

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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NOT NOW.

"I shall see Him, but not now."—Balaam.

"I SHALL see Him—but not now, not now!
I shall look upon Him, but not nigh!"
Thus the vision, thus the Almighty's vow:
"Lo! a Star—a Star shall rise on high!"

I shall see Him. Many moons may roll,
Many moonless midnights gloom the sky,
Ere the Star will lure me to the goal;
Yet I shall behold Him—far or nigh.

I shall see Him. Long, with bated breath,
Search I, wistful, the horizon-sky,
Starless border-land, 'twixt life and death!
Yet the ray shall sometime greet my eye.

O thou Star, for whose dear rise we wait,
Grant us, though we lack Faith's open eye,
Patience still to wait, since, soon or late,
We shall see Him, and He will be nigh!

—Miss Elizabeth Cleveland.

Special Mention.

—The devil takes another loop in the cord which binds India to his car. The British Government permits the establishment of beet-stills where a cheap liquor is made, and drunkenness is frightfully increased. Missionaries and the good people of the country expostulate; but the officials close their ears, because the revenue is greatly increased. A missionary of the Woman's Union Missionary Society, writing to the *Missionary Link*, says: "How it has stirred me to the very depths to have a lady come home and say she could not have Sunday-school because the children were drunk!"

—Switzerland is fast earning the unenviable name of "besotted Switzerland." In 1874 the Federal Constitution deprived the cantons of their former power to regulate the traffic in drink, and gave every citizen the free right to trade in alcohol, bread, and meat. Public houses have, under this license, increased 22 per cent, while the population has increased but 6 per cent. And so alarming has the prevalence of drunkenness become, and so numerous the failures, bankruptcies, and forced sales, and so great the depreciation of land and property, that the Federal Government has been forced to give the subject serious attention with reference to the question whether the former restrictions must not be restored.

—The *Scientific American* of March 3, 1883, gives some interesting statistics showing the enormous volume of railway business transacted in this country at the present time. In 1880 there were 1,165 companies, having 87,000 miles of road in operation. Statistics at the close of 1882 swell the number of miles to something over 115,000.

The mortality is set down as indeed frightful to contemplate. There were killed and maimed 8,215 persons in the single year of 1880. The freight carried was two hundred and ninety-one millions of tons, at an average charge of \$1.29 per ton per mile, and a profit of 53 cents per ton per mile. The number of passengers carried was two hundred and seventy millions, at an average of 2.33 cents each per mile, on which the companies made a profit of 62 cents per mile, or an aggregate profit of \$8.68 per ton per mile, against a profit of 53 cents per ton per mile for dead freight. Seventeen thousand locomotives are employed. It takes \$5,000 a year to run each machine, or about \$90,000,000 for the whole. Fuel alone costs \$33,000,000. Twelve thousand passenger cars and four hundred thousand freight cars are used; and \$55,000,000 are paid each year for repairs.

—It was with no small degree of pain that we read from the *Weekly Telephone* of March 8, published in Milton, Wis., that the Seventh-day Baptist society of that place, having so far completed their new church edifice as to have it ready for occupancy, proposed to have a "Grand Oyster Supper" in the Sabbath-school room adjoining the auditorium, on Monday, March 12. Supper from 5 to 7 for those who wished; then literary and musical (not religious) exercises in the auditorium, and supper again from 8 to 10 p. m. The tickets were put at 50 cts.; and the object was to raise money to free the house from debt before the dedication.

While reading this announcement, the query arose, To what will they dedicate their church? If such an entertainment is right now, it will be right afterward; and will they solemnly dedicate their house to the worship of God, and oyster suppers, and ice-cream festivals, and the whole catalogue of the orgies of modern religious debauchery? We had hoped such things would be wholly excluded from the ranks of those who profess to reverence the Sabbath of Jehovah, and left as a monopoly to such religionists as are willing to follow in the path of tradition and the ways of the world.

—It has long been an observable fact that ministers are inclined to trim and modify their pulpit utterances to suit the tempers and whims of their congregations. It is not often, however, that we find a confession of that fact. But R. H. Newton, of Connecticut, according to the *Christian Advocate* of March 8, has written to the *Morning News*, of New Haven, Ct., a description of his congregation in which he says:—

"It may be described in the language of the Prayer-Book, as composed of all sorts and conditions of men, . . . of independent-minded Protestants of all Orthodox Denominations, of Unitarians, Swedenborgians, Free Religionists, and Agnostics. . . . Or as one of the Collects might frame it, it is composed of Jews and Turks, infidels and heretics."

This is a wonderful acknowledgment; but still more significant is his confession of the food he thinks it necessary to administer to such a congregation. On this he says:—

"Such a congregation might naturally need a pabulum which to the more conservative Orthodox would be noxious indeed."

That is to say, he must preach to suit all these classes. What does such a man care for the word of the Lord? Instead of preaching the straight, cutting truths of the gospel, which would either convert these crooked elements or drive them out of the church, he deems it incumbent on him to hold this incongruous mass together by saying such things as will please and suit them all. Is not this what Paul said should happen in the last days? "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." 2 Tim. 4:3, 4.

—Dr. W. R. Huntington, in a recent sermon entitled "Twenty Years of a Massachusetts Rectorship," according to the *Boston Sunday Herald* of Feb. 18, 1883, asserted that Christianity to-day is at a halt. He said:—

"The truth is, American Christianity is languishing to-day for the lack of a special enthusiasm, the inspiration of a definite purpose. There is a certain deadness in the air which all perceive."

This condition of things has come about by their not keeping pace with the advancing light of truth. And thus the prophet said it would be. Their own lips bear testimony to the fulfillment of the prediction.

—There are some people still living who are three hundred years behind the times. The bigotry and intolerance of the Dark Ages still cleave to some outside the Romish church. The *Christian Advocate* publishes this item:—

"The Rector of Woolaston, Cheshire, England, asserted that people who went to the Methodist chapel of that place would also 'go to hell,' and tried to make the Wesleyan children of the public school Episcopalians by forcing them to attend the parish church on pain of exclusion from the school. The *Christian World* says that the bigoted Rector is informed by 'My Lords' at Whitehall that if he persists in his pious folly he will get no more grants from the public funds. The *Christian World* adds: 'It is clear that this gentleman ought to have lived several generations ago.'"

—From the noise an empty wagon makes, a person not looking might conclude it was the only vehicle on the road. So from the noise and bluster made by some modern skeptics, one not examining the matter might almost be in danger of concluding that nearly all the mental strength of this generation was enlisted on the side of unbelief. The *Michigan Christian Advocate* answers this by the following illustration with a point:—

"More than four-fifths of the professors in our American colleges are believers in the Bible. That the minority attract so much attention is for the reason that people give more thought to one comet than to a whole firmament of stars, or to one balky horse than to all the teams on the road. In the meantime, however, the stars go on in their courses, and the teams go on with their work. By and by the comet grows smaller, and smaller, and is gone, and people wonder where it came from, and what became of it, and whether its nucleus was really any more substantial than its tail."

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.

THE END COMETH.

BY C. E. S.

LONG has the earth, defiled by sin, for Eden beauty sighed;
Long have old ocean's depths been stirred, and come and gone
her tide;
Morn after morn in beauty bright has lit the eastern sky;
And summer, autumn, winter, spring, have many times passed
by.
From forest trees the leaves have flown, and back to earth re-
turned;
The springing grass of meadows green has oft by sun been
burned.
Night after night the silver moon with soft and mellow light
Hath lit the traveler on his way, and cheered his weary sight.
The sunny south-winds long have fanned the hills of living
green,
And fleecy clouds in these same skies have spread their silvery
sheen.
O fonder days, O ancient time, ye ne'er again shall be!
Naught but the future waits our sight, and that's eternity.
The changing seasons came and went, nor in their flight would
stay.
Till weary and worn creation waits the restoration day.
The men of earth are heard to say that time will never end,
And still they seek to linger here, to find a lasting friend.
'Tis not in earth, O sons of men, the rest for which ye sigh;
The land's polluted much with sin, your rest is by and by.
This sin-cursed earth awaits her doom, which came by sin of
man,
And with it they must perish too who do the truth withstand.
'Tis not God's will that we should die, the choice is all our
own;
He tarries yet a little while to call the wanderers home.
His way is just, and equal too, and he is God alone;
Naught for his vineyard could he do but what our God has
done.
Those without hope may dread and fear the closing scenes of
time,
But all who now upon him call, will sweet protection find.
Let go of earth, O sons of men, 'tis fading fast away.
Be on thy "watch-tower," O my soul; for now 'tis almost day.
There is a better land than this, the Scriptures tell the truth,
Where man no more shall mortal be, but dwell in lasting youth;
For 'tis the end of death that now we are so near unto;
The time of restitution fair is coming to our view.
"Eye hath not seen" what soon shall be, nor could it now be-
hold.
Of "earth restored" we can but dream; "the half has ne'er
been told."

WHERE IS YOUR INTEREST?

BY ELD. R. F. COTTRELL.

THERE never was a time of more thrilling interest to all the inhabitants of the earth than the present. The eternal destiny of all living is before us, and soon to be decided. It is but a little while till the old earth, groaning under the weight of sin and the curse, will be desolated of its inhabitants, the people of God taken to be ever with the Lord, and the wicked cut off. Before this shall be, however, a great work is to be accomplished to prepare a people for the Lord, who shall be brought into unity by keeping the commandments of God and waiting for his Son from Heaven. The burden of this work is laid upon those whom God has enlightened with the present truth,—the truth peculiarly adapted to our time. Those who have seen the evidences of the truth upon the prophecies fulfilling in our time, have committed to them the most fearful dispensation of labor for the good of their fellow-men. We have a work on hand of the very first importance; and our responsibility is great. Souls are to be saved or lost; and if we fail in our duty, their blood may be found on our garments.

And is this work of absorbing interest to us? Do we realize our responsibility and our danger? We have no reason to be discouraged in the least if, trusting in God, we are diligent in duty. Have we the missionary spirit? Is the Lord's work first in our thoughts? In pursuing our secular work, is the ability to aid in this solemn, sacred work of the Lord, the stimulus to action? Or is it our wealth and ease that we covet? There is such a thing as working hard with our hands in necessary toil, with the mental stimulus of the sooner giving our time to the service of God and humanity. Do we work under this stimulus? Are we economical of time, that we may be free to devote our energies to the service of God? Or is it true that our thoughts and interests begin and end with self? It is worth while to

answer these questions to our own satisfaction. If we do not sit in judgment on our own motives, we may be sure that they will be judged by One to whom our inmost motives are open as the light of day. There will be no shuffling; "there the action lies in its true import; and we to the teeth and forehead of our faults compelled to bear testimony."

Let us examine ourselves. Let us look over the field and view the work which is to be done. We shall find work if we will engage in it. Look not too high; take up the humble duties that are near. Providence will open the way as we advance in our work.

A LESSON FROM ELISHA.

BY ELD. A. S. HUTCHINS.

A SHORT time previous to the translation of Elijah, he received commandment to anoint Elisha prophet in his room. When Elijah found this man of God, he was not in a college preparing for his mission, nor arranging a class of objections with which to meet Elijah, nor was he standing idle in the market-place.

It is evident that he was a business man, and that he had quite an estate. He was "ploughing with twelve yoke of oxen before him." He was not simply superintending his business, for he was ploughing with the twelfth yoke himself.

The mantle of Elijah falls upon him, from which he evidently understands that he is called to the prophetic office. He "conferred not with flesh and blood." "Obedience" seemed to have been his motto. An affectionate but brief farewell to father and mother, a hasty repast with the loved ones at home, and anon he ministers to the faithful servant of God, whose mantle had been cast upon him.

Putnam, under somewhat similar circumstances, left his agricultural interests at his country's call, over one hundred years since, to enlist in the bloody struggle for America's rights. But who does this to carry the last message of mercy to men? Who, to go out into the whitening fields as missionaries? Who, to act as canvassers for some of the best and most important books ever written?

Was Elisha's course a wise and prudent one in the matter under consideration? Did his parents act wisely? There is not an intimation that they tried to dissuade him from obeying the divine call. Nor does it appear that his father subsequently offered him alluring inducements, promising great financial returns, if he would abandon his calling and return home to lighten the cares and burdens of the parents, as they sunk downward to the tomb.

It is further evident that Elisha did not allow earthly interests to divert his attention nor divide his time at all during nearly sixty years of his life as a prophet of God. He did not see matters of uncommon interest at home to call him from his work. And may we not justly conclude that if he were alive to-day, publishing the third angel's message, he would not leave his work amidst a good interest for minor temporal considerations at home? As his master was about to be taken from him, he expressed the most longing desire of his heart thus, "I pray thee, let a double portion of thy spirit be upon me."

On conditions of watchfulness, he could have it—he obtained it. From this time his life was a series of miracles, beautifying and enriching his history. Who will be profited by moral reflections drawn from the life of this faithful man?

THE "OLD FIDDLE" ARGUMENT.

BY E. E. OLIVE.

AFTER we had proven from the Bible that the seventh day is the Sabbath, and that it is the duty of God's people to keep it, an opposer, wishing to justify himself even at the expense of God's word, made reply, "Well, the Bible is just like an old fiddle; you can play any tune on it you like." "Well, my friend," said I,

"here is the Bible; perhaps you can play us a Sunday-Sabbath tune;" but the proffered book was not taken, and the friend of Sunday said no more.

This is only one of the many man-made tunes which men in these days so often try to play on the Bible; even so-called, D. D.'s make the attempt; but horrid discord, which ends in utter failure, is sure to be the result. The Bible, like the fiddle, becomes more valuable with age. Every day that passes, and every prophecy that is fulfilled, adds to the value of that precious volume. Thousands of years it has stood the severest criticism, but to-day its blessed truth shines forth brighter than ever before, and new truths, which are to ripen a wicked world for destruction, and prepare a people for translation, are now being given to the world. Do these truths make the Blessed Book more dear to us, and do our hearts respond, "Precious treasure, thou art mine"?

SYNOPSIS OF BIBLICAL SABBATH HISTORY.—NO. 2.

BY ELD. H. A. ST. JOHN.

VI. THE SABBATH FROM NEHEMIAH TO CHRIST

1. ABOUT five centuries intervened.
2. In first and second Maccabees we have occasional mention of the Sabbath during this period.
3. The Jews never again relapsed into idolatry and Sabbath-breaking.
4. During this period they loaded the Sabbatic institution with the most burdensome and rigorous ordinances.
5. They enumerated forty primary works that they said were wrong on the Sabbath, and under each of these a long list of secondary works, which they said were also forbidden.
6. To such lengths had they carried this matter that there was but little room for the exercise of reason or conscience.

VII. THE SABBATH DURING THE LAST OF THE SEVENTY WEEKS.

1. The Son of God, by whom all things were created, could not be otherwise than a perfect judge of its true design, and of its proper observance.
2. He came at a time when the Sabbath had been perverted, and loaded down with traditions.
3. The Saviour never missed an opportunity to correct their false notions respecting the Sabbath.
4. We learn his manner relative to the Sabbath at the commencement of his ministry, from Luke 4:14-16.
5. Jesus wrought two miracles at Capernaum on the Sabbath day. Luke 4:30-39; Mark 1:21-31; Matt. 8:5-15.
6. Jesus and his disciples, accompanied by some Pharisees, passed through the corn-fields on the Sabbath day. Matt. 12:1-8; Mark 2:25-28; Luke 6:1-15.
7. Jesus healed a man with a withered hand on the Sabbath day. Matt. 12:9-14; Mark 3:1-6; Luke 6:6-11.
8. After this, Jesus went into his own country, and taught the people in the synagogues on the Sabbath day. Mark 6:1-6.
9. Not long after this we find Jesus at Jerusalem, and on the Sabbath day he healed a man of an infirmity of thirty-eight years' standing. John 5:1-18.
10. Several months after, the same case was under discussion. John 7:21-23.
11. Jesus opened the eyes of the blind on the Sabbath day. John 9:1-16.
12. Jesus healed the woman who had had an infirmity eighteen years, on the Sabbath day. Luke 13:10-17.
13. The last of these glorious acts with which Jesus honored the Sabbath, is found in Luke 14:1-16.
14. Jesus mentions the Sabbath for the last time in Matt. 24:20.
15. At the time of the crucifixion, the Sabbath is mentioned with peculiar interest. Luke 23:54-56; Matt. 28:1; Mark 16:1, 2, 9.

