in New York City is not a novelty, as there are several of large proportions, where the reading public can procure for perusal almost any book they may desire. But this reading-room fills a place much needed, and desired by some, containing, as it does, nothing of a fictitious character; and reading of this kind so largely predominates in other reading-rooms. Works upon health, temperance, and religion present these subjects in a different manner from that in which readers have been accustomed to find them elsewhere, thus making this reading-room a novelty to the reading public. "Its carpeted floor, its pleasant, home-like appearance," as our patrons express it, "seem more like a pleasant parlor than a public reading-room." And they express themselves glad that it has been located in their midst.

We have endeavored from the first to make our readers feel at home, and we think we have succeeded in a measure. Much more, however, might have been accomplished, had we at first secured a place with a room adjoining the reading-room, into which we could invite interested persons for private conversation upon Bible truths. Thus we could have more successfully followed up the interest awakened by reading. At the expiration of our lease here, we intend to obtain such a place not far from our present location, so as to secure to it our present attendance.

The attendance from July 2 to Dec. 31, 1883, was one thousand seven hundred and thirty-six. One of the first readers has been converted to the truth, and since September has been devoting his entire time to the missionary work. Over one thousand visits have been made to families in the city, and the *Signs of the Times* left with them. Some trial subscriptions have been taken for it, and at the expiration of the time, some have renewed. Our tracts are now being purchased every day, more or less, by families during our missionary visits.

What time I could give to the work here, aside from the canvassing work outside of New York and the reading-room and other duties, has been devoted to securing free transportation for periodicals to our missionary workers in foreign parts, in which we have succeeded beyond our expectations; also to visiting ships and placing our reading on board. Thus a friendly relation with the officers has been secured, who in turn feel it a pleasure to carry free any packages of reading we may wish to contribute to missionary workers or reading-rooms at the different ports to which they sail. When we consider that there are about twenty-five miles of shipping here, comprising a list of five hundred ships and steamers which daily lay at this harbor, the work of communicating with them all becomes a work of no small magnitude. And it will take a vast amount of literature to supply the demand. Then, as each ship touches at several ports during its voyage, the advantages for the spread of the

truth through this means are swelled to mammoth proportions. Outside of this is New York City and vicinity, with a population of two million; then the three million passengers that sail either to or from this port annually; and finally the half million sailors that man the craft, all making a vast throng to be warned of the approaching end.

We may well say, "Who is sufficient for these things?" With our present force of workers here, we can expect to make but a small commencement in the work, but we know that this is God's work, and that it *must* and *will* go. We want to contribute something to its advancement, and to this end we crave the prayers of God's people.

WM. BOYNTON.

New York, Jan. 23, 200 East 27th Street.

The Sabbath-School.

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

LESSON FOR THE THIRD SABBATH IN FEBRUARY.

(See *Instructor of Feb. 6, 1884.*)

STORY OF THE LESSON.

(Review of Acts 8:25 to chapter 10.)

PHILIP AND THE EUNUCH.—After preaching the gospel in many villages of the Samaritans, Peter and John returned to Jerusalem, while Philip is called away upon another labor of love. The angel of the Lord told him to go southward until he should strike the road leading from Jerusalem to Gaza. "What for?" some of us faithless, modern Christians would have asked, who seldom move without understanding all the whys and wherefores in the case. Not so this man of living faith; "he arose and went," trusting the Spirit of God who called him, to lead him aright.

While Philip is on his way, let us precede him; and we shall find the "chamberlain of Queen Candace passing southward on his return from Jerusalem, and reading in his chariot, as it rolls along its slow way, the prophecy of Isaiah. Ethiopia is 'stretching out her hands unto God,' and the suppliant is not unheard." "Hungering and thirsting for knowledge, he had laid his perplexities before the priests and scribes; but he was still more mystified than before by their interpretations of scripture. He prayed fervently for light and knowledge, and God heard his prayer, and sent his angel to Philip," bidding him leave for the time the crowds of interested hearers in Samaria for the purpose of preaching Christ to a single soul who was thirsting for the truth.

The Spirit had well timed his journey, so that when Philip reached the road above mentioned, there was the Ethiopian riding along in his chariot, and reading about Him who "was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so he opened not his mouth." "Go near, and join thyself to this chariot," said the Spirit; and Philip, obeying, heard what the eunuch read. "Understandest thou what thou readest?" inquired the evangelist; and the eunuch replied, "How can I, except some man should guide me?" Then he asked Philip to sit with him, and as soon as he was seated asked, "Of whom is the prophet speaking? of himself, or of some other man?" What a precious opportunity! and one not lost by the servant of God. Beginning "at the same scripture, he preached unto him Jesus,"—

"Jesus, the name that calms our fears,
That bids our sorrows cease!
'Tis music in the sinner's ears,
'Tis life, and health, and peace."

As the parched ground drinks in the grateful showers, so eagerly did this thirsty soul accept the truth. With all his heart did he receive the Saviour; and Philip having shown him the steps necessary to be taken in conversion,—repentance, faith, and baptism (see "Spirit of Prophecy" Vol. 3, p. 304),—he requested to be baptized. Philip said, "If thou believest with all thine heart, thou mayest;" and the eunuch declared that he believed Jesus Christ was the Son of God. So, straightway descending from the chariot, they went down both into the water, and the newly converted man of Ethiopia was buried beneath the wave in the likeness of the Saviour's death. When they were come

out of the water, the Spirit caught away Philip; and the eunuch went on his way rejoicing.

How simple and beautiful are the ways of the gospel! How ready is the Saviour to fold about us his arms of love! How cheerfully did this unlightened Ethiopian obey the truth when it was made known to him! And how ready was God to receive such obedience! Reader, so will the Lord honor cheerful and hearty service in you and me.

THE CONVERSION OF SAUL.—At the time Stephen was stoned, the clothes of the witnesses were laid at the feet of a young man named Saul, who afterward made great havoc of the church at Jerusalem, even entering houses and carrying men and women to prison. Not content with thus persecuting the Christians at Jerusalem, in his misdirected zeal he secured letters from the high priest authorizing him to go to Damascus, and thence bring bound to Jerusalem every Christian he could find. But while on his way, as he drew nigh to the city, suddenly at midday there shone round about the company a light from heaven brighter than the sun; and while all were stricken to the earth by the power of God, there fell a voice from heaven, heard by all, but understood by Saul alone, which said, "Saul, Saul, why persecutest thou me?" The reader will do well to compare carefully the account in the ninth chapter with those of Paul himself in the twenty-second and twenty-sixth chapters, and also to notice that at this time Paul saw the Saviour. I Cor. 15:8.

Trembling with fear, Saul arose and entered the city fully convinced that he had grievously sinned in persecuting the Christians, and resolved to espouse the cause of the despised Nazarene. The great light had made him blind, and for three days he was without sight, and did neither eat nor drink. Ananias then, directed by the Lord, visited him, and restored his sight; and Saul arose, and was immediately baptized.

After this he preached Christ in the synagogues, confounding the Jews and proving that Jesus was the Messiah. After a time, the Jews took counsel to kill him, watching the city gates night and day; but their plans were made known to Saul, and the disciples, by night, let him down in a basket outside the city walls; so he escaped, and came to Jerusalem. Here he tried to join himself to the disciples; but they, remembering him as the fierce persecutor of the church, were afraid of him, and could not believe he was a disciple until Barnabas declared how the Lord had met him in the way, and had spoken to him, and how he had preached boldly at Damascus in the name of Jesus. Then they received him gladly; and he preached Jesus boldly, disputing against the Grecians until they sought to slay him. Then the brethren brought him down to Caesarea, and sent him forth to Tarsus, the city of his childhood; and the churches had rest, and were prospered.

PETER PERFORMS TWO MIRACLES.—While Peter was making a general tour among the churches, he came to Lydda, about thirty miles northwest of Jerusalem. Here he found a certain man named Æneas, who had kept his bed with the palsy eight years. "Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise and make thy bed. And he arose immediately. And all that dwelt at Lydda and in [the plain of] Sharon saw him and turned to the Lord."

At Joppa, down by the seaside, about nine miles from Lydda, and almost within sight of the latter place, lived a noble woman named Tabitha, (or Dorcas in the Greek), meaning gazelle or antelope. This woman, who was a Christian and full of good works and alms deeds, died while Peter was at Lydda. And the disciples, hoping the power of God might be manifested through Peter in this as in the case of Æneas, sent two men to Lydda desiring him to come down without delay. When Peter entered the room where the body lay prepared for burial, there stood the widows whom Dorcas had helped, weeping and showing the garments which she had made for them. "But Peter put them all forth, and kneeled down and prayed; and turning to the body he said, Tabitha, arise. And she opened her eyes; and when she saw Peter, she sat up. And he gave her his hand, and lifted her up, and when he had called the saints and the widows, presented her alive. And it was known through all Joppa; and many believed in the Lord. And it came to pass that he tarried many days at Joppa with one Simon a tanner."

C. C. L.

The Review and Herald.

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

BTATTLE CREEK, MICH., FEB. 5, 1884.

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

THAT SUNDAY BLESSING.

"If Sunday is not the Sabbath, why have I been blessed so often for keeping it?" One of our T. and M. workers writes that the people he meets bring up this excuse more frequently than any other for not keeping the Sabbath. God has blessed us, they say, for keeping Sunday, and that is proof to us that it must be right.

But let us look at this proposition a moment. We would ask them, first, if they are sure God has blessed them *for* keeping Sunday. That he has blessed them *while* keeping it, we will not deny; but that is a very different thing from blessing them *for* it. Has any one with the issue before him, with a conviction that he must keep Sunday as a duty to God, in opposition to counter influences and impulses, decided in its behalf and been blessed therefor? This question we must answer in the negative till further evidence to the contrary is presented. It will be found that when they have been so blessed, the question of Sunday observance was not the point at issue at all. We lay this down as the general rule. There may have been exceptional cases of the kind which we will now name.

We have known persons to be soundly convicted of their duty to observe the Sabbath of the Lord; but it involved a cross, and personal inconvenience, and perhaps pecuniary loss; and they were determined not to keep it, if any possible excuse could be framed for such a course. At length they would seize upon some flimsy pretext, and with it stifle their convictions, give up all idea of keeping the Sabbath, and thereupon feel great peace of mind and buoyancy of feeling. What was it? The blessing of God? Not by any means, but the spirit of error counterfeiting the blessing of God—the work of the enemy, not the work of the Lord. Fearful deception!

We received a letter not long since from a young man rejoicing in the discovery that the Sabbath was not binding and no one was under obligation to keep it. He was a telegraph operator and had a good situation. He had been powerfully convicted of his duty to keep the Sabbath; but after studying on the subject a long time, he suddenly discovered that the ministration of death was "done away;" and then away went the Sabbath in his own mind, and all his convictions of duty; and in his exuberance of joy he wrote to us of his emancipation from "the yoke of bondage." Now we can read that case as easily as we can read an open book. The Sabbath stood in the way of his business. He would lose his situation if he kept it; but that he was determined not to lose; his pecuniary interests would suffer; and not having integrity or nerve enough to follow duty in the face of unfavorable worldly prospects, he seized upon that flimsy pretext, a perversion of 2 Cor. 3, to throttle his conscience and throw off convictions of duty, and then felt great relief and freedom. What was it? God's blessing? No, but a soothing spell thrown over him by the power of darkness. God will accept no unwilling and half-hearted obedience; and if this is all a man has to offer, he will suffer him to follow his own way as he did Balaam. From this snare and deception of the enemy into which this young man has fallen we have our fears that nothing will arouse him till in the Judgment he meets the demands of God's unchangeable law, and has nothing to answer.