VIII. THE SABBATH DURING THE MINISTRY OF THE APOSTLES.

1. The law of God, as it existed six hundred years before Christ, was to be put into the heart of every new covenant saint. Jer. 31:31-34.
2. The new covenant has a sanctuary, and an ark containing the ten commandments. Heb. 8:1-5; 9:23, 24.
3. The ark is the central point in the heavenly sanctuary. Rev. 11:19.
4. The primitive church did sacredly regard the whole law of God.
 - a. They were never accused of its violation, by the Jews, their most inveterate enemies.
 - b. They held sin to be the transgression of the law. 1 John 3:4.
 - c. They taught that he who violates one of its precepts becomes guilty of all. Jas. 2:8-12.
 - d. They were instructed to pray with reference to the Sabbath. Matt. 24:20.
 - e. Paul preached Jesus at Antioch on the Sabbath day. Acts 13:14-41.
 - f. He said in his sermon that the prophets were read in the synagogue *every Sabbath day*. Verse 27.
 - g. He, therefore, recognized no other days as Sabbath days but those in which the Jews held services in the synagogue.
 - h. The Gentiles called for preaching the next Sabbath. Acts 13:42-44.
5. James incidentally mentions the Sabbath day, in the Apostolic Conference at Jerusalem. Acts 15:19-21.
6. Paul at Philippi, by a river side, held a meeting on the Sabbath day. Acts 16:12, 13.
7. Paul, at Thessalonica, reasoned with people on the Sabbath day. It was his *manner*. Acts 17:1-4.
8. "The Son of man is Lord also of the Sabbath day." Mark 2:27, 28.
9. John was in the Spirit on the Lord's day. Rev. 1:10.
10. The Lord has ever claimed the seventh-day Sabbath as his holy day. Ex. 20:9-11; Isa. 58:13.
11. Jesus said he was Lord of the Sabbath day. Mark 2:28.
12. Therefore the Sabbath day is the Lord's day.
13. It is the property of the Lord, committed to man only as a keep-sake in memory of his great and glorious work of creation, that act which, above all others, distinguishes the true God. Ex. 20:9-11; Jer. 10:11; Acts 17:23, 24; Rev. 14:7.

MORE FAITH.

BY J. M. GALLEMORE.

THE promises of God to his people are plain and explicit. What his children need is more faith to take hold of them. Upon one occasion the apostles said unto the Lord, "Increase our faith." The reply given to this request was, "If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you." Luke 17:6. This language most certainly teaches two things; namely, first, a great lack of faith; secondly, that if men had more faith, they would have more power with God. In Mark 11:24, we have this very plain declaration from the Saviour: "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Now, with this plain language before us, and other expressions just as explicit, and considering our inability to believe, ought not our prayer to be, "Lord, increase our faith"? Without faith it is impossible to please God. Heb. 11:6. Says James 1:6, 7, "He that wavereth is like a wave of the sea, driven with the wind and tossed; for let not that man think he shall receive anything of the Lord." How important, then, is it that we have faith!

The 11th chapter of Hebrews gives us a fair illustration of the power men may have with God through faith. Is there a child of God that does not long for increased faith with which to

grasp the plain and precious promises of God? We say, No. We believe it is the privilege of Christians to-day to have all that power with God that the earlier Christians possessed. If this be so, then the questions arise, Why is it we have not that power? and, How are we to obtain it? To my mind these problems are plain and simple. The reasons why we have not this power is because we have not more of the Spirit of God, and more faith. Let us obtain more of the Spirit, and with it will come more faith, and with this more power. How are we to obtain this first most needful gift of the Spirit? We must desire it, feel our great need of it, ask for it, seek for it, and labor for it. Just in proportion as we comply with these rules, will we obtain it. If we are only as importunate as was the widow who obtained her petition from the unjust judge, God will certainly hearken and bless with his Spirit, and with a degree of faith that will enable us to lay hold of and receive the precious promises contained in his word. May the Lord help his people in these perilous days to lay hold of his power, and prepare for the great day of the coming of our Saviour, should be our prayer.

THE MARK OF THE BEAST.

BY H. WREN.

THE two-horned beast of Rev. 13 enforces the "mark" of the "first beast" described in that chapter. The first beast represents the papal power, as several specifications apply to that power and to no other. For instance, it was to "make war with the saints, and to overcome them;" was to continue forty-two months; and the number of his name was to be "six hundred and sixty-six."

But this beast, while it is properly called the papal beast, embodies also the pagan power of Rome. The seven heads and ten horns correspond with the dragon's seven heads and ten horns, as described in the 12th chapter; and the ten horns are the same as the ten horns of the fourth beast in Daniel 7.

This beast still includes and represents something more; for he was like a leopard. That is to say, some political power, known as a leopard power, is also included in and represented by it. This is doubtless the leopard kingdom of Daniel 7, or the pagan empire of Greece.

But this beast of Revelation has the feet of a bear. This shows that it also includes the pagan empire of Medo-Persia, which is represented in Daniel 7 by a bear. It also had the mouth of a lion, showing that it includes and represents the pagan Babylonian empire, which is represented in Daniel 7 by a lion.

These facts plainly show that the first beast of Rev. 13 is a representative of all the powers described in the 7th chapter of Daniel, the little horn of the fourth beast there corresponding with the papal head of the beast in Revelation. But while Daniel represents the political, as well as the religious, phases of those powers, we understand that it is more especially the religious phase that is intended in John's combined symbol. John's beast, therefore, represents the entire apostasy of the race, excepting that part represented by the two-horned beast. And it is an apostasy beginning with the first of earth's great empires, and following in the track of all succeeding ones,—an apostasy, too, which the last generation of men, acting through the two-horned beast, are to ratify.

At this point of our exposition, we can get a clear view of, and a good hold on, the "mark of the beast." It must be the mark of the entire beast, not merely of his papal head. And as the beast represents paganism from its origin in the early days of history down to the rise of the papal religion, and also includes this last, the mark must be the mark or symbol of both paganism and the papacy. Hence it becomes clear that the mark to be enforced by the two-horned beast is the great symbol of the world's entire apostasy. It is some great institution that is common to Babylon, Persia, Greece, Rome pagan, and Rome papal, and that is to be a living reality in the

last generation of men, and receive their deliberate sanction.

What is that mark? We answer that it is that one solitary institution that has been common to all ages and forms of the world's apostasy; viz., the sabbath of the sun, falling upon the first day of the week, and always and everywhere known as Sunday. There is nothing in the world that answers to the requirements of the case but this, and this does in every particular. It is a very ancient pagan institution. Webster's dictionary says: "Sunday, so called because anciently dedicated to the sun."

It has been a famous institution among all pagans. The *North British Review* calls it the "wild, solar holiday of all pagan times." The papal church, falling away from the truth, as Paul said they would, took up this day and forced it into the churches. The council of Laodicea, A. D. 364, said: "Christians ought not to rest on the Sabbath, the seventh day, but to work on that day, which many did refuse to do . . . wherefore, if they shall be found doing this, let them be accursed." The same council commanded them to rest on Sunday. All the power of that apostatizing church was employed for generations in the same enterprise.

The Protestant world have received the day from the papal church; and in the time of the two-horned beast are going to give their deliberate sanction to it; even at the very time when the third angel of Rev. 14 is showing that if they do, they shall drink the wine of God's wrath. But the warning will not be heeded, and the history of earth will close with the astounding spectacle of the Christian world solemnly ratifying the apostasy of the race by making it treason to refuse to receive the symbol of that apostasy. No wonder that, at such a time, God should withdraw the gospel from the earth, and pour his long-delayed wrath upon a world resolved to have its own way.

"Just and true are thy ways, thou King of saints."

PRIDE.

BY ELD. E. P. DANIELS.

WHEN we go out on a light night and view the heavens,—its myriad stars, some large, some small, some comparatively near, some far away; when we behold the great full moon, floating in an ether sea, or the beautiful sun, rising gently above the horizon, paving the plains with gold, and filling the valleys with a soft, sweet light; when we look at the swelling sea, the mountain peaks, the giant forest trees, or down at the little things which throng our pathway, each revealing to us wisdom, power, and design infinitely greater than the brightest achievements of human skill; then when we look away from all these to ourselves, reflecting that we are but worms and dust,—transitory, mortal, dying daily without the power to prevent it, subject to aches and pains, misery and death, as weak as a withered blade of grass, a faded leaf, a wilted flower; when we ponder these things as we should, through the week, all the day, and every hour, it will be well to ask ourselves when alone with God, in the morning, at noon, or at night, Why am I proud, and what have I to be proud of?

Am I proud of weakness, worms, and dust? Ought I to be proud of any earthly inheritance? What is it? Only degeneracy, decay, disease, and death. Am I proud of a citizenship in a world where the inhabitants are vile and wicked? Am I proud of envy, hatred, jealousy and strife, tragedy and war? We have all these, in us, with us, and about us. Some are proud of their gold plate, rich equipage, mansions, and earthly estate. Can it restore one paralyzed limb, give back sight to the blind, or loosen the tongue of a mute? How impotent! Am I proud of some achievement? How foolish! there is nothing new under the sun. Cicero's eloquence was but the echo of another's voice; Alexander's success, but the repetition of the course of the Chaldean and Persian conquerors, with a slightly quicker pace. What you and I do, has been done before,

though not precisely in the same way; and those men and women who did the things you do, have gone to the kingdom of the dead; you cannot find their bones, nor tell their dust; and if you want to look for a moment at their noble traits, you must first brush away much selfishness, greed, and false ambition,—the common inheritance of man.

Are you proud of your good looks? You are not to be compared to the beauty of a blade of grass, a spring bud, or a faded leaf. You will say, I want enough of pride to be decent! Pride does not make you decent; the least particle is not needful; it only makes you indecent. Decency is an attribute of itself. Mr. Webster gives the following definitions: "Decency: propriety in speech, modest, respectable;" "Pride: arrogant, haughty, supercilious, daring, presumptuous." You see that they just the opposites of each other. We are indebted to God for the one, and to the devil for the other.

In regard to decency, the Bible says, "Let everything be done decently and in order;" and of pride it says, "It goeth before destruction." One is to be observed as a rule of conduct; the other, to be shunned as the devil's pitfall. Pride, fullness of bread, and idleness are three old long-lived enemies of Heaven and earth,—a trio from beneath, the devil's prime ministry. They brought the flood upon the antediluvians, and fire upon the cities of the plain.

It is painful to see S. D. Adventists tagging after the fashions of the world. Some of our churches are all abloom with the vanity of Babylon,—ribbons, bows, ruffles, tucks, frills, plaits, beads, buckles, rings, chains, bustles, corsets, paniers, pads, and hoops; jockey hats, adorned with dead birds and costly feathers,—hats of every shape, wrung and twisted, squeezed, pressed or jammed into every conceivable, horrid shape that nimble genius can invent. They are anything but becoming, anything but modest, anything but an exhibition of good taste. Would one of these sisters walk through any public thoroughfare with me if I were to jam in the crown of my hat, pull down one side of the rim, cock it up behind, and twist the front into the form of a pick-axe, and then decorate the whole with the plumage of a peacock; hang it on the back of my head in an inclined position of about forty-five degrees to the plane of the spinal column, with my hair scalloped and pasted to the temples,—would they walk with me? Not they! And tell me why. There is simply one answer: Such an appearance would be ridiculous.

And is it Christ-like for Christian gentlemen to go to the same fashionable extremes in the cut of their garments? I have seen a man who professes to be a child of God, wearing a tight-fitting suit of clothes. People generally say, how proud he is of his form; and they hit the mark the first time. He is proud of his fashionable fit, notwithstanding his pants are too tight for comfort, and his coat too short for decency. A great flashing neck-tie, and a nobby little hat, a little larger than a tea-saucer—think of such, a man waiting for Jesus to come and translate him to Heaven!

Mr. Arnold, while exploring the forests of Africa, came suddenly upon a most beautiful flower, growing close to the ground; and as he tells it, the flower was the largest and finest he had ever seen. He named it the Arnoldi. Upon a close examination, he found it had no root, and that it was fixed to the remains of an old tree trunk. Disappointment rewarded his investigation, when it was discovered that he had only found a blooming fungus, and not a flowering plant. The outward appearance, which often does more toward attracting attention than real merit, quite as often proves, upon a little closer inspection, to be but the fungus upon the rotten remains of fashionable society.

We are admonished that pride will be the outward sign of a fallen church: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud," etc. etc. God has said that the proud shall be punished. "Every one that is proud in heart is an abomination

to the Lord; though hand join in hand he shall not be unpunished." Prov. 16:5. "The day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts." Mal. 4:1.

Men are proud of their own merit, so they will not call upon God; they are proud of their strength, so they will not apply to God for help; proud of their own wisdom, so they will not submit to the teaching of God's word; proud of their own happiness, so they will not seek God's favor. There is no height of ambition to which pride will not lure the heart, no depth of shame to which it will not sink the soul. It is the mother of vanity, the sister of falsehood, and the companion of vice. It challenges virtue, opposes humility, and dresses ignorance with boldness, assumption, and self-conceit. It is as remorseless as death, cruel as the grave, and pitiless as the tornado that sweeps with violence the forest from its path. It will divide best friends, alienate whole families, and drench the beauty-robbed fields with the blood of tragedy and war. It spurns the plea of the beggar, and laughs at the wail of the widow and the orphan, while it courts the favor of wealth, gotten by fraud, honors obtained by stealth and perjury, and affluence born of robbery and oppression. It moves through the broad city thoroughfare unconscious of the presence of poverty; it sweeps down the broad aisle of the sanctuary unconscious of the presence of God. It seeks the favor of the world, spurns the favor of Heaven, sneers at God, and wooes the devil.

Pride is in every soul the photograph of Abaddon, the fallen angel. It is a brooding vulture, a sickening upas, a deadly centipede. Wherever it goes, whatever it touches, it blanches, blights, and blasts. Every pleasure, every delight, every emotion of joy, it pollutes with the palsy of sin and the leprosy of death. Flee from pride, as from the slimy serpent that crawls through the jungle; flee, as Christian from the doomed city, and as Lot from Sodom; and the angel of God go with you.

"CASTS FROM SPIRIT HANDS."

BY WM. H. MILLS.

THE above is the heading of an article in the *Chicago Weekly Herald* of Feb. 21, and was taken from the *N. Y. Herald* of a late date. It is spoken of as the "crowning triumph of spiritualism." We give it entire.

"At an afternoon meeting of the Spiritual Alliance, held at 55 West Thirtieth St., Mr. A. A. Wood exhibited what he pronounced to be 'the crowning triumph of spiritualism,'—two plaster casts of the human hand, alleged to have been molded from the members of materialized spirits in the seclusion of a medium's cabinet. They looked very natural indeed. One was the left hand, apparently of an aged person of large frame and broken health. Mr. Wood said he recognized it as the hand of a deceased relative, and he had asked, for reasons of his own, that the left hand be molded for him. The second hand was small and prettily formed. It was said to have been identified as the right hand of the daughter of a certain old gentleman whose name was not mentioned. The remarkable feature of each was that, save in spots, all the markings of the skin were perfect. The wrinkles of age in the larger hand, the perfect lines of papilla in the smaller one, were alike brought out with an exactitude that seemed beyond art. Mr. Wood argued that they could not have been taken from a living model, as the hand could not be withdrawn from the mold without cutting or breaking it, while these casts exhibited none of the sharp ridges commonly seen on plaster work where the different sections of the molds meet. Mr. Wood simply asserted that they were the work of spirits; that they could not have been humanly produced, and challenged his hearers to suggest a possible method. He had shown them to a firm of molders, who said they could not imitate them.

"Mr. Wood explained that the molds were produced with a pan of paraffine wax and a vessel of water. 'The process,' he said, 'is that the materialized spirit hand is dipped alternately in the hot paraffine and the cold water until a thick crust is formed, just as a dip candle is made. Then the hand is spiritualized, and the mold remains empty. A living hand would be melted away by the boiling wax.' I took home the two that we found in the cabinet, poured plaster of Paris into them, and, of course, had to break the molds to get the casts out. I regard this as a better test than materialization. In materialization the trouble is that now you see the spirit, and now you don't. I have not only seen, but I have got them fastened there."

This may or may not be the "crowning triumph of spiritualism," but it is certain that it shows a wonderful development of this "wonder-working" power. Its influence is spreading. It is working like leaven. Its adherents are many; and, no doubt, in the near future we may look for more startling and wonderful manifestations than have yet been seen. The people of God are warned against it. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

Apple River, Ill., Feb. 27.

THE VINE AND THE BRANCHES.

BY MRS. P. ALDERMAN.

OUR Saviour has illustrated by the vine and the branches the near and true relation he would have existing between himself and his people. What love and tenderness is revealed in this! Could he have given us a more perfect representation of oneness? I ask myself, Did Jesus mean that I might attain unto this? that I might be one with him in such a vital union? Did he not mean John Wesley, Martin Luther, or St. Paul?—that some of the great and good of earth might come to such a state? It cannot mean these alone when he says, "I am the Vine, ye are the branches. . . . Continue ye in my love." This must mean all who are truly his,—all who have made a covenant with him by sacrifice, and count it more than their meat and their drink to do his will. Did not Paul understand this sweet union and communion with his Master when he counted this world nothing, less than nothing if possible, that he might win Heaven?

The Christian enjoys that which he would not exchange for gold and silver, nor any of the trifling things of this world. These shine a moment, and are lost in darkness. But the love of Christ comforts and cheers all through the rough journey of this world, and makes us long for the eternal weight of glory which is promised to all who endure to the end.

Our Father is proving us now. We must be tried as the gold and the silver are tried. But blessed be his name! he lets us hold fast his hand while he whispers from his word, "The servant is not above his Lord;" "ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with."

RESPECT THE AGED.

BY MRS. M. E. STEWARD.

ALL honor is due him who has fought bravely and successfully life's fierce battles. Who can be better qualified to advise and direct the younger, struggling forces? So thought one who wrote, "Old men for counsel."

But how is it with us? As a nation we are selfish and egotistical, glorying in liberty so far as to almost entirely forget that reverence should be a part of our human nature. In most other countries it is not so. "The Egyptians," says Herodotus, "were particularly remarkable for the reverence they paid to old age." "If a young person meet his senior, he instantly turns aside to make way for him; if an aged person enter an apartment, the youth always rise from their seats." "Savary observes that this reverence is

yet paid to old age on every occasion in Egypt. In Mohammedan countries, the children sit as if dumb in the presence of their parents, never attempting to speak unless spoken to. Among the ancient Romans it was considered a crime worthy of death not to rise up in the presence of an aged person."—*Dr. A. Clarke.*

Shall heathen nations be more exemplary than professedly Christian ones? Foreigners say that the children of this country are far behind those of other lands in the respect shown their parents. Surely "the child behaves himself proudly against the ancient" (aged), Isa. 3:5; it shows the degeneracy of the times. The youth verily believe that they know more than those who have lived many times their years. In Job's day people thought otherwise. Said Elihu to him, "Days should speak, and multitude of years should teach wisdom."

Not only is the intelligence of the aged generally undervalued, but their feelings are as little understood. So long have they felt that they could not well be spared in the busy duties of life, that they do not like to think the world is just as well off without them. Some of us have the aged in our families; we should treat them very tenderly; ask their opinions; avoid giving them the impression that we think it necessary to direct them as we would children, or that we see they are seriously failing,—growing old. Give them something to do, not heavy work of course, but something that will lead them to believe that life is more than necessary endurance, that they have still a place to fill where they are useful. Should they live to be so very aged as to experience a decay of their mental powers, they are not aware of it, and we should never let them know that we so regard them.

It is not strange that the aged are often very sensitive to neglect or indifference. Dear friends have one by one been laid away from sight. Nearly all the tender ties which made earth so lovely are broken; having outlived their generation, they do not feel quite at home.

Let them feel that they are not only welcome but needed at your firesides, and in your social and especially in your religious gatherings; let them feel that they are regarded as the honored fathers and mothers of society, and a blessing wherever they are.

Such a course must please Him who styles himself the Ancient of Days, in whose hand are the lives of all his creatures and who, giving especial directions guarding the rights and feelings of the aged, said, "Thou shalt rise up before the hoary head, and honor the face of the old man."

THE GRADUAL GROWTH OF SUNDAY-KEEPING.

THE following is a partial report of the Baptist Conference held in Denver, Col., Feb. 22, 1883. It speaks so plainly for itself that it needs no comment.

G. W. ROGERS.

Rev. S. L. Holman, of Pueblo, read an essay on the subject of "The Origin and Authority of the Christian Sabbath." He said: "The present Sabbath has grown up slowly, and the first idea connected therewith was a sacredness as connected with the resurrection of Christ. The disciples did not consider the first day of the week in the light of the Sabbath, but rather as a day set apart for commemoration of their Lord and Master. They continued in this belief, and in their writings and during their lives they never indicated that they observed the first day of the week in the sense of the old Jewish Sabbath. When mentioned as late as the year 58 A. D., it was not then considered as the Sabbath. About a year later, notice was given among the Christian Fathers that on the first day of the week a donation should be set aside, and in 68 or 69 A. D., John speaks of it as the 'Lord's day.' In the year 111, A. D., services were frequently held before daylight, on the first day of the week, which may indicate an observance of the Lord's supper." In this manner Rev. Mr. Holman proceeded to show that for a period of about 500 years after Christ's resurrection, the first day of the week was not considered by

the earlier Christians in the sense of the Sabbath, as now observed.

The speaker further proceeded to show that the Scriptures contained no legal transfer of the Jewish Sabbath to the first day of the week. A legal transfer could only be made by divine enactment, but none such has been mentioned in the New Testament, nor in the apostolic succession. The change arose gradually, and finally overcame the Jewish idea of the Sabbath. I firmly believe in the divine inspiration of the Sabbath as now observed, for it had its inspiration from the power and influence of the Holy Ghost. To that power the speaker attributed the influence which has ordained the present observance of the first day of the week as the Sabbath.

The essay was well prepared, and elicited much praise from the members present.

Choice Selections.

EVEN SO, COME, LORD JESUS.

THE days are long, the nights are slow,
The pulse of life beats faint and low,
The bloom is gone from flower and tree;
What can we do but wait for thee?

When youth was glad with song and love,
And halcyon was the sky above,
When light the step, the spirit free,
Then less our hearts cried out for thee.

Ah! voice that soundeth in the room,
Ah! face divine that breaks the gloom,
Oh! tones that chide our strange unrest,
And bid us lean upon thy breast.

"Yes, child of mine, I come to thee,
But thou art all too blind to see
That pain and loss, and ruth and rift,
May each be my most perfect gift."

Come as thou wilt, in peace, in strife,
But with us stay in death and life.
Reveal thyself to eyes that ache,
And bless us for thy own dear sake.

—Mrs. M. E. Sangster.

—Monseigneur Anzino, the priest who holds the honorable and delicate post of chaplain-in-ordinary at the Quirinal, is a man of ever-ready wit. It is said that a visitor called his attention to the smallness and meanness of the symbolical figure of Faith, on the catafalque of King Victor Emmanuel, at the Pantheon, observing that, as it was destined to be placed at so great an elevation, the artist should have supplied a much larger statue. "Its size is most appropriate," replied the Monseigneur. "I was very careful on this point, and gave the exact measure of the figure which I required." "And why, pray, is it so small?" asked his interlocutor. "You see," answered Anzino, with his Italian smile, "it is a modern statue of Faith, and I thought that it ought to correspond with the very meager proportions of modern faith. When Faith grows bigger, she shall certainly have a bigger statue, if I am alive, and have the ordering of the business."

THE BELIEVER'S VICTORY.

SATAN will, if possible, awaken a practical unbelief in respect to the feasibility of living a triumphantly victorious life while in the flesh. How few persons really expect, habitually, to overcome the world! They know they are to be tempted, and believe the tempter will triumph over them. They magnify the power of the adversary, they dwell upon the peculiar difficulties of their case, and are afraid to venture upon the Deliverer with a full confidence that will make them conquerors indeed by his own power. They fear to make the promises their own; they forget the covenant and the oath of the Redeemer; they lose sight of the "strongholds"—the altar and the mercy-seat—and have no heart to insist, "By these the victory is mine now and forever." Thus they are full of a subtle unbelief, into which Satan has inveigled them. They have bowed their necks to the yoke of bondage, which they expect to wear all their lives, looking to their own death, at last, for deliverance, instead of looking now to Christ for a power to break

their yoke, and to put them into "the glorious liberty of the children of God." So unbelieving has the church been, that it has often been deemed almost a heresy to hold that a practical victory over "the world, the flesh, and the devil" is even possible to the Christian.—*W. L. Parsons, D. D.*

"THE NATIONAL REFORM."

THOSE who have watched the drift of discussions upon the question of recognizing God in the Constitution of the United States, will have no difficulty in discovering that the point aimed at throughout, is to get a firmer basis for Sunday legislation. The following resolutions adopted by the National Reform Convention, at Morning Sun, Iowa, is a fair specimen of such deliverances:—

Resolved, 1. That we regard the omission in the Constitution of the United States, of an explicit acknowledgment of Almighty God and of the Bible, as the supreme law for the nation, as a serious defect, and recognize this as one fruitful source of the demoralization of our national life.

2. That since the Scriptures reveal the Lord Jesus Christ to be the ruler of nations, and that he holds them accountable for their doings, our national salvation depends on an explicit recognition of his authority.

3. That we regard the success of the cause as necessary to the preservation of cherished institutions, such as the proper observance of the Sabbath, proper regard for an oath, the integrity and purity of the marriage relation, the retention of the Bible in the schools, the success of the cause of temperance, and the basis of the enforcement of all laws founded on Christian morality.

4. That we regard this cause as vital to the material as well as to the moral interests of our country.

5. That we appeal to all the friends of this movement to increase their diligence in seeking to advance this cause by their labors, their contributions, and their prayers.—*Sabbath Recorder.*

THE MISERIES OF A MEAN MAN.

SOMETIMES I wonder what a mean man thinks about when he goes to bed, says Burdette in the *Hawkeye*; when he turns out the light and lies down; when the darkness closes in about him, and he is alone and compelled to be honest with himself, and not a bright thought, not a generous impulse, not a manly act, not a word of blessing, not a grateful look, comes to bless him again. Not a penny dropped into the outstretched palm of poverty, nor the balm of the broken word dropped into an aching heart; no sunbeam of encouragement cast upon a struggling life; no strong right hand of fellowship reached out to help some fallen man to his feet,—when none of these things come to him as the "God bless you" of the departed day, how he must hate himself! How he must try to roll away from himself, and sleep on the other side of the bed. When the only victory he can think of is some victory in which he has wronged a neighbor. No wonder he always sneers when he tries to smile. How pure and fair and good all the rest of the world must look to him, and how cheerless and dusty and dreary must his own path appear! Why, even one lone, isolated act of meanness is enough to scatter cracker crumbs in the bed of the average, ordinary man, and what must be the feeling of a man whose whole life is given up to mean acts? When there is so much suffering and heart-ache and misery in the world anyhow, why should you add one pound of wickedness or sadness to the general burden? Don't be mean, my boy. Suffer injustice a thousand times rather than commit one mean action.

WALKING WITH GOD.

THE difficulty which most people have in religion is to bring the thought of God into their daily lives. His very greatness makes it hard to connect him with homely, every-day matters. We get some sense of him in church, or in the

prayer-meeting, or in rare hours of exalted feeling. But when we go into the busy world, where most of our life is spent, God fades away into Heaven, which is farther off than the blue sky above our heads.

This is a great loss to us. It is neglect on our part of our highest opportunity. God walks with us, in the closest nearness, at every moment. There is in him, if we could learn to take it, a provision of helpfulness, of sympathy, of sufficiency, for every step in the whole round of our daily life. The very things that seem insignificant and without spiritual meaning, are set around us by God as a part of our education. And if we habitually recognize his presence in them, all the incidents of business and household care and daily walk would become threads of gold, holding us in the sweetest and noblest friendship with our Heavenly Father.

SECRET SOCIETIES.

SOME men may be much better than the evil organizations of which they are members; but their connection with such organizations is to be deplored, and it should be candidly considered and abandoned. The following are believed to be correct, and not uncharitable, statements of facts concerning secret societies:—

1. They cannot bear the light, but curtain and guard their lodge-rooms, shade their councils with oaths and obligations of secrecy, and endeavor to avoid and suppress candid discussion of their merits. 2. They promote guilefulness, slyness, and cunning, and are opposed to openness, candor, and simplicity of character and conduct. 3. Their work is underhanded, and tends to promote unfairness and underhandedness. 4. Their general tendency is to promote their ends by indirect and insincere words and acts, and this inclines to disciplined deception and dishonesty. 5. They are conspiracies against society, proposing to promote the interests of their own members at the expense of those who are not members of those orders. 6. They not only promote clans and rings, but are themselves clans and rings of a very objectionable order.

7. Professing the reverse, they administer obligations and impose "duties" which practically conflict with the duties of their members to themselves, to their families, to the church, and to the State. 8. While the family, the church, and the State are ordained of God, and sanctioned by his word, these orders and their methods are not ordained of God, but are contrary to the precepts of the Bible. 9. They swear their candidates in advance to do, or not to do, things not yet made known to them, which is expressly forbidden in the Holy Scriptures. Lev. 5:4-6.

10. Their initiatory ceremonies are degrading to the candidate initiated. 11. They resort to put-up terrors and devices to frighten or bewilder those they initiate, and to public show, for effect. 12. They invade the most sacred relations of the family, requiring of the husband obligations, and furnishing him with plans and conversations, which his oath forbids his making known to his wife, thus building up, even without the consent of the wife, a middle wall of partition between wedded souls. 13. They promote a sense of irresponsibility to public opinion, and to the church of Christ, by hiding under oath-bars a considerable part of the lives of their members. 14. The obligations they impose, and the precepts they inculcate, cause their members to resort to dodges, pretense, and even falsehood to conceal facts relating to these orders, which they are sworn to conceal. 15. Their obligations, ceremonies, and ritual have been published to the world and attested by many good witnesses,—and in the case of Freemasonry, by many good men of national reputation, and by thousands of seceding and adhering members of the lodge,—yet these orders pretend to sell their degrees as secrets, thus cheating the credulous and swindling the uninformed.