So some may have acted in reference to the Sunday question, and thought they received a blessing; but any blessing received *for* Sunday-keeping, we aver, without any fear that it will be disproved in the great day when all secrets shall be revealed, has been one of the kind last indicated.

But let us analyse this excuse a little further. If Sunday-keeping had been an error (so they reason), God would not have blessed them in it. If such is the rule, it would work in everything else as well as Sunday-keeping. This could of course be no exception; so we must make the rule universal, and come to this conclusion; namely, that no man can be blest while he is cherishing any error; that any one who receives the blessing of God, is absolutely free from all error! This is the inevitable conclusion from this objection. But will our friends stand to this? Every denomination of Christians believes that all the others are involved in some errors of doctrine or practice. But will any one deny to all the others the blessing of God? It is logically bound to do so according to this rule. Suppose the Methodist should say, God has blessed me for being sprinkled; but if sprinkling for baptism is wrong, God would not have blessed me in it; therefore sprinkling is right! What would the Baptist say to this? Just so of any difference of views or practice between any of the denominations.

But further, has God anywhere laid down this rule by which to test what is truth? Has he said, Whatever you have my blessing in, that is truth; and by this you are to determine what the truth is? If he has not, then no man has any right to erect such a standard. But all know that he has said nothing of the kind. But he says that his *word* is truth. Whatever he has declared and caused to be written as his revealed will, that is his truth; and that we are to obey regardless of feeling or blessing.

But how then can it be explained that so many have enjoyed the blessing of the Lord while in the observance of Sunday? That this has been the case we freely admit. But the matter is easily explained according to a rule which Christ himself lays down. He teaches that a person is responsible only for the light he has. Thus he said of the Jews: "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." If a person is honest at heart, desiring, no matter at what sacrifice, to do God's will, and is walking up to the best light he has, the Lord accepts such person according to his good intentions and the amount of light he enjoys; for it is required of a man according to that he "hath, and not according to that he hath not." 2 Cor. 8: 12. Multitudes, yes the great majority of Christendom, have no doubt honestly observed the first day of the week, supposing they were doing God's commandment thereby; and multitudes are at the present time so observing it. And God does not withhold his blessing from them, because they are honest in purpose, and it is the best light they have. But when light comes, and new truth is developed, that light must be followed, and that truth obeyed, or condemnation will follow. To refuse to do it because you have been blessed without doing it before you had the light, is to abuse God's mercy by making his past favors an excuse for not doing his present will. Be not guilty of so great a sin. But receive the truth and share in the new blessing which always accompanies it.

FEET-WASHING AND SUNDAY.

ONE is taught in the New Testament in plain language, yet almost universally rejected or neglected by the Protestant churches. The other is nowhere taught in the New Testament, yet it is almost universally observed by the same churches. In the one, the cross is avoided contrary to the

word. In the other, tradition and popular custom are followed without the word.

John 13: 12-15: "So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

But very few of our first-day friends can see proof for feet-washing in these words of our Lord. But what a relief they would experience if they could find a tithe of the proof for Sunday-keeping. Suppose the above quotation from John spoke of the first day of the week as follows: So after Jesus had observed the first day of the week as the Sabbath, he said unto his disciples, Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have observed the first day of the week as the Sabbath, ye also ought so to observe it; for I have given you an example that ye should observe the first day of the week as I have done.

Could Sunday-keepers find in the New Testament similar language to the above, they might hold a jubilee over the fact that sacred Scripture sustained them in following this long established human custom. But no such language relative to first-day observance can be found in the New Testament.

QUESTIONS ON THE SANCTUARY.

1. A CORRESPONDENT asks concerning the gender and signification of the words *hilasterios* and *hilasterion* (*ἱλαστήριος*, *ἱλαστήριον*). Greenfield in his lexicon to the New Testament makes the first a noun in the masculine gender, meaning "one who makes expiation, a propitiatory sacrifice;" applied to Christ in Rom. 3: 25; and the second a noun in the neuter gender, meaning the mercy-seat. Heb. 9: 5. The accusative singular of the first, and the nominative singular of the second, have precisely the same form; which has led some into the error of confounding the two words.

2. "Is 'holiest' in Heb. 10: 19, in the singular in the Greek? and what does the 'new and living way' refer to?"

Answer. There are three instances in which the words "holy places," plural, have been strangely rendered in the singular in the English version. The first is Heb. 9: 8: "The Holy Ghost this signifying that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing." Here the Greek has *τῶν ἁγίων*, genitive plural, "holy places." The second is verse 12, "By his own blood he entered in once into the holy place," where the Greek has *τὰ ἁγία*, accusative plural, "holy places." The third is the passage named by our correspondent, Heb. 10: 19: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Here the Greek has *τῶν ἁγίων*, genitive plural, the "holy places." The rendering given in our English version can be accounted for only on the ground that the translators did not see and understand what the apostle has taught us in regard to the sanctuary.

The new and living way is Christ's flesh, or sacrifice. The apostle does not say that the veil is his flesh, as some contend; but his flesh is the way or means by which we gain access to the holy places. A transposition of the sentence will bring out the true idea, thus: "Having therefore, brethren, boldness to enter, through the veil, into the holy places, by the blood of Jesus, by a new and living way, that is to say, his flesh [or sacrifice], which he hath consecrated for us." Under the type, the people entered into the earthly sanctuary by the blood of dead beasts; under the antitype, the gospel, we enter into the heavenly

sanctuary by the blood of Jesus, who though he once gave his life to provide the sacrifice, has been raised from the dead, and now "ever liveth" as a mediator for us before God. So Jesus is the way for us; for he first in his own body provided a sacrifice which was able to take away sin; and he is the "living" way; for he is now a living mediator for us before his Father.

3. "What service is being done in the holy place during the cleansing of the sanctuary? Can new cases be brought there, since the work of atonement commenced?"

Answer. There is no service in the holy place while the ministry is going forward in the most holy. Lev. 16:17. But the sacrifice avails and mercy is offered just the same in the most holy place as in the holy; for the blood of the goat which was ministered in the most holy place on the day of atonement, was for all the people; and they availed themselves of its benefits by afflicting their souls. Lev. 16:29; 23:27-29. So the blood of Christ, the antitype of that goat, is for all the people; and all who will, may avail themselves of its provisions and find mercy till the last act of mediation therewith has been performed in the most holy place, and the work of the atonement is done.

WHAT CAN BE DONE FOR THEM?

A BROTHER, writing us from a distant State, speaks of the difficulties and opposition which some in his section have to meet in trying to obey their convictions in regard to the truth. He mentions especially the case of one sister who would be glad to keep the Sabbath, but who has been told by her husband that just as soon as she does so, she may pack her things and leave the house; and he asks what can be done in such cases.

Does not the Lord answer this question when he declares what would be an acceptable fast unto him in the following language?—

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burden, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58:6, 7.

Does not the instruction about bringing those that are cast out to our houses apply to the very cases in question? Do not such cases afford an opportunity to the church to carry out both the letter and spirit of that teaching? Should not the church be prepared to say to such, Obey your convictions of duty; be loyal and true to God, come what may; and if, in consequence, you are obliged to leave home and friends, our doors are open to give you shelter, and you will find friends multiplying according to the words of Christ who has said:—

"Verily I say unto you, there is no man that hath left house or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions; and in the world to come eternal life." Mark 10:29, 30.

To so open our arms and hearts to those who are oppressed for the truth's sake, would certainly be according to the teaching of both prophets and apostles.

—Peter, the blundering disciple, was the foremost apostle. A cold-blooded, impassive man, who is always proper, is not chosen for a leader either by God or man. The world lacks impulse rather than knowledge, and a man of good and mighty impulse will be called to the front in spite of many characteristic blunders.—*Selected.*

INSPIRATION.—NO. 5.

THE WORD OF THE LORD CAME TO MEN THROUGH VISIONS.

We have seen that Isaiah, Ezekiel, Daniel, John, and Paul had visions from the Lord, and by means of this light wrote inspired books bearing their names. The record states this so plainly that we cannot doubt it. The prophetic books of Jeremiah, Hosea, Joel, Jonah, Zephaniah, Haggai, and Malachi, which do not speak of visions directly, were evidently inspired from the same source. In nearly every one of these books the writers commence by saying, "The word of the Lord came unto me," or "The burden of the word of the Lord" by such a prophet, giving his name. These expressions are common in these books.

We propose to show that these and other expressions used, were but other forms of speech indicating that these writers had received visions from the Lord, and that this light brought before the mind by the Spirit of God they call "the word of the Lord," or "the burden of the word of the Lord," etc. As proof of this, we first notice the calling of Samuel to be a prophet. For some time previous to his being called, the "word of the Lord had been precious," as "there was no open vision." 1 Sam. 3:1. He was but a youth serving under Eli, the high priest, in the sanctuary of the Lord. The voice of the Lord called him in the night. He thought it was Eli, and went to him several times, saying, "Thou didst call me." Perceiving that it was the voice of the Lord which called the lad, Eli instructed him to say, "Speak, Lord; for thy servant heareth." Then the Lord gave to Samuel a revelation concerning Eli's house, and the judgments which should befall it.

"And Samuel lay until the morning, and opened the doors of the house of the Lord. And Samuel feared to shew Eli the vision. Then Eli called Samuel, and said, Samuel, my son. And he answered, Here am I. And he said, What is the thing that the Lord hath said unto thee? I pray thee hide it not from me. God do so to thee, and more also, if thou hide anything from me of all the things that he said unto thee. And Samuel told him every whit, and hid nothing from him. And he said, It is the Lord; let him do what seemeth him good. And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground. And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord. And the Lord appeared again in Shiloh; for the Lord revealed himself to Samuel in Shiloh by the word of the Lord." Verses 15-21. This narrative is very instructive as to what is necessary in order to be a "prophet of the Lord" in the fullest sense, and also as showing that having a "vision" and the Lord's "revealing himself by the word of the Lord" is precisely the same thing.

God had not revealed himself in "open vision" for quite a period of time previous to Samuel's experience. It was a time of backsliding and apostasy. Those who served in the temple of the Lord corrupted the people. They were in perplexity, waiting for the signs of a true prophet to appear. God manifested himself to this lad Samuel by a vision. This was a "revelation by the word of the Lord." A heavenly angel talked with him. Then all Israel knew that a true prophet had once more appeared. This devoted lad was "established" as such.

In 2 Sam. 7, we have another instance showing that the "word of the Lord" comes through "visions." David, in his prosperity, desired to build a magnificent temple to the Lord to show his gratitude for all his mercies unto him. He counseled with the prophet Nathan relative to this, who at first told him "to do all that was in his heart." But that night "the word of the Lord

came unto Nathan" (verse 4), telling him that David should not build a house to the Lord, but that his son should do so, and giving the king many gracious promises relative to his descendants. Verse 17 reads, "According to all this vision, so did Nathan speak unto David." The "vision" and "the word of the Lord coming to him" were the same thing. The same things are also stated in 1 Chron. 17.