16. The titles used by secret orders are generally anti-Christian and anti-republican. 17. Their brotherhoods, confessedly composed largely

of the unbelieving and profane, and even of vile men, are profane brotherhoods. 18. In these orders, men of fraud and craft flourish and govern, while merit and straightforwardness among their own members, are at a discount and sink into subjection.

19. These orders feign piety, yet—except in the papal degrees of Freemasonry; as, Knights Templar, etc.—their *authorized* forms of prayer purposely exclude the name of Jesus Christ, to satisfy and gratify Jews, deists, and other enemies of Christ and his holy religion, so that the authorized worship of these orders in general is either papal or deistic, and all other is *illegal*, and can be tolerated in the lodge in the absence only, or by the consent, of unbelievers of Christianity. 20. They are almost as ritualistic as paganism or papacy. 21. They unblushingly pretend to benevolence, though often they do not expend even one-third of the tax exacted of their members for initiation, dues, etc., in the relief of their sick and unfortunate, their widows and orphans; so that much of this paid-for benevolence is expended otherwise. 22. They claim to give donations to relieve the suffering; but some of the wholesale liquor firms of Chicago donated somewhat liberally for the relief of the storm-swept New Ulm sufferers in Minnesota, not limiting their relief to their own craft, as secret societies often do. Can the donations of the liquor-dealers sanctify the liquor traffic?

23. They pervert history and the Holy Scriptures in their lectures and legends. 24. They are full of imposture. 25. They pervert their own history, feigning to be either more ancient or more honorable than they really are, in their origin and progress. 26. Their really pious members are such as have been ensnared by lodge tricks, bound by impious oaths or obligations; and they only remain in the lodge from fear of its frowns and persecutions, or from inattention and obliviousness to its real character and operations, or from latitudinous judgment and conscience, just as some really pious men have, for some reason, continued in the communion of corrupt, sacrilegious Rome. 27. Their zealous, active members—if also members of evangelical churches—are generally observed to be lukewarm, backslidden, or entire strangers to piety, and are often reputed to be tricky.

28. Really, there seems to be a close relation between the joining of secret orders, by church members, and their backsliding. 29. Deep, thorough conversion often leads the most intelligent and conscientious to abandon, and even renounce, secret societies; and full consecration and deep piety, if attended with thoughtfulness and good judgment, are always averse to them. 30. Revivals, attended by intense spirituality, have been observed to follow the declension and abandonment of the lodge. 31. Secret orders are powerful engines for the destruction of souls.

32. Secret orders dupe and tax their "mudsills" to bountify and luxuriate their magnates. 33. They waste vast sums of money. 34. They waste much precious time. 35. The state of the church does not suffer when secret orders decline, nor advance with their prosperity; but the very reverse is true. 36. These orders, though clans, often aspire to represent the church or the nation in laying the corner-stones of church buildings and of State and national edifices. 37. These orders often dispense office and place in a republic, and even in the church of God. 38. They influence the courts of justice. 39. They very generally muzzle the press, secular and religious.

40. Their literature is spread-eagle and bombastic, glorifying the darkness of the lodge, "calling evil good, and good evil," putting "darkness for light and light for darkness," and "bitter for sweet, and sweet for bitter!" Isa. 5:40. 41. Their literature fails to meet, or even clearly contradict, the ample exposures of the orders made by reliable men and attested by numerous witnesses of truth and veracity. 42. Such failure to vindicate or deny explicitly, was, in the case of Freemasonry, seen even though forty-five thousand, out of fifty thousand, members of

the lodge abandoned it, after the abduction and murder of William Morgan.

43. Secret orders impair confidence and beget distrust in society, these effects, of themselves, being great evils. 44. They do not generally succeed in entrapping men of conscious ability and worth, unless at an age when their merit and independence are as yet unrealized. 45. These orders are most proscriptive; for while men may expose error and trickery in State and national affairs, or errors and abuses in the church, or even attack the most sacred faith of the people without molestation, secretists, filled with rage, will vilify and abuse those who attack and expose secret orders, and often proceed to violence, thereby confessing that they cannot rely on truth and argument for the defense of their cause. 46. They resort to threats, persecutions, and even violence in many cases, to silence argument, stop exposure, or to punish those who have seceded from their ranks, however just the argument, correct the exposure, or conscientious the defection from their ranks may be.

47. Each secret order, by sanctioning the principle of secretism, gives countenance and aid to other secret societies, though of unknown, pernicious, or most dangerous principles. 48. The upper degrees of a secret order control the lower ones, and the major orders the minor ones—through cunning managers, who creep into them for that purpose;—and thus is built up a vast tyrannical empire of secretism, the chief despot of which is generally a wicked man, often an enemy of God and a scourge of men; for Freemasonry generally places at its head bold, bad men like Albert G. Pike, the butcher of Fort Pillow, or prodigal, self-indulgent men like the Prince of Wales. 49. The secret orders become, to many, a substitute for the church, and attendance on lodge meetings, even by ministers and church-members, is often preferred to the most spiritual and interesting services of the church; and the "duties" of the lodge are preferred to duty to Christ and the church. 50. The power of secret orders to make really good men do evil and abominable things, is one of the most shocking features of the lodge; hence, there is the greatest reason why the church should require its members to come out of fellowship with those deceitful, profane, underhanded, and deistic orders, that they be not partakers of their abominations.

Many of the propositions contained in the foregoing are either self-evident, or they are attested by the observation of the candid and intelligent reader. For the fullest justification of some of them, which may require more information than some possess, we refer the inquiring mind to John Quincy Adams's Letters on Masonry (for which, address M. Wright, Richmond, Indiana); Light on Masonry (published at the United Brethren Publishing House, Dayton, Ohio); or the following books and pamphlets, to be had of Ezra A. Cook, Chicago, Illinois: Finney on Masonry; The Broken Seal; Revised Oddfellowship Illustrated; Temple of Honor Illustrated; Knights of Pythias Illustrated; United Sons of Industry Illustrated; Ritual of the Grand Army of the Republic; Ritual of the Machinists' and Blacksmiths' Union; Good Templarism Illustrated; Exposition of the Grange, and other works on secretism. We also refer such to the following standard books, published by the orders themselves: Mackey's Lexicon of Freemasonry; Webb's Monitor of Freemasonry; Oddfellow's Pocket Manual, etc. We forbear making a list too much extended lest the reader should be lost in the multitude of references. One or two special references will show the reader how these various works can be used: Proposition 16th in the foregoing is shown most clearly by reference to The Broken Seal, pages 212, 213; proposition 19th, by Light on Masonry, pages 21, 143, etc.; Oddfellow's Pocket Manual, pages 190, 191, 242, 243; Knights of Pythias Illustrated, pages 8, 14. While it may be true that some of the propositions are not applicable to every secret society, many of them are thus applicable, and most of them apply to most of the orders, and others to many of them.

The Home.

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

CONSENT NOT.

BY H. E. OLMSTEAD.

My son, if sinners entice thee, consent thou not." Prov. 1:10.

When sinners entice,
And from thee would wrest
That gem beyond price,—
The day God hath blessed,
The day that was given
Ourselves to prepare
For the Sabbath of Heaven,—
Oh, shun thou the snare!

When fools treat with scorn
What God hath approved,
Their laugh must be borne;
Thy faith be unmoved.
As arrows fall lightly
On mail-covered breast,
The soul that acts rightly
Should fear not the jest.

Oh! follow not thou
The crowd to do ill;
What many allow,
May be perilous still.
The sins of another
Excuse not thine own;
The fall of a brother
Is warning alone.

"When sinners entice,
Consent not, my son."
Paths many has vice,
Salvation but one.
The Christian's allegiance
By faith he must prove,—
Faith working obedience,—
The obedience of love!

Van Buren Co., Mich.

—An infidel, on his death-bed, felt himself adrift in the terrible surges of doubt and uncertainty. Some of his friends urged him to hold on to the end. "I have no objection," he replied, "to holding on; but will you tell me what I am to hold on by?"

SYMPATHY.

THE whole world is yearning for sympathy. The human heart cries out for it. How quick the child detects the presence of it in one who seeks his love and confidence!

Wisdom and knowledge are not enough for one who would "raise the fallen and cheer the faint." The successful teacher must reach the heart of the learner. His head may be as clear as the mountain atmosphere, but if his heart be cold, he will drive humanity from him.

The Christian worker must not only have sympathy, but he must be able to express it. It must not seem to be the profession of that which is not felt, but the manifestation of sympathy which convinces another.

There is a story of an old Scotchman who loved his excellent wife dearly, but never used the word until she had passed away, and he erected the stone which said to the passer-by: "Here lies my dear wife." We need to have proper sympathy with others, for our own good as well as theirs. There are those on every hand who need it; they long for it, hunger for it, and we need to deepen the well-spring by drawing much from it.

Of this outgo of sympathy was it written, "There is that scattereth and yet increaseth." Were the followers of Jesus full to overflowing with sympathy, they would be more like him.—*Church Guide.*

I WONDER.

I WONDER what this sad old world would blossom into if people only thought it worth while to do kind deeds and speak kind words.

I wonder if that old man with whitened locks and bent form, with none of the pleasant things of life to sweeten his path, would not think the sun some brighter and the cares of life less hard to bear for a cheery "Good morning" from some one who had the love of humanity deep in his heart.

I wonder if that mother would not feel as if

new life had somehow come into her heart for "Mother, I love you." I think the joy that would well up would make the tired feet move around less wearily; and though she might say, "What a foolish boy!" the song in her heart would be one of thanksgiving. There might be tears in her loving eyes, but you could not see them, the face would be turned too quickly away; for they might be a reproach to you because welcome tribute tarried so long.

I wonder if that over-tired wife who has lost her girlish freshness through lack of sympathy and love from him who promised to "cherish" her, would not think the old days had returned if he should say, "Mary, you are a true wife to me; what could I do without you?" Your few words would be surely repaid in increased care for your happiness and comfort.—*Selected.*

STRETCHING THINGS.

"I'm almost dead! It is as hot as fire, and I've been more than a dozen miles after that colt."

Andrew threw himself at full length on the lounge and wiped the perspiration from his forehead.

"Where did you go?" inquired his father.

"I went over to Briggs's corner and back by the bridge."

"That is little less than a mile and a half. Is it so very warm, Andy? It seems quite cool here."

"No, not so dreadful, I don't suppose, if I'd taken it moderately, but I ran like lightning and got heated up."

"You started about five o'clock, my son, and now it lacks a quarter of six," said his father, consulting his watch.

"Yes sir, just three-quarters of an hour," answered Andrew, innocently.

"Does it take lightning forty-five minutes to go a mile and a half?"

"I did n't mean exactly that, father, but I ran all the way, because I expected the whole town would be here to-night to see my new velocipede," explained Andrew, reluctantly.

"Whom did you expect, Andy? I was n't aware such a crowd was to be here? What will you do with them all?"

"Jim, Eddy, and Tim told me they'd be around after school, and I would n't wonder if Ike came too; that's all."

"The population of the town is five thousand, and you expect three of them; well, as you are very sick, I'm glad no more are coming. You could n't play with them at all."

"Sick!" cried Andrew, springing to his feet, "who says I'm sick?"

"Why, Andrew, you said you were almost dead; does n't that mean very sick?"

"You are too particular, father, about my talking! I don't mean exactly what I say, of course. I was n't nearly dead, to be sure, but I did some tall running, you bet. There were more than fifty dogs after me, and I don't go much on dogs."

"Quite a band of them. Where did they all come from?"

"There was Mr. Wheeler's sheep dog, and Rush's store dog, and two or three more, and they made for me, and so I ran as fast as I could."

"Five at the most are not fifty, Andy."

"They looked to be fifty, anyway," answered Andrew, somewhat impatiently. "Carter's ten-acre lot was full of dogs just making for me, and I guess you'd thought there were fifty if it had been you."

"Ten acres of dogs would be a great many thousand; have you not any idea how many?"

Andrew did not like to calculate, for it occurred to him what a small space ten or fifteen thousand sheep would occupy when camping, and ten acres of dog would be past calculation.

"But," his father continued, "I know of no better way to break you of the foolish habit of exaggeration than to tell the children the trouble you had in going after the colt. You ran like lightning, encountered ten acres of dogs, which would be hundreds of thousands, traveled more

than a dozen miles to get one and a half miles in a straight line, expected to find five thousand people here to examine your new velocipede, and when you reached home were nearly dead!"

"Please don't, father, the boys and girls will all laugh themselves to death, and I won't exaggerate again if I live to be as old as Methuselah!"

"Laugh themselves to death at a simple story like this? I hope not. But that it will rather set them to watching their own manner of telling stories, so to be sure they do not greatly overstate things. Habit, my son, grows with years, and becomes in time so deeply rooted that it will be impossible for you when you become a man to relate plain, unvarnished facts, unless you check the foolish habit you indulge in every day of stretching simple incidents into the most marvelous tales."—*Christian Neighbor.*

THE FARM.

—Give all animals when in a barn, plenty of straw for bedding, keep them scrupulously clean, and well fed; keep all drugs from them. It is a mistaken idea that drugs will improve their condition. Never allow any person to tease livestock in any way. Save all the manure carefully. Stock your farm to its fullest extent with horses, cattle, and sheep (but do not overstock); raise all the feed possible, and feed it; you have put your grains, coarse fodder, and straw to the best use possible in increasing the profits of the farm.

TOOLS.—All the implements needed on the farm should be overhauled before the time for using them arrives. Sharpen all edged tools, and oil the various parts of the farm machinery. Look well to the bolts, that none may be missing when the day for using is at hand. The little things of the farm are very important, and no one can hope to succeed without paying strict attention to them.—*American Agriculturist for March.*

GILT EDGED.—A Vermont dairyman says that gilt edged butter cannot be made from cows thin in flesh or poorly fed. This is the experience of every farmer who has given attention to the matter of feeding dairy stock. There is a great difference in the profits accruing in summer from cows that are allowed to lose flesh during the winter and those which are kept in good condition and are turned to pasture in spring in better order, even, than when they came to the barn in the fall. Good feeding is as essential to produce butter of good quality as in large quantity.

BLINDERS.—We know not who invented this instrument of horse torture, but we know that he did not understand the anatomy and physiology of the eye of a horse. Human vision is binocular; that is, we see the same objects with both eyes, and so adjust the axis of vision that the object appears single, though seen with both eyes. But the eyes of the horse are placed on the side of the head, and the axis of each eye is nearly at right angles with the longitudinal line of the body, so that it is impossible that the same object can be distinctly seen with two eyes. Now, by blinding the eye in the direction in which it was intended in its construction that it should see, it is forced to use an oblique vision, as if we should cover the front of our optics and be compelled to see only by the corners of our eyes. This unnatural and constrained use of the eye must, to a greater or less extent, impair vision, if it does not entirely destroy it. The object for which the blind-bridle is used is not accomplished by it. A horse is more readily frightened when he cannot see the object of his dread than if he can have a fair view of it. But it is surprising to observe with what tenacity men hold on to an absurd and cruel practice, when a moment's reflection would teach them better. Nineteen out of every twenty horses you see in harness have blind-bridles on, and if you ask the owner to explain their benefits, or why he uses them, he will be utterly unable to give a rational answer. We are not surprised that draught horses are subject to diseased eyes; we wonder they are not all blind.—*American Farmer.*

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 13, 1883.