In Ezekiel 1:1-3, the same fact is made very clear: "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river of Chebar; and the hand of the Lord was there upon me."

The prophet in commencing his writings, far away from his native land, among the children of the captivity, sees fit to give a brief statement showing the evidences of his inspiration, so that the rest of his people would have abundance of evidence that he was a prophet of the Lord. He gives us three expressions which all refer to the same thing: He "saw visions of God," "the word of the Lord came expressly to him," and "the hand of the Lord was there upon him." He beheld glorious scenes of divine Majesty, angelic beings talked with him, and his physical powers and senses were made conscious of the presence of the Deity. All these are embraced in heavenly visions. He proceeds to describe, as well as he was able, the wonderful scenes which were portrayed to his mind, which we (alas! for our lack of comprehension) can scarcely grasp. We shall never be able to do this till the spiritual world opens before us. But enough is made plain to give us far higher ideas of God's methods of revelation than we could have without these descriptions. In visions of God grand scenes are brought before the mind, and actual words are spoken by heavenly beings. These are real, and not a flight of fancy. There is a power which makes itself felt upon the bodily senses. It is not a matter of imagination at all, not a mere impression of the mind, but a power is present which rises above and controls the human agent. The "word of the Lord" comes through "vision."

These positions are also evident from the language used in the prophetic books themselves, where it is not directly stated that the writers had visions. The case of Jeremiah is one of interest. When he was but a child like Samuel, he was called to be a prophet of the Lord. Jer. 1:5. "I ordained thee a prophet." In Samuel's case we see it was by a vision. Then he was recognized at once by all Israel as a prophet "established" by the Lord. Doubtless this was so with Jeremiah. "Then the Lord put forth his hand and touched my mouth." Verse 9. "Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree." Verse 11. He also shows him a "seething pot," and then tells him the signification of these views. Such language can only apply to visions given by the Lord. The Lord touched his mouth as he did that of Isaiah. It is plainly stated in chap. 6:7 that he had a vision, and talked with him, and showed him scenes which he brought before him by supernatural power. This is but another way of saying he had a vision.

The prophet Amos commences his book with these words: "The words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel."

This is one of the terms most commonly used when visions are given. The same term is used by Micah in the first verse of his prophecy. Hab-

akkuk uses the same expression, and presents before us the scenes which he beheld. Zechariah presents before us the views which were given him; so we cannot doubt his having visions, though he does not directly use that word. And all of these prophets use the expression, "The word of the Lord came unto me," etc., which we have shown is but an other expression for having visions.

We are therefore forced to conclude that all the distinctly prophetic books of the Old and New Testaments were revealed through visions.

G. I. B.

WHAT ONE PARENTHESIS CONTAINS.

THE book of Deuteronomy is a rehearsal of the forty years' wanderings of Israel in the wilderness. To the thoughtful reader of the Bible, it is a record of remarkable interest. Indeed, we can never exhaust its treasures of instruction and its lessons of experience. The second verse of the book is worthy of much more attention than it usually receives. It is given in a parenthesis, as though breaking the connected story by an important explanatory clause. Thus we read, Deut. 1: 2: "(There are eleven days' journey from Horeb by the way of mount Seir unto Kadesh-barnea.)"

From Horeb, which is but another name for Sinai, or else another peak of the same mountain, to Kadesh-barnea, which was close to the border of the promised land, there was a distance of eleven days' journey for the host of Israel. They remained at Sinai nearly one year, receiving the law, constructing the tabernacle, and organizing the camp of Israel. Then in the second year (Num. 10), the pillar of cloud removing, they followed its guidance to Kadesh-barnea. There were some hindrances, and much that was evil in their conduct by the way, yet eleven marching days from Sinai brought them to the land which God had promised. That they were not fit for it, had been made painfully apparent. Rebellion flowed from their evil hearts of unbelief, as naturally as water from a fountain. So it was proper that they should be subjected to a trial that should show how far they had profited by the wonderful dealings of God with them; that should, in a word, show just what they were. The report of the spies at this point in their history, furnished just the trials that they needed. Num. 13; 14. So upon the very border of the land of promise, the people almost as one man broke out in such rebellion against God that with a solemn oath he swore that they should never set their feet upon the soil of that good land. The spies that had visited the land had spent forty days in examining it, and God fixed the period of their wanderings in the wilderness at forty years, each day of the spies' examination of the land being answered by a year of wandering in the wilderness.

What a terrible sentence to be pronounced upon a people just ready, as they supposed, to enter the land! They must wander forty years. And that was not the worst of it. When that time should expire, it was not the purpose of God that they should enter the land. No, by no means! On the contrary, every one of that host of men and women, with almost the smallest possible exception, knew that they should die before that period expired. And so they did, the second numbering of Israel attesting the fact that not one of the vast host of rebellious men and women remained alive. Num. 26: 63-65. And now at the end of their forty years' sojourn, Moses rehearses their long and weary wandering in the wilderness. How much time had they spent from Sinai to the promised land? About thirty-nine years. How far was it actually from the one point to the other? Only eleven days' journey. No wonder Moses could not enter upon this forty years of needless wandering without pausing to tell his hearers that it was a distance

of eleven days' march. What a significant statement that was! And how humiliating to those who heard him! Had every day been a day of overcoming, every night had witnessed their tents pitched a day's march nearer the land of promise. A very brief period after the great work wrought at Sinai was sufficient to have taken them to the land which they sought. But they did not profit by God's dealings with them. They did not overcome. They went on, day after day, yielding to the power of Satan instead of resisting it, and so instead of a comparatively brief journey to the land of Canaan, they spent forty years of wandering in the wilderness, and every one of them, with two exceptions, failed of entering the land which God designed for them.

How strikingly does this illustrate the religious experience of most professed Christians! In an experience of forty years, how many there are who have not traveled a greater distance than eleven days' journey of a faithful disciple of Christ. How many at the end of this long period find themselves at the borders of Egypt and not of Canaan! How many whose heads are white for the grave, and who have been in name the disciples of Christ almost their whole lives, have spent, like Israel in the wilderness, at least as much time in traveling from the promised land as toward it! How awful this is to think of! Fittingly do such persons say, "I have made many crooked paths." They have indeed. And if they do not pay the penalty that Israel did, of coming short of the land of promise, it will be because godly sorrow works repentance unto life. Alas! what a miserable deception is much that is called Christian experience,—what a dishonor to the cause of Christ is such religion!

Christian experience is nothing more nor less than forming an acquaintance with Christ, which becomes every day more intimate and precious. It is following on to know the Lord. It is adding grace to grace. It is walking with God. It is resisting the devil. It is humbling ourselves before God. It is overcoming temptation. It is keeping our face turned toward Canaan all the time. It is advancing always. It is retrograding never. It is bearing the cross of Christ. It is denying self. It is dying daily. It is not living ourselves, but having Christ live in us.

Eleven days of such Christian experience is worth more than forty years of such as most persons are satisfied with. Why is it that men can never learn that the service of self and Satan is not the service of Christ? That progress made with our back toward Canaan and our face toward Egypt, will never bring us to the land of promise. And even to journey in the right direction for a time, and to offset this with an equal or greater retrograde march, is to make no progress in the right direction. Can we find nothing in all this for solemn admonition? How much progress have we made in the five, or ten, or twenty, or forty years that we have been on the road? How far are we from the point where we set out to gain the kingdom of God? Are we even now gaining ground day by day? If not, it may be set down as a moral certainty that we shall never enter the land of promise. We cannot afford to lose one day. 'Tis time we all awake; the dreadful day draws near.

J. N. A.

PROGRESS.

WE congratulate the friends of truth and moral reform in view of the encouraging state and hopeful prospects of the cause of present truth. We join in the general feeling of praise and thanksgiving to the Father of all mercies and the God of all grace, that he is drawing nearer to his afflicted people, and that he is giving special help to the cause that lies so near their hearts. Encouraging reports reach us from every part of the field, of

increasing faith, union, and courage in the good work. The writer has watched this cause with untold interest for fifty years, and labored for its advancement, if his weak efforts can be called labor.

The early history of the cause was a day of small things, and the means employed seemed insufficient for the work. But the men and women of faith have known from the beginning that the strong arm of the Lord was enlisted in this work. They have known that the set time to favor Zion had come, and that the Lord had set his hand to gather his people. They saw that the Lord was at the helm, and that the gospel ship, freighted with the remnant church and her cargo of restored truth, tried faith, and perfected love, would come safely into harbor.

Dear brethren and sisters, let us gratefully accept the encouragement the Lord is pleased to give us at this stage of the work. Now is the time, not to put off the armor, but to gird it on anew. No harm will come to those that abide in the ship. Now is the time to be active. Stand to your post and work with your might.

Let the sowers of the precious seed take courage. You may sow in tears, and be called to bear burdens that may seem heavy, but if faithful, you will return with joy, bringing your sheaves with you. Now is the time to weep. Let the Lord's ministers weep, weep, weep, between the porch and the altar. Let them cry aloud, and spare not; let them lift up their voices like trumpets that give a certain sound, that the people may prepare for battle. Let the messengers gauge the truth, point downward, so that it will go deep, and turn up the subsoil of hearts congealed by error, tradition, and sin. Let them deal plainly in view of the Judgment. If the indolent, the lukewarm, and the worldly minded are stroked the rough way, it will be all the better. They cannot be aroused too soon.

How brightly the truth shines out amid the darkness and errors of these last days!

Battle Creek, Mich.

ALBERT STONE.

KANSAS POOR-FUND.

FOR nearly two years we have been making an effort to raise a fund for the poor among us, but we are sorry to say that we have not succeeded in accomplishing our design. Probably a little over forty dollars, all told, has been raised; over one hundred has been expended. So all that has been given has been used, and over sixty dollars has been borrowed, leaving the fund that much behind now.

A few weeks ago one of our brethren was so unfortunate as to have his house burned; nearly all that they had was destroyed, and he was sick. The church wrote for help; but the fund was exhausted, and more too. Therefore there was no means on hand for that purpose. Now it seems to me that it is all wrong, that in the midst of plenty we do not make special provision for the worthy poor in our ranks. I wish to copy a little bearing on this point from Testimony No. 31, pp. 146, 147: "In every church there should be established a treasury for the poor. Then let each member present a thank offering to God once a week or once a month, as is most convenient. This offering will express our gratitude for the gifts of health, of food, and of comfortable clothing. And according as God has blessed us with these comforts will we lay by for the poor, the suffering, and distressed.

I would call the attention of our brethren especially to this point. Remember the poor, forego some of your luxuries, yea, some of your comforts, and help those who can only obtain the most meager food and clothing. In doing for them you are doing for Jesus in the person of his saints. He identifies himself with suffering humanity. Do not wait until your imaginary wants

are all satisfied. Do not trust to your feelings, and give when you feel like it and withhold when you feel like it. Give regnarily either ten, twenty, or fifty cents a week, as you would like to see upon the heavenly record in the day of God. Do not wait for them to call your attention to their needs. Act as did Job. The things that he knew not he searched out. Go on an inspecting tour, and learn what is needed and how it can best be supplied."

The foregoing speaks so plain that all may see what is duty in this matter.

Now I hope we shall study these words and commence at once to establish a fund that may be large enough to meet all the necessities that may arise in that direction. If each one should put in only from five to fifty cents a quarter, it would soon raise a large fund.