URIAH SMITH, Editor.

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

DIVORCE IN AMERICA.

MINISTERS and people are still everywhere to be found who stoutly assert that the world is growing better. We should be glad if it were so. But it will be of no present advantage and certainly of no future profit, to shut our eyes to facts, and imagine that the times are better than they are. Rather let us look at the condition of society as it is, and in the light of the Scriptures, mark the end to which evils growing around us are sure to lead, and prepare for the future. Some startling statements are made on the subject of divorce in the following extract:—

Augusta Moore, writing to the *Evangelist*, says: "I took up a daily paper one day, and saw nineteen divorces in it. I took up another and saw five. I went to a certain church and found there in full communion a woman who has two husbands. I visited the house of a 'leading member' in a church, and found there a minister who has divorced one wife, a virtuous woman, and is married to another woman. I know of a minister who married a doctor to a woman for whom he had divorced his excellent wife. This was in Clinton, Conn. Time would fail me to particularize the cases of this sort that I know, and I live among the best people that there are in the world. These cases are as plenty everywhere as they are about me—indeed, much more so in many localities. A friend writes me from California that it is hardly safe to say 'divorce,' so many of 'the very nicest people' have two or three husbands or wives living. Now, is not this an encouraging state of things? Is it any wonder that some ministers are telling us how fast the world is growing better, how the very millennium is upon us? It is to be feared we can hardly exert just the moral influence that is needed over the Mormons till the States are reformed. Prof. Austin Phelps says: 'We are not half awake to the fact that by our laws of divorce and our toleration of the social evil we are doing more to corrupt the nation's heart than Mormonism, ten-fold.'"

DESIGNS OF THE MORMONS.

THE control of this nation is fiercely and persistently sought by two implacable enemies. The Romish hierarchy, on the one hand, seek to subject the nation to their power; and the Mormons, on the other, are exerting all their energies to accomplish the same end. We believe the world is too near the end of its history to allow time for either project to be accomplished, but not so near that great evil and trouble may not arise from the workings of these organizations before the end. The lust for power on the part of the political parties, to which they are ready to subordinate all moral principle, and the best interests of society, affords them a most inviting field in which to work. From the *Library of Universal Knowledge*, Vol. iii., p. 790, we take the following statement from Lunt, one of the leaders of the sect, as to the hopes and designs of the Mormons themselves in respect to their possible future. He said:—

"Like a grain of mustard was the truth planted in Zion, and it is destined to spread through all the world. Our church has been organized only fifty years, and yet we will hold the reins of the U. S. government. That is our present temporal aim; after that, we expect to control the continent." When the newspaper correspondent, to whom this was said, remarked that such a scheme seemed somewhat visionary, considering the fact that Utah cannot secure recognition as a State, the Bishop's reply was: "Do not be deceived; we are looking after that. We do not

care for these territorial officials sent out to govern us. They are nobodies here. We do not recognize them. Neither do we fear any practical interference by Congress. We intend to have Utah recognized as a State. To-day we hold the balance of power in Idaho, we rule Utah absolutely, and in a very short time we will hold the balance of power in Arizona and Wyoming. A few months ago President Snow, of St. George, set out with a band of priests for an extensive tour through Colorado, New Mexico, Wyoming, Montana, Idaho, and Arizona, to proselyte. We also expect to send missionaries to some parts of Nevada, and we design to plant colonies in Washington Territory. In the past six months, we have sent more than 3,000 of our people down through the Sevier Valley to settle in Arizona, and the movement still progresses. All this will help build up for us a political power which will, in time, compel the homage of the demagogues of the country. Our vote is solid, and will always remain so. It will be thrown where the most good will be accomplished for the church. Then, in some great political crisis, the two present political parties will bid for our support. Utah will then be admitted as a polygamous State, and the other territories we have peacefully subjugated will be admitted also. We will then hold the balance of power, and will dictate to the country. We possess the ability to turn the political scale in any particular community we desire. Our people are obedient. When they are called by the church, they promptly obey. They sell their houses, lands, and stock, and remove to any part of the country the church may direct them to. You can imagine the results which wisdom may bring about, with the assistance of a church organization such as ours. It is the completest one the world has ever seen. We have another advantage. We are now, and shall always be, in favor of woman suffrage. The women of Utah vote, and they never desert the colors of the church in a political contest. They vote for the tried friends of the church; and what they do here they will do everywhere."

The dilly-dallying efforts of Congress, which have thus far ended only in wind, show that Bishop Lunt did not make a very wild estimate of the character of the agencies with which the Mormons have to deal. And now we have the astonishing spectacle of a Pennsylvania judge (Judge Black) openly arguing before the House Judiciary Committee, in favor of the Mormon claim, and their right to establish polygamy if they choose. There are all the roots of a serious trouble in this matter; and they are growing in strength continually. Every day's delay makes the Mormon question a harder one to settle.

PHARAOH AND NEBUCHADNEZZAR.

THESE two monarchs occupy places of great prominence in the Bible. Pharaoh sat upon the throne of Egypt at the time when God interposed to deliver Israel from the cruel oppression of the Egyptians. Nebuchadnezzar was the conqueror into whose hands God delivered the Hebrew people when he suffered that people, because of their sins, to lose their independence and to go into captivity. When we read the history of Pharaoh we are impressed with the extraordinary character of the man. He possessed talent of the highest order; his decision of character excluded all vacillation; his energy caused him to regard all obstacles, however formidable, as things of little consequence; and his courage was so undaunted that he dared openly to contend with the Almighty.

God sent Moses to demand that Pharaoh should release the children of Israel from the cruel slavery in which they were held by the Egyptians. Pharaoh knew that this demand was just, for the Israelites were not indebted to the Egyptians, but the Egyptians owed everything, even their lives, to the children of Israel. Had it not been for Joseph, the whole nation must have miserably perished by starvation. Though the Egyptians had not forgotten Joseph, yet they had reduced the Israelites to the utmost distress, and had even

decreed that all their male children should be slain.

Pharaoh responded to the demand of Moses by saying that he knew nothing of such a being as the Lord, and that he would not let the Israelites go. Ex. 5:2. Then followed a conflict between Pharaoh and the Almighty, such as no other man that has ever lived has waged, or would dare to wage. God sent ten plagues upon Egypt, in each of which it was manifest that the calamity came not from natural causes, but from the hand of the Almighty. See Exodus, chapters 7-12. Pharaoh believed that it was beneath his dignity as a king and as a man to yield to God, or even to acknowledge that he was in fault in refusing to obey the Almighty. So it is said that this stubborn man hardened his heart even when he had seen the terrible judgments of God. Ex. 8:15, 32; 9:34. It is also said that God hardened the heart of Pharaoh. Ex. 7:3, 13; 8:19; 9:7; 10:1, 20, 27; 11:10; 14:4, 5, 8, 17.

These passages are often quoted to show that God is responsible for the evil conduct of Pharaoh, and that God made the heart of Pharaoh stubborn and disobedient. But the Spirit of God never makes the heart of man rebellious, but always makes it tender and penitent. Paul says that it is the deceitfulness of sin which hardens the heart. Heb. 3:13. How then did God harden the heart of Pharaoh? When Pharaoh resisted the Spirit of God, that Spirit was withdrawn from him, and then the heart of Pharaoh became hard through the deceitfulness of sin. God hardened the heart of Pharaoh by retiring from him every time that Pharaoh rebelled against God. So it is strictly true that Pharaoh hardened his own heart, and that he alone is responsible for his rebellion.

It is said, however, that God raised up Pharaoh to show in him his power. Ex. 9:16. But this does not mean that God made Pharaoh wicked, cruel, and rebellious in order to enjoy the honor of punishing that wickedness and of overthrowing that rebellion. It means rather that the providence of God permitted this terrible man to occupy the throne of Egypt where he could show the malignity of his wicked heart in resisting the deliverance of Israel from the tyranny of the Egyptians. Pharaoh had the heart to contend with God, and God in his providence gave him the dominion over Egypt that he might fight against God if he would. It was just that God should give the Egyptians such a king; for they needed only a cruel and stubborn ruler in order to fight with God rather than release the Hebrews from slavery.

Several times, when under the terrible blows of the Almighty, Pharaoh yielded in part in order to gain time. But no sooner was the hand of God withdrawn than Pharaoh returned to his rebellion with even greater determination than before. Ex. 8:8, 15, 25, 28, 32; 9:27-35; 10:15-20, 24-28; 12:29-33; 14:5-9. He was determined never to yield his will to the will of God. He would not have it said that he repented of his sin. He would contend with the Almighty, and would never surrender. And so he dared to enter the Red Sea in pursuit of Israel. He entered, but he never returned, and he lies at the bottom of that sea, to be through all ages an example of the folly of pride and self-will even in the greatest of kings.

Nebuchadnezzar was one of the greatest conquerors of antiquity. The providence of God elevated him to the throne of Babylon at the time when Babylon was to become the first of the four universal kingdoms. Dan. 2:37-45; Jer. 25:3-11; 27:1-8. In ability, in force of character, in wisdom, sagacity, and judgment, Nebuchadnezzar was not inferior to Pharaoh. In nobility of character he was infinitely his superior. Pharaoh would never acknowledge a fault; Nebuchadnezzar

zar was ready to own his faults with the utmost frankness and in the most public manner.

We read in Dan. 3 that Nebuchadnezzar set up a great statue of gold in the province of Babylon, and then by public proclamation assembled all the great princes and governors of his kingdom that they might bow down and worship this idol. The three companions of Daniel refused obedience and were, by order of the king, cast into a terrible furnace. The king saw the angel of God walking in the midst of the fire with the three men whom he had cast therein, and saw that the fire had no power over them.

"Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither." Dan. 3:26. Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." Verse 28. Though the king had suffered a humiliating defeat, he was the first person in that great assembly to acknowledge that God was just, and that he himself was wholly in the fault in this conflict. Pharaoh thought it a dishonor to acknowledge himself in the wrong. But Nebuchadnezzar thought it a dishonor to persist in a wrong act when once he saw that wrong. We honor him for loving truth and right more than he loved self and pride, and for publicly acknowledging his fault in the presence of all before whom he had sinned.

In the fourth chapter of Daniel we have a still more remarkable example of the nobility of character of this great king. He had experienced unexampled prosperity. His conquests were complete. His wealth, his power, his magnificence were almost without limit. He forgot that God is the sovereign ruler of the world, and that it was God who had elevated him to supreme power. Jer. 27:4-6. God gave the king warning in a remarkable dream which did not, however, cause him to put away his pride. Dan. 4:10-17.

At the end of one year the dream was fulfilled. Verses 18-33. The proud monarch lost his reason and was driven from among men, and for seven years lived with the beasts. At the end of that time his reason returned, and he was restored to the throne of Babylon. Now behold how great was his repentance, and how deep and sincere was the humility which that repentance wrought in him! The king wrote the fourth chapter of Daniel to give to all mankind a history of his exaltation in pride, and of his abasement by the hand of God. Verses 1, 2. He closes this history with these remarkable words: "Now I, Nebuchadnezzar, praise and extol and honor the King of Heaven, all whose works are truth, and his ways judgment; and those who walk in pride he is able to abase." Verse 37.

This is the last that we know of Nebuchadnezzar, and it gives us reason to hope that he will arise in the resurrection of the just. Pharaoh thought it a dishonor to submit to God and to acknowledge his faults. Nebuchadnezzar, on the contrary, thought it the highest honor to do these things publicly. Both of these men will appear in the Judgment. Which of these does the reader honor most now, and which of them would he prefer to be in the Judgment?

J. N. A.

MATTHEW 24.

(Continued.)

"THIS GENERATION."

DIFFERENT views are taken of the Saviour's words in Matt. 24:34. "This generation shall not pass, till all these things be fulfilled." One is, that the generation means *the race*, or Jewish

people. This we consider a forced construction. It seems to be as unnecessary as it is unnatural. And it leaves everything indefinite where every declaration of the context tends to definiteness. It adds nothing whatever to the force of the general statement of the chapter.

Another is, that the individuals then present, or the generation living at that time, would continue till all these things were fulfilled. This has far more appearance of plausibility than the other theory. It might well be considered the truth were there no opposing considerations. But opposing considerations exist, which are not only weighty but, we think, insurmountable. This view is not *necessary*, because another and more reasonable one can be presented. The facts and reasons which we have set forth, do render our conclusion necessary; namely, that the chapter speaks of a personal, literal coming of the Saviour, which has not yet taken place. We have no idea that these facts will ever be met and these reasonings refuted.

Another view, which we hold to be the true one, is, that the language is prophetic, and uses the present for the future, as is common in the prophecies. Isaiah 9 speaks of the birth of the Messiah as already having taken place, and chapter 53 in like manner speaks of his sufferings and death as being then in the past, more than half a millennium before he appeared on earth. If these prophecies were treated as Universalists and others of late years treat Matt. 24, the evidence of the Messiahship of Jesus would be entirely destroyed. Yet Matt. 24 is as certainly a prophecy as Isaiah 9 and 53.

Compare the language of our Saviour with that of Paul. Speaking to the Corinthian church, he said, "We shall not all sleep, but we shall all be changed," or translated, at the sound of the last trumpet. The pronoun "we" naturally refers to the speaker and those to whom he speaks. But the trumpet has not yet sounded, the resurrection has not yet come, the translation of the living righteous to immortality without their seeing death has not yet taken place, and Paul and the church of Corinth have all fallen asleep. But *Paul's brethren have not*. Paul was speaking by prophecy as surely as was Isaiah in chapter 9, when he said, "Unto us a son is given." When Isaiah uses language which refers so directly and unmistakably to those then living, as taken according to the natural application of the terms, why do all so readily apply it to a generation centuries then in the future? It is only because *the facts* compel us to recognize this usage in the prophecies. So the words of Paul can refer only to the last age of the church, to those of his brethren who shall be living when Christ comes, who shall be saved from death, and translated into the kingdom of God's dear Son.

And so also in 1 Thess. 4:13-18. Here he says: "We which are alive and remain unto the coming of the Lord shall not go before those who are asleep." He explains what he means by those who are *asleep*, for he says, "The *dead* in Christ shall rise." Universalists uniformly refer the resurrection to a *moral change*, to a rising or passing from moral or spiritual death. But to speak of those who are morally or *spiritually dead in Christ* is to use language very strange and inappropriate. The Scriptures plainly teach that they who have fallen asleep in faith, who have died in Christ, shall have part in the first resurrection, which will take place when Christ comes.

Of Paul and his brethren in Thessalonica we can say as we said of those in Corinth, They are not alive, they do not remain; "the day of the Lord has not yet come, for the 'day of salvation' still continues;" the voice of the archangel has not been heard; the saints have not risen from the dead, and the living saints have not been

caught up in the clouds to meet the Lord in the air; and worldlings and worldly-minded professors still cry, "Peace and safety." As Paul spoke here also by the spirit of prophecy, to *some of his brethren* all these words will be fulfilled; not one word will fail.

And so of the words of the Saviour. Having carried the minds of the disciples forward to the signs in the sun, moon, and stars, he said, "When ye see all *these things*, know that he is near, even at the doors." Will any one pretend that *these things* there referred to were *then present*? By no means. But do not *these things* refer to things in the presence of the speaker? Not necessarily. But "this generation" and "these things" belong together, for "this generation" shall see "these things," see verse 34, though all were then in the future. And when these things are fulfilled, this generation, to which these things are present facts, will not pass till *all* be fulfilled, even to the coming of the Son of man. It is a solemn truth to contemplate, yet we firmly believe it is truth, that the signs have been fulfilled, and that the generation which saw the wonderful shower of falling stars in 1833, the last of the signs, will not pass away till the Lord himself shall descend from Heaven.