I appeal to every member of our churches in Kansas to remember what the Lord has said about thus contributing for the poor. I appeal to every elder of a church, director of a district, and to our ministers at large. Join your efforts to stir up the people on this matter at least once a quarter. Let it not be a spasmodic effort, but see that every quarter it is brought before the church, and that the brethren unite in doing something in this direction. Let the contributions be paid into the church treasury, and thence forwarded to the State Treasurer, A. G. Miller, as so much for the poor fund.

If these persons mentioned fail to present this subject, let some one else take it up. Don't let it rest. Jesus is suffering in the person of his poor saints. And shall we not open our hearts and our purses?

The ledger of heaven is fast closing. Shall we let it be closed up with the balance against us that the poor should have had? Shall we hear it said, "Inasmuch as ye did it not to the least of these my brethren, ye did it not unto me?" Fearful words are these to stand against us in the heavenly ledger.
J. H. COOK.

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.

216.—THE CUSTOMS OF OUR FATHERS.

How do you interpret Acts 28 : 17 ?

A. L.

ANS. Somewhat differently from the manner in which it is usually interpreted. Our ministers often employ it as a proof-text to show that Paul was an observer of the seventh-day Sabbath. I am satisfied that in doing so they are not justified by the principles of sound exegesis. Paul was undoubtedly an observer of the seventh-day Sabbath; but this text does not prove that such was the case.

The argument usually employed in the matter in question runs as follows: Paul declared to the Jews that he had done nothing against the customs of their fathers at any time. Seventh-day Sabbath observance was a custom of the Jewish fathers; therefore as Paul states that he had done nothing against those customs, he must have kept the seventh day.

The weak point in this syllogism lies in its major premise. Paul certainly did not mean to be understood as saying that he had never done anything against the customs of the Jewish fathers, since that would not have been strictly true. Circumcision, for example, was a custom of the fathers, and enforced by the Mosaic Law. Luke 2 : 27. But it will not be denied that Paul struck against the rite of circumcision. Gal. 5 : 6; Gal. 2 : 3-5; Gal. 5 : 2. There are also many other customs of the fathers which Paul set at naught, but we have not space to mention them here. Should it be replied that Paul was talking only about those customs the neglect of which was punishable with

death, I answer, Such an hypothesis is not justified by the context. It is assumed to enable the objector to remove a recognized difficulty.

The declaration of Paul to the Jews at Rome, as found in Acts 28 : 17, is unqualified, and therefore covers all the customs of the fathers. He is not simply arguing that he was not at the time in question violating any of the customs of the fathers, the penalty for the violation of which was death; he went a step beyond that, claiming that in the instance under consideration he was guilty of violating none of the customs whatever. Nothing less than that would have enabled him to stand before the Jews at Rome justified in making the defense which he did make. Do you inquire, How, then, it is possible to vindicate Paul's course at Rome, if, as I claim, he had actually been guilty on different occasions of disregarding the customs of the Jewish fathers? I answer, It is very easy to do so when the text is properly translated. In the original the verb which is translated "have committed" is in the aorist tense, and should be rendered, "had committed." When the passage is thus rendered, it simply teaches that at the time that Paul was arrested and delivered to the Romans he had done, or was doing (a sense properly conveyed by the aorist tense), nothing against the customs of the fathers, and therefore his arrest was unjustifiable. Such a defense was necessary to relieve him from the odium naturally connected with his condition as a prisoner sent to Rome on a charge which had been made by his own countrymen.

That the interpretation of Acts 28 : 17 offered above, as found in the original, is correct, the following recent translations will prove: "I, brethren, though I committed nothing against the people, or customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans."—*Dean Alford's Translation.* "Though I had done nothing," etc.—*Revised Version.* "I having done nothing," etc.—*S. Bagster & Sons Lit. Trans.* The reader will at once perceive that the translations cited above make it clear that Paul in the text before us did not intend to cover the whole range of his Christian experience by what he said in regard to the customs of the fathers; but that it applied merely to the point of time at which he was delivered to the Romans, and the offenses charged against him then and there.

Turning to the 22d, 23d, and 24th chapters of Acts, we find that he was charged with defiling the temple, etc., etc., but that the controversy in no wise turned upon the Sabbath question, and therefore that Paul did not have it in his mind when he uttered the words found in Acts 28 : 17. Here we must drop the subject. Should it be suggested that our theory demolishes what has been supposed to be a strong argument in favor of the Sabbatarian practices of the great apostle to the Gentiles, we reply, Let it go; the Sabbath truth is too well fortified to need the support of a false interpretation of Scripture. An unsound argument is like a boomerang, which when hurled by an unskillful hand is liable to return and smite him who projected it. He who uses Acts 28 : 17 in the Sabbath argument, by giving it an interpretation such as the one which is combated in this article, will, if pitted against a wily antagonist, get worsted in the discussion.

217.—CLEANSED BY WATER, ETC.

What is meant in Eph. 5 : 26, by "cleanse it with the washing of water by the word"?

ANS. The apostle, when speaking of the relationship of husband and wife, compares it to that of Christ to the church. The husband should love the wife, and desire her sanctification and purification, even as Christ is anxious that his spouse, the church, should be purified through the word of God, as physical uncleanness is washed away in the bath.

It is not impossible that there is also an allusion here to baptism, which, perhaps, not only typifies the death and resurrection of Christ, but also our purification from sin as a consequence of that death and resurrection. Acts 22 : 16.

218.—THREE TEXTS EXPLAINED.

J. C. M. : 1. In 1 Cor. 7 : 27, 28, Paul refers either to one who has never been married, or to one who has been released from marriage either by

the death or incon'venience of the other party to the marriage. The word "loosed" has the following definitions, according to Worcester; "Not fastened or confined; unbound."

2. I understand that in 2 Cor. 7 : 5 Paul intimates that when in Macedonia he met with continual opposition and persecution from his enemies, and that these were so fierce that at times he trembled for cause of God and was greatly distressed in mind.

3. In Heb. 2 : 2, the expression, "if the word spoken by angels was steadfast," contains an allusion to the fact that angels were employed more or less in communicating the ceremonial law to Moses. Paul reasons thus: If a law given in part by beings inferior to Christ was enforced rigidly, and its infraction severely punished, how much more severely will those be punished who set at naught the words of Christ!

219.—EVEN HIM.

E. B. C. : Our people generally understand the words, "Even him whose coming," found in 2 Thess. 2 : 9, to refer to Christ. They also understand, that the working of Satan with all power, etc., spoken of in the same connection, as something which is to be fulfilled in modern spiritualism.

220.—SIN AND NO SIN.

B. J. : I harmonize 1 John 1 : 8-10 and 1 John 3 : 6-9, as follows: In the former, the apostle teaches that we all have sin, or in other words, that all have sinned. In the latter text, he is speaking in general terms of those who are born of God, and declares that they do not sin; *e. i.*, they do not deliberately sin. Doddridge renders it thus: "Doth not practice sin;" Macknight, thus: "Doth not work sin."

221.—THE FLESH AND BLOOD OF CHRIST.

A. F. : I understand that in John 6 : 53, our Lord meant to be understood as teaching that men could be saved only through his death. It would be absurd to suppose that he meant to inculcate the doctrine that men must literally eat his flesh and drink his blood. We conclude, therefore, that he meant to teach that we should eat the one and drink the other in a spiritual sense; *i. e.*, that as our bodies are built up by what we eat and drink, so we are dependent for eternal life upon the atonement which was made possible through the death of Christ and the shedding of his blood. The Lord's supper, with its broken bread, and wine poured out into the cup, furnishes an impressive expression of the same thought in symbolic form.

222.—ISA. 34 : 9.

Mrs. R. W. : I think Isaiah 34 : 9 will be fulfilled in the future.

223.—NOT MADE WITH HANDS.

A. H. V. : In 2 Cor. 5 : 1, the heavenly house, or resurrection body, is spoken of as "not made with hands," by way of contrasting it with the earthly body, or our present physical organization. In the Scriptures the term "not made with hands" is applied to anything which is produced by the miraculous power of God without the intervention of man. Dan. 2 : 45. Our present bodies are the result of natural generation. They are therefore corrupted, and in one sense may be said to be the production of human agencies. The resurrection body, on the other hand, will be free from corruption, and will be the direct product of the Divine energy.

224.—THE 144,000.

I. A. W. : I understand that the one hundred and forty-four thousand will include those who have died in the message since 1844 and those who will be alive and be changed at the coming of Christ.

RECOMPENSE.

EAGER to see, yet willing other eyes
Instead of mine, should catch the happy light;
And blind to beauty in the earth and skies,
I still could walk by faith if not by sight.

Eager to hear, yet willing other ears
Should listen to the music clear and strong;
Content to wait in silence through the years,
If I might hear at last the sweet, new song.

Eager to climb, yet willing other feet
Should go before me in some upward way,
If I might follow on, and so complete
The lonely journey ere the close of day.

Eager to do, yet willing other hands
Should grasp and hold the toiler's well-worn gain,
If I might only feel that he who stands
With patient waiting, does not wait in vain.

Eager for love, the crown of all life's bliss;
But willing still to bear its thorns and cross;
Asking and seeking for no more than this,
A holier love to fill the human loss.

Eager for all; yet glad through all to say,
"Thy will not mine be always done with me;"
Not in life's darkness, but in heaven's bright day
Its plan and purpose I shall clearly see.

—Mrs. C. B. Le Roy, in N. Y. Observer.

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.

INDIANA.

ARLINGTON, JAN. 25.—The interest here is great. The large church edifice in which our meetings are held is filled nightly with hundreds of deeply interested hearers. During the canvass of the Sabbath question the audiences increased rather than diminished. Next Sabbath will be held our first Sabbath meeting; and I trust to see many publicly embrace the Sabbath. Some have already taken their stand for the truth, notwithstanding our meetings have continued but two weeks. A debate here is inevitable. Pray for the work here.
A. W. BARTLETT.

EDEN, JAN. 28.—We closed a two days' discussion at this place on the Sabbath and Sunday questions the 25th inst. The victory for the truth is complete and unquestioned. The Methodists sent to Greenfield for a minister. He promised them that he could drive us from the field. While I was attending our State meeting they commenced a protracted meeting, continuing it nine days. Three ministers were in attendance. When they learned that they were not going to get any additions to their church, they preached against what we had been teaching, saying very many unbecoming and untruthful things. Our friends prevailed upon the minister from Greenfield to remain and discuss with me. The result is very favorable indeed. We are locked out of the church, but the prospect is that a new church building will soon be erected in the village.

Arrangements are being made for us to occupy a vacant house for Sabbath meetings and preaching once a week until better conveniences can be provided. Calls are coming in from all quarters for preaching. Ten or more kept last Sabbath. If we had a good place for preaching at present, perhaps the result of our efforts would be more than we can expect as it is. I am holding meetings evenings this week in a school-house two and one-half miles from the village. WM. COVERT.

ILLINOIS.

CHICAGO.—Our Biblical lectures which we commenced to give here in the Scandinavian tongue, Jan. 13, have continued now for two weeks with the best of interest, and with a class of hearers which we truly delighted to have before us. The hand-bills, containing a list of some of the subjects we intended to bring before the people, and the advertising in the daily papers, created a lively interest, which has continued unabated. We have passed through the prophecies, and shall soon test the people on the law of God and the message for this time.

Remember the cause in this great city at the throne of grace.
J. F. HANSON.

MAINE.

PRESQUE ISLE, JAN. 23.—We closed our meetings at this place with a general meeting last Sabbath and Sunday. Two, a man and his wife from Richmond, N. B., accepted the Sabbath at this meeting. The man had been an infidel for some years, but was convinced of his error by reading the Bible. He has preached some, although he has not identified himself with any denomination. Twelve, in all, received the Sabbath as the result of our meetings. Some of these are not professors. As there were five here that were keeping the Sabbath when we came, they will have Sabbath meetings and a Sabbath-school. We have commenced meetings at a school-house about two miles distant, with a good congregation. Shall meet with the brethren in their Sabbath meetings and Sabbath-school. We need the prayers of our brethren that the Lord may give us strength and wisdom for this work.
S. J. HERSUM.

IOWA.

WESLEY AND ALGONA.—From Swea I went to Wesley to labor among the Scandinavians living in that vicinity. Some here endeavored to close the school-house against me, but others listened to the word with joy. I sold tracts to the amount of \$1.29, and five Bibles; four subscriptions to the *Tidende* were received, and five for the *Harolden*. The last evening I received \$4 in donations.

The 18th, I came to Algona with a few of the friends from Wesley to attend the dedication of the church here. I expect to return to Wesley soon, however, as the members there manifest the spirit of the Bereans (Acts 17: 10, 11), and I hope that some may obey God. At present, I shall visit some of the churches with Eld. E. G. Olsen, that I may become better acquainted with the Scandinavian work. My permanent address will be Algona, Box 68.
Jan. 21. JOHN WILSON.

FONTANELLE, JAN. 28.—I came to this place Dec. 6, and have held meetings constantly, with the exception of the week of holidays, until last evening, the interest increasing from the first. The last weeks of the meeting the German church, in which the meetings were held, was full to overflowing, at times many going away, unable to obtain even comfortable standing room. As the result of the meetings, twelve were added to the church, nine by baptism, and three subject to baptism at a future time. Several others are keeping the Sabbath, and a goodly number are on the point of deciding to do so.

We used the Congregational church for the first three weeks, and afterward the German Lutheran, both of which were kindly granted us free of cost. We have had but little opposition, and the truth seems to be taking deep root in the hearts of very many.

During the week of the holidays we visited the church at Osceola, and held seven meetings with them. Left them encouraged, and wishing for more help. We are sure a meeting of two or three weeks' duration would be productive of good results at Osceola. We go now to Afton, and will hold meetings there during the week, returning to Fontanelle on the Sabbath for a time. Our courage is good in the Lord.
J. D. PEGG.

MINNESOTA.

AMONG THE CHURCHES.—Jan. 5-7 we held meetings at West Union. Sabbath was a very cold day, which made our opening meeting somewhat small. But the meetings increased in interest and attendance to the last. Our brethren and sisters seemed to be aroused to a sense of our time and work as they never had before. Many of the neighbors also showed marked interest.

On the 8th and 9th we held five meetings at Lake Ellen. There seemed to be a good outside interest to hear, and Sr. Johnson remains to follow up the work. Jan. 12, 13, we were with the church at Minneapolis. There is quite a large body of Sabbath-keepers here, and if harmony and union prevail, and right relations to the truth and work, the church might be a strong one. We tried to deal faithfully in the fear of God, and we have reason to believe that the effort will not be in vain. The blessing of the Lord manifested in our meet-

ings the past few weeks gives us new courage; and as new courage and a deeper interest are manifested by those who profess the truth, we may expect to see the cause rise and the work prosper.

O. A. OLSEN.
H. GRANT.

OHIO.

NEWARK, OHIO, JAN. 29.—We have just closed a series of meetings at this place, consisting of twenty-two discourses. The meetings were well attended, and a fair interest was manifested. We think some real good was accomplished.

My work now closes in this Conference, for the present, at least. May we all be faithful till Jesus comes.
G. G. RUPERT.

YOUNGSTOWN, JAN. 20.—Last Sunday and Monday I was at Grove City, and I think the Lord directed the way; for the Spirit of the Lord was with us in our meeting. I met quite a number of the people, prayed with them, and spoke of the nearness of the second advent of our Lord, and our duty in regard to the commandments of God. The Spirit of the Lord accompanied the word spoken. Two dear sisters covenanted to keep all the commandments of God, and subscribed for the *REVIEW* for one year. Several others are halting between two opinions.

I expect to return soon and hold more meetings. May God help us all to stand firm and faithful through the days of trial and temptation. A few more battles with the enemy and the victory will be won.
H. T. HOOVER.

DUNKIRK, WATERFORD, AND CORSICA.—We had held four meetings at Dunkirk, when a telegram called one of us to attend the funeral of our beloved brother, Eld. A. M. Mann. Bro. Gates remained and continued the meetings with good results. Our brethren were much encouraged. A V. M. Society was organized, and clubs of the *REVIEW*, *Signs*, and *Sabbath Sentinel* were taken. This town will be canvassed for the *Sabbath Sentinel* and *Good Health*. We held three meetings at Waterford while there to attend Bro. Mann's funeral, which we will speak of hereafter.

At Corsica our meetings were also encouraging. This was the district quarterly meeting. Our brethren took hold to lift in the good work. Over one thousand copies of the *Sabbath Sentinel* will be taken by this district, one brother taking five hundred. Who will follow his example? We want five thousand copies to come to this State. The two hundred Manuals we ordered to this State as premiums for *Good Health* are already gone. Why not have one thousand new subscribers for *Good Health* in this State during the next six weeks? No family can afford to be without it. We have about \$3,000 pledged on our reading-room fund, and thus far we have been largely among our poorest brethren.
R. A. UNDERWOOD.
E. H. GATES.

MICHIGAN.

HOYTVILLE AND VERMONTVILLE.—Wednesday, the 16th., in company with Bro. Hill, I went to Hoytville. Bro. Starr, who had labored there with the tent last summer, was there, and in the evening we held our first meeting. We had to meet in a private dwelling as there was no public place open for our use. There was quite a roomful of interested hearers, and we spoke to them of the Christian church and its duties. The next day we met together at the house of Bro. Maynard, at 10:30 A. M., and proceeded to organize a church of nine members. Bro. and Sr. Maynard will join by letter from the Sheridan church. They all unanimously adopted the tithing system. Bro. Dwight Stevens was chosen and ordained elder. This church will be known in the Michigan Conference as the Hoytville church, Hoytville being the post-office address.

Sabbath and Sunday, Jan. 19, 20, I was at Vermontville, and enjoyed good meetings with the few commandment-keepers that represent the cause there. Most of them embraced the truth under the labors of Bro. and Sr. Owen during their tent effort last summer. Sabbath was a good day with us, some being present from other places. We had a good Sabbath-school and two discourses. Our meetings were held at the private residence of Bro.

Bronson. Sunday morning we organized a church of nine members here also. Several others will soon unite with them by letter. The tithing system was also adopted here. Bro. Hill was present and organized a T. and M. Society. Bro. Bronson was elected elder, and was ordained at the close of the public service in the afternoon. May the rich blessing of God rest on these little companies, and may each of them be a nucleus around which many souls shall be gathered into the fold.

Jan. 23.

I. D. VAN HORN.

MONTEREY.—The T. and M. quarterly meeting of Dist. No 4, held here Jan. 19, 20, was a good one. The attendance was larger for a meeting of this kind than we have had for years. The meeting commenced on Friday evening and continued until Sunday evening. A goodly number from abroad were present through the entire meeting, some remaining until Monday morning who had intended to return Sunday afternoon. We are glad to see this increasing interest in these meetings.

Sabbath forenoon was taken up with the Sabbath-school and a discourse. The most interesting part of the school was a class of little children. They were familiar with their lesson, and in the review exercises answered promptly. This made an impression upon older persons. It is not a vain work to labor in the Sabbath-school. In the afternoon we had an excellent social meeting. The faltering voice and falling tear gave evidence of the presence of the tender Spirit of the Lord. It was a good place to be in.

The time Sunday during the day was occupied by the T. and M. business. The tender Spirit of the Lord did not leave us when we engaged in this part of the work. This is an evidence that the Lord sanctions the efforts of his people in this direction. Former mistakes were confessed, and resolutions presented and carried, which, if adhered to in the future, we believe will give new life to the missionary work.

The general feeling was that we had a good meeting, and it was a place where courage was given to engage in the work of the Lord. We desire the continued blessing of the Lord upon the work in Dist. No. 4.

M. B. MILLER.

KANSAS.

BALLARD, SPRINGSIDE, ETC.—In harmony with the request of our brethren of Dist. No. 3 to meet with them in their quarterly meeting, my wife and I started Thursday, Jan. 10, to drive a distance of fifty-five miles to the place the director had appointed for the meeting. It was an intensely cold day, and many thought we would suffer; but we found it pleasant withal in doing duty.

The meeting began on Sabbath evening, and we had a precious season of waiting before the Lord. With very few exceptions, our brethren and sisters had come up to the meeting bringing the Spirit of the Lord with them; and the few who had become somewhat "weary in well doing" quite generally returned to the Father's house, and began anew the warfare against Satan and sin. The Sabbath was spent in fasting and humiliation, and the Lord came very near. There was awakened a deep hungering for the bread of life, and a desire for a deeper experience in the things of God. At each meeting the solemnity increased; and the united cries of God's people brought the blessing in an abundant measure.

The business meeting was characterized by promptness and order on the part of the members. There were some good resolutions adopted, which, if carried out, will open up a new interest in the T. and M. work. We were much pleased with the financial standing of the district at the present time. We could not help comparing it with that of a year ago. At that time the district was heavily in debt, and at each quarterly meeting considerable urging had to be done to raise means to keep the work moving; but under the efficient management of the present officers, guided by the Spirit of the Lord, a different state of things has been brought about; and the district has now a good credit on the ledgers of the State Society.

Our farewell meeting was held Sunday, at 10 A. M. It was indeed a solemn occasion, and we looked forward with great desire to the time when

we can meet on the banks of the "river of life," never again to part with those we love. After the farewells had been said, we drove to Ballard, a distance of twenty-five miles, where we held meetings until Monday evening. The meetings here were also profitable seasons of waiting before the Lord.

Tuesday we came to Springside where we remained until the following Sunday. While here we attempted, with the help of the Lord, to teach our friends that their strength is in Jesus, and that an entire consecration to the Lord and perfect faith in his promises are all that will enable us to stand in the trying hour that is just before us.

We expect, if the Lord wills, to begin a series of meetings this week about five miles from this place. Pray for us brethren, that we may so order our lives that the Lord can crown our efforts with success.

Our address will still be Garrison, Pott. Co., Kans.

WILL D. CURTIS.

VERMONT.

AMONG THE CHURCHES.—Our meetings with the churches the past few weeks have been very encouraging, and we trust profitable. The meetings and Bible-readings with the church of Irasburgh and Charleston, were seasons of interest, and we think, of instruction.

We could not fill our appointment at East Richford, owing to the severity of the weather and impassable roads, but we enjoyed very much the meeting and visits at Troy, where we were detained.