On the term "*this generation*," we might have noticed the parallels to this in the Scriptures, to justify our conclusion. We will yet notice one, and use the language of E. B. Elliott, A. M.:—

"Our Lord might mean by '*this generation*' the generation of the time he was then speaking of; just as in Luke 17:34, where speaking of the time of the second coming he says, 'On *this* night shall two be in one bed: one shall be taken,' etc.; meaning thereby the night of his coming; and so rendered in our English version 'in *that* night.'" J. H. W.

(To be continued.)

A SKEPTIC'S QUERIES.

HAVING been requested to answer some queries proposed by a skeptical friend, we cheerfully comply. We shall endeavor to treat the questions candidly; and though the thoughts we offer are necessarily brief, we trust they will be found sufficient to meet the difficulties in question.

1. "In the first place, man was cursed for eating of the fruit of the tree of knowledge, and afterward the people of God were admonished to get wisdom, or understanding. Who would now think of censuring any one for getting knowledge?"

Ans.—Our friend is in agreement with the Bible on one point; that is, he admits that it very wisely commands men "to get wisdom." Thus much, therefore, is admitted in favor of the Scriptures. He next finds fault with the God of the Bible because he punished Adam and Eve for eating of the fruit of the tree of knowledge of good and evil for the purpose of obtaining information, taking the position that no one at the present time would think of censuring an individual for obtaining knowledge.

Let us see whether this logic is sound. Suppose some builder should ruthlessly break into our objector's house, against his positive command, for the purpose of ascertaining how it was constructed inside. Would that be a commendable act? Nay, is not such an act justly made punishable by law? The reply is in the affirmative.

Then we have learned that to obtain information without regard to the methods employed cannot be defended. Now apply this principle to the case in hand. Grant, if you please, for the sake of the argument, that the fruit of the tree of knowledge was of such a nature as to impart wisdom to those eating the same. Grant, also, that God communicated that fact to Adam and Eve, and

then forbade them to eat of the fruit of the tree. Now, provided that they disregarded the injunction of the Almighty, and ate of the fruit, would any one deny that such an act would have been worthy of punishment, while admitting, as above, that he who would ruthlessly break open a house-door for the purpose of obtaining information sought to be withheld from him, would justly be subjected to punishment? If so, that person would place a lower estimate upon God's prerogative to command perfect obedience than he would upon that of an individual to keep his door closed against his neighbor. We think that every reflecting man will agree that it is more important to the universe that God should be obeyed than it is that men should obtain knowledge, however desirable in itself. This, and this alone, is the lesson which God sought to teach the race in its infancy in the use of the "tree of knowledge of good and evil."

2. "I cannot see how so many living things could live in the ark without ventilation. We know of no method now by which eight persons could care for so many living creatures, even if the ark could have held them, which to me seems impossible."

Ans.—Is it quite certain that the ark was not ventilated? We read in the 6th chapter of Genesis that the ark had a window and a door. We also read in chapter 8:6, 13, that Noah opened the window and removed the covering of the ark. The covering of the ark may have been the same as the window, and it may have been different. The difference between the words "remove" and "open," the first being applied to the cover and the second to the window, would seem to imply that they differed from each other. It is not impossible that the covering of the ark was so constructed as to be removed at pleasure. It is observable also that Noah was able to open the door when he wished to depart from the ark. Nor is it by any means improbable that there were other points in the ark which could have been opened at will. In a record so brief as that found in Genesis, ten thousand details were necessarily left out for want of space. Granting, therefore, that the olfactories of the Noachian family were as good as those of their descendants and that they were no more lazy than the average man of the present time, it is certain that they could have detected the necessity for, and provided a supply of, fresh air, which was evidently very abundant in the vicinity of the ark.

As to how eight persons could feed all the inmates of the ark, we are just as ignorant as is our friend. If we knew more about the internal arrangement of the ark, it is not impossible that this difficulty could be very easily solved. No one can now determine how the immense blocks of stone which are at present found in the pyramids of Egypt were elevated to their present positions; yet a single glance at the men while in the act of doing the work in question would have made the matter perfectly plain to our comprehension. Again, from the record itself it can be ascertained that angels played an important part in the matter of gathering the animals and directing the ark itself. It is not improbable, therefore, that they may have rendered the necessary aid to Noah and his family. That which is represented as being partly miraculous and partly natural should never be judged from the natural standpoint exclusively.

Respecting the capacity of the ark to hold representatives of the different genera of animals, it is enough to say that distinguished mathematicians, after separating those species which are the products of crosses which have taken place in later ages, have no difficulty in finding sufficient room in the ark for all the creatures which must necessarily have entered there, together with a sufficient supply of food for their use. See this matter discussed at large in Clarke's Commentaries.

W. H. L.

(To be continued.)

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

82.—THE NEW VERSION VS. THE OLD.

Is the rendering of the new version more correct than that of the old version?

Ans. It is not to be presumed that the new version is entirely faultless, and yet it is fairly to be inferred that it is in some respects an improvement upon the old one, since the numerous scholars employed in its translation had the benefit of much research on the part of scholars, and several manuscripts, of which the early translators were deprived.

83.—SEVEN BIBLES OF THE WORLD.

There are said to be seven Bibles in the world. Please tell us what they are, and what are the objectionable features of each. R. K. M.

Ans. We recall at present, among the sacred books of the world, the following: Zendavesta, or writings of Zoroaster the Persian; Shaster, or sacred writings in use in Hindostan; the writings of Confucius, employed at present in China as authoritative in matters of religion; the Koran, or writings of Mahomet, which are venerated by all Moslems; the Veda's, or sacred books greatly venerated in India and Hindostan; the Book of Mormon, looked upon by the Mormons as being inspired; the Bible, or *book of God*, so justly revered by the Christian world. To present anything like an intelligent view of the character and teachings of these works respectively, would require more space than could be allotted to that subject in our question department.

84.—INCOME.

Is our income what we earn, or what is left after paying taxes, interest, etc.? J. B. T.

Ans. Our income is that which comes into our hand from every source. In determining the amount upon which we should pay tithes, it is proper to deduct from the income, taxes and interest, and amount paid to hired help. It would not be advisable, however, to deduct family expenses, or any allowance to cover the value of the time of members of the family not acting in the capacity of hired help. The above statements are made upon the supposition that the whole of a man's income is the basis upon which the figuring is done. In case a man figures his tithe on the basis of his "increase," the same result will be reached, provided he makes no deduction for family expenses, which he ought not to do in the one case more than in the other.

85.—THE CHOSEN.

Is it Bible doctrine, that only a few chosen ones can be saved? H. L. M. C.

Ans. It is not Bible doctrine that there are only a few chosen ones who *can* be saved. It is Bible doctrine, however, that there are only a few chosen ones who *will* be saved. The invitation is to all, but there are but few who will avail themselves of it. There is such a thing as a Bible doctrine of election; but it is not the Calvinistic doctrine. It is undoubtedly true that in the beginning God elected certain ones to be saved, and certain other ones to be lost. That election, however, was not arbitrary or unreasonable, but was based on the foreknowledge of God, which enabled him to determine beforehand who would, and who would not, accept the plan of salvation. We elect men to fill positions of honor before they enter upon them, because we *think* that they will fill those positions honorably. God elected his saints because he *knew* that, with his grace assisting, they would overcome. He decided that those who are to be lost shall be lost, because he saw that they would not accept the plan of salvation at all, or that, if they should accept, they would not persevere to the end.

Salvation, obtained under such a plan, is not of works; *i. e.*, not of works alone; because our works, independently of the grace of God and his pardoning love, could never have secured it for us. On the other hand, it is not entirely independent of works on our part, as we have something to do "to make our calling and election sure." With this view of the subject, we can justify God's election. With the other, we cannot. Man, having failed on the first trial, lost all claim to salvation as a right based upon works. It was, however, the prerogative of God to give him another chance on the basis of grace, because if he would accept his grace, God could, through it, perfect works in him. We stumble over the doctrine of God's election before the world was, simply because we, being finite, cannot comprehend how God, who is infinite, could determine beforehand what a man's life would be as well as he could determine afterward what it had been.

There is a difference between an election to temporal and spiritual honors in this world, and an election to eternal life in the kingdom of God. By carefully reading the ninth chapter of Romans, you will find that the subject under consideration there, is the election of the Jewish people to special honors in this world. The texts which you quote from that chapter can be easily understood in that light. God, for certain reasons known to himself, chose Jacob to fill a more honorable position in this life than Esau; but he did not, therefore, condemn Esau to everlasting destruction. Esau still had a chance of salvation. So, too, with the Jews. God cast them off from being his peculiar people, as a people; but they can, nevertheless, be saved as *individuals* if they abide not in unbelief. Rom. 11:18-23. The declaration that God hated Esau is an illustration of the use of the word *hate* in the Scriptures, in the sense of *reject*.

If God used Pharaoh and then cast him off utterly, it was because he saw that Pharaoh had previously sealed his own doom by a wicked life.

Acts 15:18 is explained by the foregoing. Eph. 1:4-11 and Rom. 8:30 are explainable on the ground of *conditional* election or predestination, spoken of heretofore. The statement in 2 Tim. 1:9, that we are saved, "not according to our works," simply means that when judged by works alone, we could not be saved; *i. e.*, we are sinners, and therefore do not deserve salvation, and could not have obtained it independently of the grace of God.

The declaration found in Prov. 16:4, "The Lord hath made all things for himself; yea, even the wicked for the day of evil," is, like many general statements, difficult; but it is, nevertheless, explainable. There is a difference between making *men wicked*, and *making wicked men*. God made wicked men, in the sense that he made them men, but not in the sense that he caused them to be wicked. They made themselves wicked. God made them for himself; *i. e.*, for his own glory. In other words, in the final summing up of all things, it will be seen that even in the creation of men who afterward became wicked and were lost, God's name was glorified. Do you ask how? I answer that the wicked are in many instances the progenitors of the righteous, and therefore that it was necessary that they should exist before the righteous could glorify God by their existence.

Again, in the very destruction of the wicked in the day of evil, or the great burning day, God's name will be glorified, since such a destruction of the wicked will prove his hatred of sin and that he is not responsible therefor. The text, instead of demonstrating that God has decreed from the beginning that the wicked shall be wicked, demonstrates the opposite; for God would be a fiend, rather than a God, should he first make a man wicked, and then damn him for being wicked. See Job. 21:30.

JUST AS GOD LEADS.

BY MRS. L. A. OWENS.

Just as God leads me, I would go;
I would not ask to choose my way.
Content with what he will bestow,
Assured he will not lead astray,
So, as he leads, my path I take,
Trusting in him for Jesus' sake.

Just as God leads. I am content
To rest me calmly in his hands.
That which he has decreed and sent,
That which his will for me commands,
I would that he should all fulfill,
And thus I do his gracious will.

Just as God leads. I will resign,
And trust all to my Father's will.
When reason's rays deceptive shine,
His counsel would I yet fulfill,—
That which his love ordained as right,
Before he brought me to the light.

Just as God leads me. I abide
In faith, in hope, in suffering true.
His strength is ever by my side;
Can aught my hold on him undo?
In patience I would do and bear,
So long as he my life shall spare.

Just as God leads, I onward go,
Though thorns obstruct the pathway drear.
God does not yet his guidance show;
But in the end it shall appear
How 't was a loving Father's will
That did uphold and lead me still.

Lansingville, N. Y.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126:6.

KANSAS.

BIG JOHN SCHOOL-HOUSE, MORRIS Co.—We have held five meetings at this place, with a growing interest. We are now presenting the doctrine of the soon coming of Christ. By a rising vote, last evening, the audience expressed a desire for the meetings to continue. Reading matter is readily taken. T. H. GIBBS.

WISCONSIN.

MONROE.—I held meetings in Monroe from Jan. 26 to March 3. We had a fair attendance from without, some manifesting much interest. Our meetings were characterized by deep feeling and an earnest desire to make thorough work. The Lord came very near. Confessions were made, and an advance in the Christian life was experienced by all. I spoke plainly in regard to dress, and a reform is promised which I hope to see carried out. One who had given up the Sabbath was reclaimed. The V. M. society are using twenty-seven copies of the *Signs*, and fruit of their labor is appearing. I hope to see the church advance until all attain to that position which God would have them occupy. W. W. SHARP.

NEW YORK.

CONSTABLEVILLE, LEWIS Co., MARCH 8.—We commenced meetings here in a hall, Feb. 18. The attendance has been quite good. Storms and deep snow have kept many from attending. People are quite friendly, and are inquiring after truth. GEO. W. BLISS.
J. F. STUREMAN.

BURLINGTON FLATS, OTSEGO Co.—I came to this place Feb. 23, after spending two Sabbaths with the Frankfort church, and visiting friends of the cause in West Winfield. Have spoken five times to interested congregations in the school-house at Brainard's Corners, where we held a few meetings one year ago. We have March weather in good earnest, and at times the roads are badly drifted. Notwithstanding this, there is quite an interest to hear, and some are anxiously inquiring. As we continue the meetings, we are trying to exercise faith and trust. We intend to visit the Brookfield church as soon as our labors close here. March 7. T. M. LANE.

MISSOURI.

AMONG THE CHURCHES.—Dec. 8, I started in company with Bro. D. T. Jones, president of the Missouri Conference, to visit, and hold meetings with the churches and scattered brethren in St. Clair, Vernon, and Jasper counties. We spent six

weeks in looking after the general interests of the cause. Bro. J. was with me most of the time, until called to assist Bro. Farnsworth at Warrensburgh. Our meetings were characterized by a general feeling on the part of our brethren of the importance of the work in which we were engaged, and by the presence of God's Holy Spirit. We also obtained pledges toward the purchase of three new tents for the Missouri Conference.

I have now just returned from Gun City. I held meetings with this company nearly four weeks, and they were greatly encouraged. The outside interest was good. We celebrated the ordinance, and one brother who had accepted the truth in California several years ago, but had since given up the Sabbath, was reclaimed, his wife also taking hold of the truth with him. Others were deeply interested, for whom we have hopes. I expect to visit them again soon. Appleton City, Mo., March 9. J. G. WOOD.

MINNESOTA.

PINE ISLAND AND MEDFORD.—Have been at Pine Island since Nov. 15, with the exception of about three weeks spent at Byron. Eld. Burch has labored with me a good share of the time. Four have joined the church, ten have been taken under its watch-care, and fifteen new ones have taken a stand on the Sabbath. Sold over \$20 worth of books. Having been called to go to Otranto, Iowa, to hold some meetings with the church there, Bro. Burch is left to follow up the interest at Pine Island.

Came to Medford March 2. Have held a few meetings, and there seems to be an interest to hear the truth. I earnestly desire the prayers of God's people. A. M. JOHNSON.

ANAWAUK.—From Feb. 13 to March 8, I labored with the church at Anawauk. I held, in all, twenty-five meetings. The enemy had been at work here, and had succeeded in bringing a good deal of discouragement upon the cause. The Lord helped in preaching the word. I labored to arouse the people to a sense of their need of a closer walk with God. I hope that the meetings will result in lasting good to the cause. The brethren have commenced to build a small church. May the Lord bless this people. E. A. CURTIS.

MAINE.

EAST BLAINE, AROOSTOOK Co.—We commenced meetings in this place Feb. 23, at 7 P. M., and have held seven meetings. Our scattered brethren and sisters here are still firm in the truth, and brought in their offerings to help forward the cause which they love.