We met with the brethren in Cabot at their quarterly meeting. With the mercury running from 35° to 40° below zero, we could expect but few from abroad. Several of the canvassers were with us, and their testimonies added to the interest of the meetings. The ordinances were celebrated, and we did what missionary work we could. The hope and courage of some who had been struggling with trials, were greatly removed. From this meeting Bro. I. E. Kimball went out to canvass for "Thoughts on Daniel and the Revelation."

From here we went to Worcester, where we visited friends who have recently embraced the Sabbath. A Sabbath meeting was held. Bro. M. E. Kellogg was with us and spoke once. We also met some of our canvassers here, accompanied by a brother who has just embraced the Sabbath through missionary efforts. It is gratifying to witness the progress some of these brethren and sisters have made in the truth in so brief a period of time. May their motto continue to be "Grow in grace," and may the crown of life be theirs.

Yesterday we spoke to the friends at Wolcott, and celebrated the ordinances, and in the evening held a Bible-reading. One was added to the church. One brother nearly eighty years of age, who has recently embraced the Sabbath, was with us and bore a good testimony. The meeting was a good one for the little company here. Let us all hope and pray and labor for more devotion to God, for more love for perishing souls, and for more of the missionary spirit in all our churches.

"Workers beloved!

There are spots in his vineyard yet untilled;
There are hearts aching, longing, yet untilled,
Waiting for thee."

Jan. 20.

A. S. HUTCHINS.

RURAL HEALTH RETREAT.

AT ST. HELENA, CALIFORNIA.

We reached Oakland, Cal., Monday morning, December 24, 1883. Spent one week in the cities of Oakland and San Francisco. Attended meeting with the San Francisco church on the Sabbath, and preached at the Sailors' Home on Sunday, in the same city.

Having taken a severe cold in crossing the mountains, which, instead of abating, rather grew worse, I decided to go to St. Helena, to our Rural Health Retreat, at which place I arrived on Monday evening, December 31. Found Bro. and Sr. Rogers glad to see us; and they gave us a hearty welcome.

St. Helena is about sixty miles north of Oakland, in the beautiful Napa valley. There are about twenty-six inches of rain-fall annually in this valley, rendering irrigation unnecessary, thus adding materially to the healthfulness of the

locality, as all irrigated lands are more or less malarial. This valley has a small stream known as the Napa river, and the land is devoted to vineyards, orchards of apples, peaches, apricots, prunes, oranges, and other varieties of fruit. The Napa mountains are on the east. The Sonoma range on the west is a protection from the changes and disagreeableness of the western sea-coast, so objectionable to some.

The Rural Health Retreat is located about three miles north of the enterprising little city of St. Helena, on the western slope of the Napa range, and full three hundred and fifty feet above the valley. We reached the Retreat by a winding and picturesque road in the dusk of the evening, and not until the beautiful sunlight of New Year's morning burst upon us, did our eyes open upon the situation. And then, as we stood upon the veranda and gazed upon the surrounding mountains covered with evergreen, and the lovely valley with its orchards and vineyards, we could but exclaim, How lovely! how beautiful! decidedly the finest and grandest picture that ever burst upon my vision! We think no one can visit this place without heartily commending the wisdom that located this Health Retreat.

Crystal Spring, just above the Retreat, on the mountain side, furnishes an abundant supply of water, the purest of the pure. It is a luxury indeed to bathe in such water. The climate seems to be everything that could be desired. I have been here now three weeks, and though it is mid-winter, I never saw more delightful weather in Ohio or Michigan in the month of April. And this, I am told, is only a fair specimen of the winters here. In the front yard may be seen the rose, verbena, geranium, and other flowers, in full bloom.

How many poor invalids, in the eastern States hugging the unhealthy stove, would more than rejoice to be here. I am informed that it is an excellent summer retreat also, and it is very obvious that it is so; but it is more obvious that it is an invaluable winter retreat, especially for eastern people.

The facilities for treating the sick are being improved, and it is intended to make the artificial advantages something on a par with the natural, and thus make it an institution at least equal to any in the United States. Treatment is efficiently administered to both ladies and gentlemen.

A wealthy gentleman from New York, who has been an invalid for many years, has just spent considerable time here to his great benefit. He has spent nine years at Saratoga, some time in Florida, and has visited many other places of note in the East and in this State, but is decided in giving the preference to our Rural Health Retreat. He says it is the finest locality he has seen anywhere; and others who have traveled extensively say the same thing.

Our people in the East will do well to advertise the Rural Health Retreat. And may it be the means, through the blessing of God, of benefiting the souls and bodies of many people.

H. A. ST. JOHN.

St. Helena, Cal., Jan. 24, 1884.

AN exchange says: "Mr. Spurgeon sounds a warning note against the habit becoming too common in many pulpits, of prominently describing the theories of unbelievers. He does not think it necessary in giving a guest wholesome food to accompany it with a dose of poison, and declares that many young men have got their first notions of infidelity from these ministers, having sucked in the poison and discarded the antidote." This is equally true of the press. Many editors, think they must publish to the world what Robert Ingersoll says in order to show their great ability to controvert or show the fallacy of his views, while at the same time unintentionally they poison the minds of many young persons who would never hear of the false doctrines without such publications.—*Bible Banner*.

—If what you have received from God you share with the poor, you thereby gain a blessing; but if what you have taken from the poor you give to God, you purchase thereby a curse.

News of the Week.

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

FOR THE WEEK ENDING FEBRUARY 2.

DOMESTIC.

—Of the seventy-six senators, twenty are millionaires.

—The belle of Waterbury, Vt., is dying from using arsenic to beautify the complexion.

—Wendell Phillips is dangerously ill at Boston. His malady is heart disease.

—The first discovery of tin in this country has been made in King's Mountain, Cleveland Co., N. C.

—An epidemic of a peculiar character is killing off cattle in large numbers in DeWitt Co., Ill.

—The House of Representatives Friday passed the bill for the relief of Fitz John Porter by a vote of 186 to 78.

—Three cars of a passenger train rolled down an embankment near Southwick, Mass., early Wednesday morning, injuring several persons.

—The immigration to this country from Europe through the port of New York foots up for the year just closed a total of 388,342 persons against 454,747 for 1882.

—The Phoenix Glass Works at Phillipsburg, Ohio, burned Tuesday night, entailing a loss of \$125,000 and throwing 500 hands out of employment.

—Fifty-five Apache children left the San Carlos Agency, in Arizona, Sunday for the Carlisle Training School in Pennsylvania. They are accompanied by four chiefs of the tribe.

—After an entertainment at Pana, Ill., Thursday night for the benefit of Emma Bond, unknown persons hung Judge Philips, who presided at the trial of Montgomery, in effigy on the common.

—"There is one little spot on the face of the globe," said Mr. Koifer in the House the other day, "one little isle tributary to that great civilized nation, England, that gives to women the full right to vote with men, and that is the Isle of Man."

—A new sheep disease in the Montana ranges is decimating the herds. The animals suddenly swell up, bleed at the nose, and expire in a few minutes. Hundreds die in a day, and there is no means of diagnosing or preventing the malady.

—A boulder, which rolled from the mountain, wrecked a passenger train near Chattanooga Tuesday morning, killing the engineer, fatally wounding the fireman, and seriously injuring six others. The engine and three cars were demolished.

—During the past three years 135 organizations with contrivances for the transmission of intelligence have been incorporated in the State of New York, under the telegraph companies act, and the capital represented aggregates \$225,000,000.

—The strike of the window-glass workers ended Wednesday, after seven months of idleness, and the men will return to work after the furnaces are heated. While both sides have made great concessions, the terms at which work will be resumed largely favor the workmen.

—Moving ice from Allegheny River sunk two boats at Pittsburg Friday and set adrift several flats. Floods caused by gorges have resulted in much damage on the bottom lands of the Youghiogheny, families in some instances having been compelled to seek safety in the upper floors of their houses.

FOREIGN.

—Work will soon be begun on the Baltic and North Sea Canal.

—Robberies are so numerous at Vienna that a reign of terror prevails.

—Three shocks of earthquake were felt Sunday night at Rothesay, N. B.

—The remains of De Long and his companions of the ill-fated Jeannette reached Moscow Monday.

—The steamer Rhywabons was wrecked on the Welsh coast Tuesday night, and eleven persons perished.

—An explosion in a colliery in Rhonda Valley, Wales, killed eleven men, and a rescuing party of four also lost their lives.

—By the great storm at London and Paris Saturday night, many persons were killed and much damage done to property.

—The ships Simla and City of Lucknow were in collision in the English Channel Friday Evening. Twenty men are missing.

—Fire near the Cemetery of Pere-la-Chaise, in Paris, Thursday night, destroyed several shops and dwellings, and rendered 100 families homeless.

—The French Premier, aroused by the visit of the German Crown Prince to the Pope, has promised amelioration of the condition of the clergy, and dispersed religious orders in France.

EGYPT AND THE FALSE PROPHET.

—An army of occupation of 6,000 men for Egypt will be provided for in the British budget.

—The commander of the British troops is engaging numerous English officers for the Egyptian army, and everything points to a British occupation of Egypt for an indefinite period.

—Mr. Chamberlain, in a speech at Birmingham, said her Majesty's government would not permit the Mahdi's rebellion to interfere with the projected reforms which it had in mind for the welfare of the Egyptian people.

—The London Times, in a leading article, says the fact that Baron Rothschild has lent the Khedive nearly £1,000,000 implies confidence. The financiers of England have taken Egypt in hand and will see her safely through her troubles. England cannot retire now without exposing Egypt to a worse condition of anarchy than that which prevailed under Arabi Pasha.

FRANCE AND CHINA.—Reports concerning the progress of affairs in Tonquin are very meager this week. A report was current in the lobbies of the French Chamber Wednesday, that the French forces, under Admiral Courbet, had recently stormed Bac Ninh and had been repulsed. The report irritated the members of the Chamber because the government maintained silence in regard to it. The Paris Temps says: "The language of Marquis Tseng, the Chinese ambassador, continues to be most warlike. He is only awaiting an attack on Bac Ninh to make a formal declaration of war against France. The Chinese government has ordered the Viceroy of the different provinces to report immediately the number of soldiers they can furnish."

RELIGIOUS INTELLIGENCE.

—Troubles in churches are increasing. When deacons and ministers get to calling each other liars or words to that effect, great "occasion is given to the enemies of God to blaspheme."—*Christian Advocate*.

—The case of the First Methodist Church vs. H. A. Massey is being tried at Cleveland, Ohio. Two years ago the defendant, who is prominent in the Chautauqua Assembly, subscribed \$1,000 to the fund for cancellation of the church debt, later refused to keep his word, and the trustees have sued to recover.

—The Vatican and Prussia have settled the question relating to the training of the clergy in seminaries. Negotiations for the restoration of the bishops to their former dioceses are proceeding.

—A clergyman lately bereaved of his wife confessed to his congregation that he had been to the theater. "He had done so to divert his mind from his grief." Was this what Paul meant when he said "affliction . . . worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen"? "Blind leaders of the blind" are numerous in these days.

—Charges having been made that the National Temperance Society publishes books which contain falsehoods and twistings of Scripture, the Publication Committee at a recent meeting adopted the following resolution:—

Resolved, That we invite those by whom such charges are made, or who may have such charges to make, to definitely specify the passage or passages which contain the alleged falsehoods or false quotations and references, and we pledge ourselves to give a fair examination to the charges, and if they are proven we will strike from our publications all such passages or quotations.