BLAINE, SNOW SCHOOL-HOUSE.—We held two meetings here, Feb. 28 and March 1. Two new ones took part in the meetings.

EAST WASHEBURN.—We commenced meetings in this place on the evening of March 2, and held nine meetings with a good outside interest. Two new ones took up the cross for the first time. Three subscribed for the *Review*, six joined the T. and M. society, and one canvasser's outfit was sold. There are now two in this county who have outfits to canvass for "Thoughts on Daniel and the Revelation." We are much pleased to see the willingness manifested on the part of many of our brethren and sisters in this county in bringing their tithes into the treasury to prove the Lord therewith, according to Mal. 3:10. If all in the State would follow the same example, and honor the Lord with their substance, and with the first-fruits of all their increase (Prov. 3:9), the Lord would be pleased, and the cause in our own State would be lifted above financial embarrassment. May God help us to see these things in their true light. J. B. GOODRICH.

March 8.

MICHIGAN.

THEFTFORD, MARCH 13.—We have been laboring at this place for four weeks. The interest has been excellent from the beginning. Fourteen have embraced the faith. We have had no opposition worth mentioning. There is some talk among the people about building a meeting-house, notwithstanding they have a good, commodious school-house, always open to public worship. We have good reason to believe that these fourteen are not all who will decide to obey the divine law. All of this number are heads of families but two, and these are young persons past the age of

twenty-one. We thank God for the blessing he is bestowing upon his cause and people. The brethren have done their duty nobly in these meetings, and the sisters have been a great help. This united labor is what brings God near to us. I trust they will not now forget their duty to these new members, and kill them with neglect. A few angry words, a few cold looks, a few spiritless testimonies and unfeeling prayers, may injure beyond recovery. Jesus says: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

We shall next hold a series of meetings at Flint. Will God's Israel pray for prosperity there?

E. P. DANIELS.

GEO. H. RANDALL.

HOWARD MILLER.

BROOKFIELD, EATON Co., MARCH 12.—We closed our meetings here with a full house last evening, having continued with a good interest since Jan. 26. The church are encouraged, and seven more have commenced keeping the Sabbath. Others are convinced of the truth, and we hope will soon decide to obey. We are anxious to be with them again, after visiting other churches. We meet the church at Eaton Rapids this evening.

G. K. AND J. A. OWEN.

LOCKWOOD, KENT Co., MARCH 12.—We commenced our labors in this neighborhood the last week in December. We have been obliged to change our place of holding meetings twice. Eight persons have already commenced keeping the Sabbath of the Lord, and we hope for others who are searching for the truth. Opposition to the truth has been quite bitter, but it has served to open the eyes of the candid.

G. O. WELLMAN.

T. S. PARMELEE.

INDIANA.

ROSEBURGH, MARCH 12.—In our absence during the week, the enemy found opportunity to import a minister who assailed the truth with the usual vim and hatred, and succeeded in turning some back. He fled at our approach, however, but not until the church doors were closed against us; hence our work is brought to a close. Four adult persons are still keeping the Sabbath, besides Bro. Davis and family (five persons), who have renewed their covenant with the Lord, making nine in all. We hope these will all remain true, but shall have to leave them to lean on the Lord alone.

Have opened meetings in a school-house near Hanfield, Grant Co., with a good attendance and some interest. J. P. HENDERSON.

IDAVILLE.—I visited this church Feb. 13. Found the members somewhat discouraged. Several have moved away, and those that remain are so scattered that during bad weather they cannot attend Sabbath-school and meeting regularly. We left them somewhat encouraged. The outside interest is good, and I think if a few meetings could be held with them several would be added to their number. After my meeting here, I procured a Methodist Protestant church five miles north of Idaville. Have given thirty discourses. The interest has been good. Held our first Sabbath meeting last Sabbath, about thirty being present. Eight signed the covenant, and eleven are keeping the Sabbath. I think others will obey. My invitations have been so numerous that I have spent every day visiting, and I find this an excellent way to get the truth before the people. An enemy to the truth said, "This man has preached good sermons in the pulpit, but he has ruined our neighborhood by visiting." Have sold books to the amount of \$5.00, have received \$3.70 in donations, and have obtained three subscribers for the *Review*. Shall remain here another week, then join Eld. Lane at Ligonier, hoping to revive the work among our churches. March 13. J. M. REES

TEXAS.

AMONG THE CHURCHES.—Since my return from the General Conference, I have been laboring among the churches; but not being able to accomplish much, I have not reported. The weekly storms, returning the latter part of each week during the past few months, have made it impossible for the people to assemble for worship.

The general meeting at Peoria was brought to

a successful close, and proved a benefit to all who attended. The labors of Bro. Whitney, and his instructions in music, were highly appreciated. If the daily readings from the Bible and the Testimonies were more general among our people, both in the family and congregation, their spirituality would be greatly increased.

The meetings at Cleburne and Granbury, Feb. 16-26, were encouraging both to myself and the brethren. A lively interest to hear, and strict attention, with a hearty acceptance of the truth on the part of the hearers, creates a corresponding zeal in the minister. There is more pleasure in feeding the hungry, than those who feel no need of the bread of life. When our brethren and sisters feel that they need help, they are then in a place to be helped.

March 3-11 I spent at Denison, where we found the same spirit existing, and our labors were appreciated by the brethren and sisters. Three were disfellowshipped, and two were received into the church, one being baptized. The old officers were retained in their former positions for the coming year. This church has an interesting Sabbath-school of about thirty members, with Sister M. J. Bahler as superintendent. Meetings closed with the celebration of the ordinances. We were happy to witness the good spirit of love and union which existed in all these meetings, and my prayer is that it may abound more and more.

R. M. KILGORE.

DAKOTA.

MILBANK, MARCH 12.—For the last week I have been laboring at the place to which I had been invited, as mentioned in my last report. Yesterday the U. B. preacher gave us his promised discourse against the Sabbath. It consisted of an appeal to the prejudices and sympathies of the people, and the usual flimsy arguments for the Sunday Lord's day, and the abolition of the law. The Lord gave freedom in reviewing it in the evening to a crowded house. The victory was marked, believers being strengthened, the wavering confirmed, and a favorable impression made upon many minds. Shall follow up the interest another week at least.

S. B. WHITNEY.

TYNDAL.—With the assisting grace of God, the truth has gained another victory among the Germans in this vicinity. I have spoken here twenty-five times, and as a result, four families who have been keeping the Sabbath for a number of years, but were very much prejudiced against us, made humble confessions, and are now in full harmony with us. Several more have begun to keep the Sabbath. I organized a tract society of nine members; obtained eight subscribers for the *Stimme*, besides a club of ten. The German Baptists kept their members away by holding meetings also, but the few who attended became so interested that I several times held three meetings a day.

I feel thankful to the Lord that he has strengthened me in my weakness, and I feel amply repaid for all the privations I have endured during this cold winter. I hope to return here after quarterly meetings to organize a church.

The prospects of the cause among the Germans in this Territory are constantly becoming brighter, and we can, with the seventy German Sabbath-keepers already in the truth, in case they remain faithful and do their duty, expect still greater results. My prayer is that God's people may remember me before the throne of grace, and ask the Master of the vineyard to send more laborers of this nationality into the harvest field.

R. CONRADI.

DAKOTA AND IOWA.

BIG SPRING, SUNNY SIDE, RUTHVEN.—Since I came to Dakota in November, I have visited the Swedish brethren at Big Spring and the Danish church at Sunny Side. On Sabbaths and other occasions, have preached the word to the brethren at Swan Lake. Nearly all our meetings have been seasons of great blessing, and we hope that what we so much desire among the children of God, namely, a growth in grace, will be the result of this labor with these friends.

Feb. 23, in company with my companion, I came to Ruthven, Palo Alto Co., Iowa, to labor in the mission as the way may open. The same evening we spoke to a good and attentive congregation in Bro. Larson's house. We have continued our labors here ten days, holding eleven meetings among the brethren and their neighbors, who invited us to speak in their houses. The Lord has

blessed us very much, and has given strength and grace to labor as hard as ever. During the last Sabbath and Sunday we were here, we celebrated the ordinances of the Lord's house, and had a business meeting, in which the brethren showed a commendable zeal, and love for the spread of the truth. Thirteen brethren and sisters formed themselves into a vigilant missionary society. They have a club of the *Signs*, and decided to take ten copies of the *Tidende* to send out wherever they can find readers. They are very anxious to have one of our American brethren come to Ruthven, as it is thought something could be done just now.

May the Lord bless and help these dear friends to prove faithful unto the end, is my prayer.

March 5.

J. F. HANSON.

IOWA.

TRAER, MARSHALL, AND STATE CENTER.—Since my last report I have visited these churches. I tried to set before the people the importance of being more earnest and active in the work of God, thus showing their position on the subjects of temperance, tithing, spiritual gifts, etc., etc. The meetings were well attended, and all expressed a desire to be more zealous in the service of the Lord. I sold over \$10 worth of books. At Traer one more decided to keep the Sabbath.

Feb. 24 I began meetings in a school-house near Kelley. The interest is good. Eld. E. G. Olsen is with me. Brethren, pray for us.

J. S. HART.

LUTRA, MARCH 9.—This place is about one mile distant from Elgin, where we closed a course of lectures, Feb. 21. On account of bad roads and rough weather, the people here could not attend our meetings in Elgin; and as a sufficient number seemed interested to hear, we thought it best to give the main principles of our faith at this place. We began Feb. 23, and have given fourteen discourses, and sold about \$8 worth of books and tracts. We shall close our meetings here soon, and hope to add some honest souls to our number.

The preaching of the truth in Elgin greatly disturbed the quiet of the churches; and many were in the valley of decision, when the Methodists saw that they must either do something for Sunday, or lose some of their members. So they sent off for a Mr. Barnard, of Fayette, who came and gave three discourses, trying to convince the people that Sunday is the original seventh-day Sabbath. We reviewed his three lectures at one time to a large audience, with good results. At the close of the review, the Methodists challenged us to discuss the Sabbath question before a committee of three disinterested persons. This we promptly refused to do. They then proposed to have the discussion in public. To this we agreed, providing the people were willing to accept Mr. Barnard as their representative; but they refused, requesting their own pastor to act. He, however, is trying to evade doing it, and his cowardly course is causing the people to grow more suspicious of the sacredness of Sunday, and to become more friendly to the truth.

Thus far, every step taken to oppose our work, has caused the truth to shine brighter. It is impossible for those who are trying to conceal error to act uprightly and honestly, while those who have the truth can always take a straightforward and manly course.

A. G. DANIELLS.

H. P. HOLSER.

QUASQUETON, PARKERSBURG, KELLEY.—Our meetings at Quasqueton were interesting, and the friends appreciated the privilege of hearing the word of God. They were organized into a class, and eight signed the covenant. Two were baptized.

Came to Parkersburg the 16th of February, and remained till the 25th, holding in all sixteen meetings. This church felt very thankful for again hearing the word of God. They have had but little ministerial help in the past. We tried to set before them the necessity of a closer walk with God, and talked on tithing and other subjects connected with this work. As they saw wherein they had failed, they freely confessed, and promised to amend. The last Sabbath I was with them, we enjoyed a good time. During the week seven made a start in the service of God, and on the Sabbath six followed their Lord in baptism.

Came to Kelley the 26th, and joined Eld. J. S. Hart in his labors. Here are three Danish families that have kept the Sabbath for some time.

Last fall they were organized into a class. The outside interest is good, and some have begun to keep the Sabbath. We hope soon to be able to organize a church, and get it into good working order. I go to Algona next week.

E. G. OLSEN.

LABOR IN NEW ENGLAND.

SINCE leaving Battle Creek about the first of February, I have spent most of the time in New England, taking some rest and doing writing which I had neglected in consequence of the press of business during and after the General Conference. Spent over two weeks at South Lancaster, speaking to the church on the Sabbath. The school there is fairly prosperous, and seems to go along very quietly of late, considering the lack of room and the crowded condition of boarding places. Some sickness has been experienced among the pupils, but no more than might be expected in such a school.

Sabbath and Sunday, Feb. 24, 25, Eld. Haskell and myself spent in Rhode Island, at Curtis' Corners. On the Sabbath there was quite a turnout from the little companies scattered about, and the small church near Bro. Tucker's was quite well filled. About seventy Sabbath-keepers were present. Our aim was to present such portions of truth as would encourage and cheer the hearts of the people, and unite their sympathies in the work of the Lord. They have been passing through some discouragements in the recent past, which have left their impress and effect. It seems to be Satan's special object to discourage and dishearten all he can at the present time. There is significance in the declaration of the prophet, "Here is the patience of the saints." Patience and faith are greatly needed at this stage of our work. On Sunday it rained all day, but we had three religious services, though our numbers were less than the day before. The preaching was well received and seemed to encourage all present.

Ten came up from Westerly, and were very anxious we should make them a short visit although we had no appointment there. Accordingly, we met with them Monday and Tuesday nights. We have no church in Westerly, but a few of our people have moved there to obtain employment among our S. D. Baptist friends. The brethren at this place have a prayer-meeting Monday nights at Bro. Robinson's, and the Spirit of the Lord has rested upon them. Quite a number have come in to attend their meetings. We found some forty-five present Monday night, though the meeting was at a private house. Eld. Haskell gave an excellent discourse on the love of God, which was well received. The following night we spoke on the great Sabbath reform, and Eld. Haskell, by request, gave some account of the progress of the Sabbath cause in Europe. The people treated us very kindly. We were very glad to make the acquaintance of Eld. J. W. Morton, who wrote the "Vindication of the True Sabbath," a work of which we have circulated many thousand copies. He attended both evenings, and treated us in a very friendly manner. He is preaching to the S. D. Baptist church in Westerly. We had a very pleasant visit at Westerly.

Wednesday night we held a meeting at the house of Bro. A. P. Green, near Shannock, R. I. About forty of the neighbors came in, and two discourses were given, which were listened to with interest. This closed our labors for the present in Rhode Island. We could but feel that if the right kind of labor could be bestowed in that section, much good would be done. All seemed encouraged.

Sabbath and Sunday, March 3 and 4, we met with the friends of the cause near New Bedford. Some twenty or more met in the house of sister Bailey, one of the oldest Sabbath-keepers in this section. We had encouraging meetings, and the hearts of God's people seemed strengthened. It moves one to sympathy to see how hungry for preaching these little isolated companies of Sabbath-keepers become. They prize the preaching of the word of God much more than some of our churches so frequently visited by our ministers. Many of these need encouragement and help, and they ought to have it.

Our visit to New Bedford was very interesting to us from the fact that here Father Joseph Bates was born. Here his means were freely spent in the first message, and here his early labors in the Sabbath cause were bestowed. We saw the house where he was born, and another where he lived

for years. We understand that some of the rich citizens thought him a fool for using up his means in the first Advent movement. But who of us would choose the lot of these persons in preference to his? He sleeps in blessed hope, awaiting the call of his Master. He gave all for him, and he will never be forsaken of his Lord. Would that we could all close our probation with a hope as bright.

It seems pleasant to labor for the salvation of our fellow-men in preference to business perplexities, in which we have been much engaged. God is good, and we want to serve him with all the heart. We expect to labor from place to place in the New England States for two or three months if Providence permits. Brethren, pray for us, that God will enable us to benefit his people.

GEO. I. BUTLER.

Our Tract Societies.

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

"IT IS WELL."

BY EMMA L. WENTWORTH.