—The poorer classes in the east end of London recently held a meeting to consider "what can be done to improve the spiritual condition of the upper classes of society." The chairman of the meeting was a shoemaker, and artisans and laborers were the speakers.

—Dr. John P. Lange, the eminent German theologian and commentator, from whose works frequent quotations are made in the Sabbath-school Department, met with a "violent death" on Friday, Jan. 11. His body, it is said, was found in the canal near Hamburg, but the particulars of the case we have not yet seen stated.

WHICH IS WHICH?

The following quotations are clipped from the same number of the *Vermont Watchman*, and all pertain to the city of Montpelier. If it were not for the church names attached to some of them, who could tell which entertainments belonged to the church and which to the world? In the sight of God, are they not alike? or, rather, are not those of the church far more abhorrent?—

"The ladies of Christ church will hold a sociable at the Pavilion on Wednesday evening of this week. Dancing from half-past seven to eleven o'clock.

"Montpelier's representatives at the 'Old Folks Ball' in Plainfield, Friday evening, were sufficiently

numerous to fill one car, and all report the affair as very enjoyable.

"The annual donation of our minister is to be February 7. More of the particulars hereafter. . . . The box sociable last week Thursday evening was a decided success. The drawing of the boxes and the odd pairing off caused lots of laughter.

"There is to be a social dance of Barre people at the Pavilion Tuesday evening, Feb. 5. The Howard opera house orchestra, seven pieces, will furnish the music.

"The Episcopal church sociable held at the Grand Army Hall last Thursday evening was a decided success, financially considered, and would have been in every other respect except for the lack of room. Between one hundred and seventy-five and two hundred persons were present. Good music was furnished for dancing, and refreshments were served during the evening. The highest expectations of the ladies in charge were more than realized."

Obituary Notices.

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

KINNAMAN.—Died at the residence of her parents, near Smithland, Iowa, Lucy J., youngest daughter of W. W. and E. S. Kinnaman, aged eighteen months and fifteen days. Little Lucy has been laid away to await the Life-giver at the resurrection of the just.
N. L. McCLINTOCK.

CALKINS.—Died near Tomah, Wis., Jan., 11, 1884, Priscilla, wife of Bro. Albert G. Calkins, in the fortieth year of her age. She was the victim of consumption, and suffered a long time under the hand of a lingering disease. The Christian experience of Sr. Calkins dates from her childhood, when she joined the church of the Disciples. In the spring of 1876, under the first labors of the writer, she embraced present truth, and has since endeavored to perfect a Christian character. Her faith in God triumphed. She contemplated death without dread, and fearlessly entered the valley of its shadow. Father and mother, husband, three sons, and a large circle of relatives, mourn her loss. Funeral services were held Jan. 13. Words of comfort from the text, "Let me die the death of the righteous."
G. C. TENNEY.

LANDON.—Died of pneumonia, in Chaplin, Conn., Dec. 30, 1883, after an illness of ten days, Mary F., wife of Bro. W. E. Landon, aged fifty-nine years. Sr. L embraced the Sabbath and kindred truths thirty years ago. She leaves a husband and six children to mourn their loss. A faithful, devoted wife and mother, she will be sadly missed from the household. The funeral services were conducted by Eld. H. Davis (First-day Adventist), who spoke words of comfort from Job 15:11.
D. A. ROBINSON.

KIMBLE.—Died in Catlin, Chemung Co., N. Y., Oct. 20, 1883, John Kimble, in the ninety-first year of his age. The subject of this notice was born in Sussex, N. J., in 1789. In 1844 he removed to Catlin, where he has resided since, leading a quiet life marked by strict integrity. As a citizen and laborer he will be greatly missed. His wife and some of the children accepted the Sabbath early in the message, and he kept the Sabbath with them, and his sympathies seemed to be fully with the truth although he never made a public profession of religion. He had been in poor health for years, yet he retained his mental faculties with remarkable clearness until the last. His wife and six children survive him. Funeral sermon by Eld. Taylor (first-day minister) from Job 19:25, 26.
D. T. FERRO.

DAWSON.—Died near New Lothrop, Mich., Oct. 7, 1883, William Dawson, in the seventy-fifth year of his age. Father had been suffering from the effects of a cancer for over twenty years, and was near his end, when dropsy set in and terminated his life. During the last three months his sufferings were great, but he bore all with so much patience that the following words seemed to express his feelings:—

"I long to lay this painful head
And aching heart beneath the soil,
To slumber in that dreamless bed
From all my suffering, pain, and toil."

Father had been a reader of the REVIEW from Vol. 5 to the time of his death. The Sabbath and sleep of the dead were themes that he loved to dwell upon. Sleep, dear father, till the Life-giver comes and sets thee free.
LUCINDA DAWSON.

MATTESON.—Died in Oakland, Wis., Dec. 6, 1883, my dear mother, Karen S. Matteson, aged eighty-four years. None of her children or relatives were present; but our dear brethren and sisters, living near by, did all in their power to relieve her sufferings and to take care of her, for which I render to them my heart.

felt thanks. According to their statement, she was sick about four weeks. The last day she suffered much, but the pain left her, and she fell asleep very quietly. The brethren occasionally read to her and prayed with her, which she seemed to enjoy much and prize highly. She was a member of the Oakland church, and was baptized when she was over seventy years old. Shortly before that time she learned to write, and corresponded with me till this winter. In her old age she spent much time reading and meditating, and was always very punctual in attending and taking part in the meetings whenever health and circumstances would admit. Bro. Martin Olsen preached her funeral discourse from Rev. 14:13, whereupon she was laid away in the quiet burying-ground near the meeting-house, to wait until the Life-giver shall appear to bring back our loved and lost ones.

J. G. MATTESON.

Appointments.

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

PROVIDENCE permitting, we will meet with the churches in Iowa as follows:—

- Lisbon, Feb. 8-11.
Sigourney, " 14-18.
Knoxville, " 21-25.
Sandyville, Feb. 28 to March 4.

We earnestly desire to see a good representation of all our brethren and sisters in the locality of these meetings. We have important things to bring before you. Let none stay away. E. W. FARNSWORTH. H. NICOLA.

A GENERAL meeting has been appointed at River Falls, Wis., Feb. 23, 24. Meetings will commence Friday eve, and probably continue over Monday. Brethren from Knapp, Lucas, Buruside, Weston, and all within reach of the meetings, are hereby invited and urged to attend. Those who can do so should bring bedding and provision. There is plenty of room. H. W. DECKER. G. C. TENNEY.

QUARTERLY meeting for Dist. No. 3, Pa., will be held at Port Allegheny, Feb., 16, 17. F. Peabody is expected. We hope for a good attendance. G. G. GREEN, Director.

PROVIDENCE permitting, I will meet with the church at Bonaparte, Van Buren Co., Ia., Sabbath and Sunday, Feb. 9-10. C. A. WASHBURN.

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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In order to show its excellence even over the famed English Encyclopedia, it may be mentioned that while it contains some 29,000 titles on general subjects, the American publishers in this issue have added some 18,000 more, bearing on American topics, besides enlarging and improving those of the other work. Thus it stands almost unique in literature, and justifies in the infinity of the matters treated, its claim to really represent universal knowledge. Ten years ago this work, though in a vastly inferior form, could not have been purchased under \$50. Now the entire 15 volumes, with all the improvements made since, and down to the latest possible date, may be had for \$15. And when it is remembered that each volume contains nearly a thousand pages, the true magnitude and character of the work may be more nearly comprehended.—Times, Brooklyn, N. Y.

A Superb Quarto Family Bible. Full gilt; 2500 illustrations, many of them fine steel engravings. It contains the greatest variety and largest amount of extra matter of any family Bible with which we are acquainted. It has also the old and new versions of the New Testament on opposite pages, (By Ex.), 16.00

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

WANTED.—A home with Sabbath-keepers for an orphan boy five years of age, good looking, clever, and good disposition. Will some one give the homeless a home? For further particulars, address Levi Turney, Mt. Pleasant, Isabella Co., Mich.

WANTED.—A man with small family to work on a farm by the month or on shares. If I cannot get such a family, I want a young man. References given and required. Address me soon at Morning Sun, Iowa. J. B. VAUGHN.

RECEIPTS.

Books Sent by Express.—G S Honeywell, John T Gray, F M Roberts.

Books Sent by Freight.—N E Tract Repository, S M Holly, H S Hoover, Mary Heilson, Wm G Low, Pacific Press, M G Huffman, Carl R Herrguth, D B Oviatt.

Cash Rec'd on Account.—Ind T & M Reserve Fund per Robert Craig 10.00, Ind T & M Society per S H L 86.47, Ind Tent Fund per S H L 3.00, Svend Christiansen per A B O 10.00, Wisconsin Conference Elizabeth Wright tithe 2.10, Delia Fitch per Dan Thompson 28.65, A H Van Kirk 2.00, B C V M Society per F H S 34.00, James Sawyer 5.00, Pacific Press per B C V M Society \$70.64, Ohio T & M Society per Ida Gates 22.25, Ohio T & M Society per Ida Gates 170.77, Pacific Press per Ohio T & M Society 65.37, A D Olsen per M P Cady 10.00, Carl R Herrguth 25.00, H D Clark 2.00, N Y Conf tithe from Wealthy Mcnitt 60 cts, Canada T & M Society per A C Bour deau 39.00, James Sawyer per A R Henry 10.00, G Fayette Knapp 10.91, Kans T & M Society per C A L Gibbs 258.00, N Y Conf per Ry land Warren (deceased) 25.00, Penn Conf per Ryland Warren (deceased) 25.00, Penn Ed Relief Fund per Ryland Warren (deceased) 5.00, Nelson W Allen 5.00.

Inter. T. & M. Society.—Per Lucinda Teal 2.00, Mary Buchtel 8.00, C A Stanford 5.00, per Ryland Warren (deceased) 5.00, S W Hastings 10.00, Maggie J Dickerson 5.00, W F Drummond 1.00.

Shares in S. D. A. P. Association.—Mrs L W Crandall 5.00
Gen. Conf.—S N Haskell 126.06, per Mr Brazil 75cts, Mary A Bengnet 3.00, per Canada Conf 25.00.

Mich. Conf. Fund.—Otsego per Alex Carpenter 27.04, White Lake per Alfonso Ford 1.50, Hanover per Emily Fleetwood 8.70, Elmwood per Wm Ostrander 30.00, Jackson per E P Giles 35.00, Alice Morginson 2.00, Byron Center per J T Terrell 15.00, Eaton Rapids per G F Knapp 12.00, Ammy Welch tithe 9.00, Potterville per Fanny Jones 7.00.

Mich. T. & M. Society.—Dist No 4 per Wm Harding 2.00, Mrs E Stevenson 25cts, R B Owen 5.00, Dist No 4 per A Carpenter 12.31, B A Rogers 10.00, W Hastings 1.00, Prudence Allen 2.00, Phebe Thompson 25cts.

Mich. T. & M. Reserve Fund.—Dist No 4 per A Carpenter 10.00.
S. D. A. E. Society.—Thank-offering Alice Morginson 1.00, per E H Root shares 50.00, Prudence Allen donation 5.00, N Outwater shares 200.00.

European Mission.—Per Jennie Rinehart 5.50, Theresa Stanford 5.00, Jacob Yates 25.00, T Yates 5.00, per Ryland Warren (deceased) 5.00, Alfred Perven 15.00, M J Dickerson 5.00, W F Drummond 1.00.

English Mission.—Per H B Hayward 1.00, Theresa Stanford 5.00, Jno Hellgass 50.00, Jacob Neil 25.00, W B Fenn 5.00, E M Kalloch 5.00, E J Neff 5.00, per Ryland Warren (deceased) 5.00, Alfred Perven 10.00, Maggie Dickerson 5.00, W F Drummond 1.00.

Scandinavian Mission.—Per C A Stanford 5.00, per P Sjolin 2.50, per Ryland Warren (deceased) 5.00, Alfred Perven 10.00, Maggie Dickerson 5.00, W F Drummond 1.00.
Buffalo Mission.—Per Ryland Warren (deceased) 25.00.

MICHIGAN CENTRAL RAILROAD.

Table with columns: GOING EAST, STATIONS, GOING WEST. Includes times for Detroit, Jackson, Battle Creek, Kalamazoo, Mich. City, Chicago.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M. Battle Creek 7:33, arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and New York Expresses east, daily. Night and Evening Expresses daily except Saturdays. DECEMBER 9, 1883. O. W. RUGGLES, Gen. Pass. Agt.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

Table with columns: GOING WEST, STATIONS, GOING EAST. Includes times for Port Huron, Lapeer, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Vaparaiss, Chicago.

*Stops only on signal. Where no time is given, train does not stop. †Trains run by Central Meridian Time. ‡The Day Express, Battle Creek Passenger and Mail trains, daily except Sunday. Pacific, Limited and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. S. R. CALLAWAY, General Manager.

CHICAGO, BURLINGTON & QUINCY R. R.

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

Table with columns: LEAVE, TRAINS TO AND FROM CHICAGO, ARRIVE. Lists various train routes and times.

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday.

Dubuque, Amboy, Rock Falls and Sterling trains leave and arrive from Central Depot, foot of Lake street. PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., FEB. 5, 1884.

CONTENTS OF THIS NUMBER.

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

Poetry.	
In the Sunlight, ELIZA H. MORTON,.....	81
Something for Children to Do, <i>Sel.</i>	84
If I Were a Voice, <i>Charles Mackay</i> ,.....	86
Recompense, <i>Mrs C. B. Le Row, in N. Y. Observer</i> ,.....	92
Our Contributors.	
Notes of Travel, MRS E. G. WHITE,.....	81
Jesus, Our Saviour, ELI. J. G. MATTESSON,.....	82
Who Has Declared Independence? ELI. A. T. JONES,.....	82
Progress of the National Reform Movement, ELI. D. H. LAM- SON,.....	83
Refinement, ELIZA H. MORTON,.....	83
Some Common Sentiments, B. F. PURDHAM,.....	88
Crossing at a Ford, JOSEPH CLARKE,.....	94
The Home.	
A Much Abused Text, A. SMITH,.....	84
Domestic Training for Girls, <i>Christian Advocate</i> ,.....	84
Special Mention.	
The Jordan Valley Canal—Where is Their Strength?—Meteors in the Ocean—Sworn Enemies of Protestants—Danger Ahead, <i>Philadelphia Press</i> —Live Stock Statistics—Work of Am. Bi- ble Society,.....	85
Our Casket.	85
Our Tract Societies.	
Kentucky Tract Society, BETTIE COOMBS, Sec.	86
Indiana State Meeting, WM. COVERT,.....	86
Our Work and the True Missionary Spirit, CHARLES P. WHIT- FORD,.....	86
Canvassing in Dakota, R. A. BURDICK,.....	86
Worthy of Imitation, M. C. WILCOX,.....	86
New York City Mission, WM. BOYNTON,.....	87
The Sabbath-School.	
Story of the Lesson, C. C. L.,.....	87
Editorial.	
That Sunday Blessing,.....	88
Foot-washing and Sunday,.....	88
Questions on the Sanctuary,.....	88
What Can be Done for Them?.....	89
Inspiration—No. 5, G. I. B.,.....	89
What One Parenthesis Contains, J. N. A.,.....	90
Progress, ALBERT STONE,.....	90
Kansas Poor Fund, J. H. COOK,.....	90
The Commentary.	
Scripture Questions, W. H. L.,.....	91
Progress of the Cause.	
Reports from Indiana—Illinois—Maine—Iowa—Minnesota— Ohio—Michigan—Vermont—Kansas,.....	92, 93
Rural Health Retreat, H. A. ST. JOHN,.....	93
News.	94
Obituaries.	94
Appointments.	95
Editorial Notes.	96

Congratulations have been received from numerous sources since the beginning of the present volume, on the improved appearance of the REVIEW in its new dress; and there is manifested a wide-spread interest to increase its circulation.

CORRECTION.—In the report of W. D. Curtis, on page 60, present volume, "Polk Co." should have been "Pottawatomie Co."

Will the writer of the obituary notice of Abram Coon please furnish us with his name.

THE BIBLE-READING GAZETTE.

THE copy for the second number of the *Gazette* is in the hands of the printers; and this number will be printed before another number of the REVIEW is issued. Number one has given, so far as we have been able to learn, unqualified satisfaction; and the enterprise promises to be the means of great good.

THE SABBATH SENTINEL.

NUMBER 2 of this journal was issued the first of the present month. The following is the table of contents:—

"Dare to be Right (poetry).—Why Object to the Sunday Law?—Ex-President Hayes on National Reform.—Will They Do It?—Wheeling into Line.—Church and State.—Human or Divine? Which?—How it Works.—Notice.—A Good Beginning.—A Sophism.—The Sabbath vs. the State.—The Great Question.—The Difference: Position of the *Statesman* and Position of the *Sentinel*.—The President Must Keep Sunday Better.—Significant Paragraphs."

Take notice that the *Sentinel* is worked from plate, so that any quantity of back numbers can

be furnished at any time. Thirty-three thousand copies of the first number have been issued; and we have at this writing a guaranteed circulation of nearly thirty thousand copies; and there are other parts of the field yet to be heard from. These facts speak for themselves.

RELIGION BY THE SHORT METHOD.

THESE are days of "short methods" in almost every pursuit or branch of knowledge. According to an item in one of our exchanges, Henry Ward Beecher treats religious matters according to the prevailing spirit, and summarily disposes of the great question of difference between Christianity and infidelity as follows:—

"Henry Ward Beecher preached at Chicago, taking the ground that there were no infidels: those called such were simply disbelievers in the creeds, machinery, etc., of the churches, but not in the true religion of Christianity."

DON'T BITE THAT HOOK.

QUITE a number of requests have come in of late that we will point out the longest verse in the Bible. We can account for these on the ground that a certain publishing firm has offered a reward of \$20 to any one who will name correctly the longest verse in the Bible. If more than one correct answer is given the money will be divided among the successful competitors. But each one must send in 20 cents (!) and will receive a copy of so and so for so long a time.

Can any one fail to see through such a dodge? If one hundred send in the 20 cents, they get their prize money all back; but they calculate on hundreds and thousands doing this; while so many will name the verse that no one will get anything to speak of. It is your 20 cents they want, and all they care for. And how many will hasten to send it in, seeing nothing but the \$20 prize, which they will never get nor any appreciable part thereof.

Don't be hoodwinked by any such offer. It is only a little miserable advertising scheme, to which perhaps thousands will respond, while the publishers will chuckle to see how many gullible people bite their bare hook. Moreover, the transaction partakes of the nature of a lottery, which no Christian should patronage or encourage.

ONE ERROR LEADS TO ANOTHER.

THE danger of giving up any well-established point of faith is shown in the fact that those who do this are almost sure, sooner or later, to run wild on almost every other doctrine. Bro. Rupert of Ohio writes us of one in that State who some months since gave up the scriptural doctrine of spiritual gifts, and took a position of open hostility against it; and now the same individual has given up the doctrine of the visible coming of Christ, and our position on the messages of Revelation 14. He believes that the coming of Christ is a spiritual, not literal event, and that it probably took place in 1874! How great the darkness of any one who, having once had the light, turns his back upon it and walks into the shadows.

It seems very evident to us that the reason the religious world generally is in the condition it is, spiritually far from God, doctrinally surrendering to spiritualism, Darwinism, and the "higher criticism," is because it rejected, in 1844, the great doctrine of the soon coming of Christ; and that the reason why there has been so much disintegration among first-day Adventists is because they reject the third message which so scripturally and logically follows the first. It seems utterly unaccountable that such men as Eld. J. V. Himes, after the light he once enjoyed and the great work he accomplished, should enter the ministry of the Episcopalians, with their infant sprinkling and other errors; and that Eld. C. E. Barnes should do the

same thing; and that Eld. A. Ross, after having long preached the consistent and scriptural doctrine of life only in Christ, should return to the horrible doctrine of eternal conscious misery. And we can account for such things on no other ground but this: that when a person has rejected the truth he has no anchor to hold him in these days of wild theological currents and moral disturbances. Beware, therefore, of the first step in the way of departure from the faith.

FOREBODINGS.

ARE we on the eve of another great panic? So some seem to think. The ominous cry of "dull times" comes up from all parts of the land. A brother in the employ of a manufacturing firm in the East writes us that their shops will shut down in a few days unless new orders come in, and many hands will be thrown out of work. The article we give this week in our Special Mention Department, entitled "Danger Ahead," reveals an alarming condition of things. Read it.

Prominent speakers at the late convention of the National Reform Association in Cleveland, gave free utterance to their apprehensions in this direction. Dr. Milligan said that the hordes of communists in our country are quiet now because there is as yet no pretext for an outbreak. But, said he, let a panic come, as it came in 1873, and as it is liable again to come, and then see what attitude these men will assume. They will throw off all restraint; and there will be anarchy, robbery, murder, and plunder, from one end of the land to the other.

And this he would take to be a chastisement from God upon the nation because it does not turn to him, and acknowledge him in that great national instrument, the Constitution.

And more than this, he would evidently welcome such chastisement to the nation, if necessary to secure the so-called reform for which they labor; for he said that he thanked God that 500,000 bloody graves lay between us and slavery; and what further baptism of blood God might find it necessary to bring the nation through before it would learn righteousness and turn to him, we did not know. They would evidently deprecate no calamity, however great, if it but tended toward the accomplishment of their purposes. So desperate have they already become in their determination to legalize in the Constitution the religious usages and customs of the government, and secure the power, at the expense of religious liberty, to coerce dissenters.

TO THE BRETHREN IN DIST. NO. 8. MICH.

DEAR BRETHREN: The time has come for me to go into Dist. No. 10 and labor there till the first of May. I expect then to start for Colorado. Will those of you who are owing me for books please settle your accounts immediately, and thus save me loss of time and expense? WM. OSTRANDER.

THE CHICAGO TIMES.

THE readers of the REVIEW will remember that we advertised in these columns, a few days since, that we had received 500 copies of the *Chicago Times* containing a sermon by myself on Spiritual Gifts. Orders have been coming in for these papers until the supply is exhausted. Already we have on hand quite a number of orders which cannot be filled, as it is impossible to obtain any more copies of the *Times* containing the sermon, that edition having been exhausted. If those who have sent in money and whose orders we have been unable to fill will direct us to that effect, we will send them tracts or papers from the Office equal in value to the money received. W. H. L.