THOUGH storm-clouds hang above our heads,
And all seems black as night;
Though enemies may press us sore,
Though wrong prevails o'er right;
Learn ye of meekness through it all,
Let none your peace excel;
Let not your passions rise within;
But answer, "It is well."

Though many trials be our lot,
Those trials make us strong;
And though they test our strength severe,
They also make us long
For Jesus' love to strengthen us,
Our weary souls to heal;
Learn ye, though trials may be great,
To answer, "It is well."

Though grief may bow our spirits low
In sorrow's dark array,
It should but speed our onward thoughts
To "earth's long-promised day,"
When God, our Saviour, Lord, shall wipe
All tears from ev'ry eye,
And all the world shall evermore
In Jesus' blessing lie.

South Windham, Me.

REPORTS OF T. AND M. SOCIETIES.

For Quarter Ending Dec. 31, 1882.

NORTH PACIFIC.

No. of members,.....	113
" " reports returned,.....	65
" " members added,.....	12
" " " dismissed,.....	4
" " letters written,.....	591
" " visits made,.....	146
" " subscribers obtained,.....	51
" " Signs taken in clubs,.....	155
" " pages tracts and pamphlets loaned,.....	24,611
" " " " " given away,.....	23,697
" " " " " sold,.....	32,418
" " periodicals distributed,.....	5,151
Received on membership, donations, and sales,.....	\$143.80
" " periodicals,.....	74.65
" " other funds,.....	31.50

CHAS. L. BOYD, Pres.

MRS. C. L. BOYD, Sec.

MISSOURI.

No. of members,.....	232
" " reports returned,.....	61
" " members added,.....	8
" " missionary visits,.....	51
" " letters written,.....	47
" " Signs taken in clubs,.....	79
" " pages tracts and pamphlets distributed,.....	27,191
" " periodicals distributed,.....	1,241
" " annuals distributed,.....	12

Received on membership and donations, \$25.45; on sales, \$9.35; on periodicals, \$34.25. Subscribers obtained for REVIEW, 21; Signs, 4; Instructor, 11.

SARAH CLARKE, Sec.

WISCONSIN.

No. of members,.....	260
" " reports returned,.....	139
" " members added,.....	6
" " " dismissed,.....	9
" " missionary visits,.....	369
" " letters written,.....	143
" " Signs taken in clubs,.....	85
" " pages tracts and pamphlets distributed,.....	36,043
" " periodicals distributed,.....	2,857
" " annuals distributed,.....	10

Received on membership and donations, \$50.49; on sales, \$53.49; on periodicals, \$98.54. Subscribers obtained for the REVIEW, 13; Signs, 3; Instructor, 39; other periodicals, 21.

W. D. STILLMAN, Sec.

REPORT OF V. M. SOCIETY.

From Feb. 4, 1882, to Feb. 4, 1883.

SWAN LAKE, DAKOTA.

No. of members,.....	18
" " verbal reports,.....	20
" " missionary visits,.....	35
" " letters written,.....	90
" " " received,.....	50
" " Signs taken,.....	5
" " Stimme ".....	1
" " subscribers obtained,.....	1
" " periodicals distributed,.....	705
" " bound books loaned,.....	1
" " " " bought,.....	1
" " pages tracts bought,.....	1,600
" " " pamphlets owned,.....	1,042
Received on donations,.....	\$2.25
" " dues,.....	14.15
Paid out for postage,.....	3.05
Amount in arrears from members,.....	1.50
" " on hand,.....	7.15

This society was organized Feb. 4, 1882, with a membership of eight. Others have since united, and they meet with the society occasionally, but the older members do the greater part of the labor, as the others are engaged in other branches of the work. A club of the Signs is taken, but many of the papers used are obtained from the members of the church who are willing to help forward the work by giving their papers. Papers have been sent to eighty-six different persons. We have worked cheerfully, with an earnest desire to do good. All are of good courage, and intend to go forward. We pay as we go, and always have money in our treasury.

C. L. B. CHILDS, Sec.

TO DIST. NO. 13. IOWA T. AND M. SOCIETY.

THE time for our next quarterly meeting is near, and all should begin to make preparations to attend. We will try to hold the meeting with the Forest City church, April 15-17. We hope to have a good meeting.

There are some business matters of importance to be considered, and plans to be laid. In order to do this successfully, it will be necessary to have a good attendance. We will hold a district S. S. convention in connection with this meeting.

The church at Forest City will postpone the celebrating of the ordinances until this meeting, that all the scattered brethren may have an opportunity to participate. This meeting may be a season of great profit, if we come with a determination to seek the Lord with all our hearts. It will pay to make an effort for God's blessing.

We expect one or more of our ministers to be present.

J. H. DURLAND, Director.

TO DIST. NO 12, IOWA T. AND M. SOCIETY.

THE time for your quarterly meeting is near at hand. The success of your society depends upon the interest shown by its members. As the membership is small, it is the more important that each person be active.

As I should attend two district quarterly meetings, I shall have to appoint one meeting a week earlier or later than the time mentioned in the T. and M. constitution. I will appoint April 7, 8, as the time, and Ruthven, Palo Alto Co., as the place of meeting for Dist. No. 12. As there are business matters of great importance to be considered, I hope to see a good representation from the churches at Sheldon and Spencer. I would like to see a good attendance from the Milford church and from the church near Estherville. As these churches have been assigned to the Iowa Conference by the action of the late General Conference, the T. and M. members will become members of the Iowa T. and M. society. We would like to have them represented at this meeting, that the membership may be determined, and that the members may become acquainted. We will try to hold a district S. S. convention, if desired by the brethren. Let all make preparations to come to this meeting.

J. H. DURLAND, Director.

ANOTHER STEP FORWARD.

FOR some time it has been known to the readers of the REVIEW that a missionary worker has been needed to labor in New York City. So important has this been considered, that the General Conference passed a resolution concerning it.

New York is the commercial metropolis of America, and one of the most important cities in

the world. Ships come and go from every land and every clime. Vast crowds of emigrants pour through it to Western homes. Other multitudes pass through it to the Old World. Large numbers come on business, while a million and a half, enough to people several small States, reside in the vicinity. The intelligence, wealth, and enterprise of the country center there. Such interests certainly deserve consideration.

It has seemed like quite an undertaking to open up a mission in New York. It requires some one with experience, business tact, and acquaintance with city life, as well as perseverance and full faith in the truth for this time. When we make such a move, we want it to prove a success if possible.

Bro. Wm. J. Boynton, who has been engaged in business, with headquarters in New York, for years past, has consented to give himself to the missionary work in that city. He has felt for some time the importance of devoting himself to the work and cause of God. We believe the Spirit of the Lord has been striving with him, and are much rejoiced that he has come to this conclusion. A great field of usefulness opens before him there, if humble and devoted. We expect to have a full assortment of our publications kept there. Doubtless, as the work increases, others will be needed to labor in that city. We hope this small beginning will prove the commencement of a permanent and extensive work, from which the truth will be disseminated in all directions.

This is another step in advance. The cause goes forward, but not backward. Other large cities, we trust, will be entered in due time. There will be considerable expense attending the establishment of this mission. We hope the friends of the cause will bear this in mind, and help forward the work with their means.

GEO. I. BUTLER.

WHAT SHOULD WE DO?

WE are living in a solemn and interesting time. No age has been like the present age since man was created. That which makes it so important is more apparent in this country than any other. God's providence has selected the territory lying between the Atlantic and Pacific Oceans as missionary ground for all the world. The laws of this country, the customs of the people, together with the vast uninhabited regions of the West, have attracted an immense immigration to these shores. The idea prevails throughout Europe, and it is to a great extent true, that America presents to a poor man advantages over all other nations, so that from heathen China to the most civilized nations of Europe we have representatives from all parts of the world and all classes of people.

In education and the spirit of enterprise, this country is far in advance of the Old World. There is an increasing demand for reading among the people, such as has never existed before, and does not now exist in other countries. Every establishment in the Eastern States for building printing-presses is crowded to its utmost capacity to meet the demand. Presses are shipped to every State and Territory in the Union. Books, journals, and secular papers, are sent out by the hundreds of thousands. It is in this favored land that God's providence has laid the burden of disseminating present truth. Thousands of canvassers and colporters are in the field soliciting subscriptions for books of various kinds. They are placed in libraries, offered at greatly reduced prices, and every means resorted to, to get reading matter before the public.

We, as a people, profess to have a message to the world. God has committed to his people important truths, not to be placed under a bushel, but for the purpose of enlightening those who sit in darkness. We cannot expect that they will come to us for publications containing an unpopular truth, while the popular literature of the day is made attractive and carried to them. We should go to them, and call their attention to the interesting features of our work. If there is any reason for sending some of our most valuable men to the Old World to wear out their lives in placing the truth before those living in those foreign lands, there is ten times as much reason for making special efforts to place the truth before the people of this country; for here every tongue is represented. So far as they are lawful and right, we should adopt in our work the same means that others employ with their publications.

Canvassing and advertising are among the most successful methods adopted. There is no people more favorably situated for availing themselves of

these advantages than our brethren and sisters. In hundreds of cities and villages, in fact, in almost every portion of the land, there are individuals or small companies who love the truth. These should all be missionaries. There are also hundreds among us who before embracing the truth obtained a livelihood by canvassing for books, sewing machines, and many articles too numerous to mention. The talent which gave them success in the past should now be consecrated to God and used in his service. There are also hundreds of others who possess talents equally good, and who, should they put them to use, would be equally successful. For this talent they are as responsible to God as are those who stand in the sacred desk.

The villages throughout the land should be thoroughly canvassed. Men in all classes of society should have their attention called to our publications. Those who enter the field as canvassers should be men and women of culture, of candor, of moral worth, and possessing perseverance and energy,—those who can approach people and not offend them, and who will not take offense themselves. We want a hundred canvassers and colporters in the field where now there is one. Should individuals or small companies living in cities or villages make a specialty of thoroughly canvassing the places where they live for "Thoughts on Daniel and the Revelation," they might sell thousands of copies this spring and summer and then be ready to take other works when they are prepared. All this might be accomplished where not a book will be sold unless the effort is put forth.

There is no time to lose. God's Holy Spirit has spoken concerning this feature of the work. It is not a dishonorable calling. Many think about it, and say, "I go, sir," but go not. Others make a few unsuccessful efforts, and give it up. This is not the way to do. Canvassing, as well as any other business, requires experience, in order to prove a success. The six or seven thousand books already sold give proof of what can be done. These have been sold in all parts of the country, from Maine to California, and from the British possessions on the north to the Gulf of Mexico on the south, to ministers, judges, lawyers, and to all denominations and classes of society.

Some have become very successful in canvassing, so as to make it a profitable business. One hundred thousand copies of this book should be sold in 1883. This can be easily done if all take hold of the work. We look forward with much interest to the near future. Our friends in New England are doing something, but not a tithe of what should be done in that Conference. If entered upon properly, there is no work in which we can more confidently expect the co-operation of angels than in this. God will help in it. I know of young men and women whose efforts in this direction we have every reason to believe he would accept, should they go forth with persevering energy, hope, and faith in the work. May God help such, and speed on his glorious work. Those wishing canvassers' outfits in the New England or Maine Conference, or to correspond respecting the matter, can address Miss M. L. Huntley or Mrs. Eliza T. Palmer, South Lancaster, Mass. Supplies can be furnished from that place.

S. N. HASKELL.

THE MISSIONARY SPIRIT.

BY ELD. L. MCCOY.

THE missionary spirit is more powerful than any other factor employed in missionary effort. Destroy all the Bibles—except a few for copies—and all the machinery for missionary work, exhaust all other resources, but let the missionary spirit remain, and the whole outfit would be reinstated speedily. Without this spirit, all else is abortive.

Christ was and is the great missionary, standing at the head of every true missionary work. A missionary is one who lends himself to do service for others. Christ said, "My meat is to do the will of Him that sent me, and to finish his work." It is the opposite of selfishness. Selfishness does not develop, but paralyzes and deadens the moral sensibilities, and poisons the spiritual life. The missionary spirit develops benevolence, tenderness, patience, philanthropy, activity, and humility of mind and heart. By and through the missionary spirit flow all the Christian graces. Christ was wholly unselfish and philanthropic. An absence

of this spirit begets sordidness, avarice, selfishness, and greediness.

The cause of the Master languishes, not because its numbers are few, but because its adherents are so destitute of the true missionary spirit. God uses the man of small ability more frequently than the man of great talent. And why? Is it because he chooses incompetence rather than the giant intellect? No, indeed! But because God uses the most available material, or that nearest to hand. The Saviour acted upon this principle when he selected the unlearned fishermen as missionaries in his cause. The Sauls were not so available. God will bless the man who has it in his heart to work in his cause.

Christ fed the multitude with "a few loaves and fishes." He began with what he had on hand. Moses used the rod or staff to smite the waters, and thus delivered his people. David used the sling and a few pebbles, and with the help of God brought down the giant. Shall we wait until we can perform a great work before we begin? Shall we wait until we can preach a great sermon, offer an eloquent prayer, relieve all the distressed about us, give our hundreds or thousands to help forward the cause of God, before we do anything?

Fellow-laborers in the good cause, let us seek to have the spirit that actuated a Paul, a Judson, a Wesley,—a love for humanity and for our blessed Master. This, and this only will bind us to the throne of God, and enable us to abide in the Vine. What makes the soldier?—Patriotism, love of country, and a willingness to defend it. What makes the missionary?—A love for the Master, and a desire to see men saved from sin, and a willingness and determination to perform duty. Truly the harvest is plentiful, but the laborers are few.

News of the Week.

FOR THE WEEK ENDING MARCH 17.

DOMESTIC.

- President Arthur is said to be ill.
- The Jews complain of persecution in Portland, Me.
- The coming wheat crops are reported as favorable.
- New York spends \$7,000,000 yearly for religion, and \$22,000,000 for its drinks.
- Of 448 apprehensions in Chicago, 394 confessed to the use of liquor before arrest.
- Three hundred clerks have been dismissed from the Census office at Washington.
- The public debt, less the cash in the Treasury, is reported to be \$1,593,906,792.
- Forest City, a mining town in Sierra County, Cal., was totally destroyed by fire, the 16th.
- Two students of Columbia College were prevented from fighting a duel by one's being arrested.
- Senor Ruiz, a negro, has been elected Vice President of the Senate of the United States of Colombia.
- An attempt to assassinate ex-Secretary Blaine is said to have been made in Washington last week.
- Many stores were burned at Ferrysburgh, Mich., March 14, involving a loss of more than \$10,000.
- The first Corps of the Salvation Army celebrated the third anniversary of their arrival in this country, at N. Y., March 12.
- Dr. Bedlock, of Philadelphia, as Bismarck's agent, is negotiating for the purchase of land in Mexico for a German settlement.
- The new postal bill reducing the postage on letters to two cents for each half-ounce, has become a law, and goes into effect Oct. 1.
- The storms still continue. Quebec has had the greatest snow-storm known for years, roads blockaded, and traffic of all kinds impossible.
- Marcus Copeland, of Lincolnville, Ind., ate a piece of smoked ham six weeks ago, and is now afflicted with trichinae, his recovery being doubtful.
- Fifteen decrees of divorce were issued in Chicago in one day last week. The causes alleged are cruelty, desertion, and adultery. See 2 Tim. 3:1-5.
- Two firms have lately failed in New York City; one, Beecher & Ives, wines and liquors, for \$500,000; the other, Humphrey & Co., leather, for over \$700,000.
- 69,500 tons of grain, flour, and provisions were shipped from Chicago the week ending March 10, against 30,565 tons for the corresponding week last year.
- Illinois and Kentucky have shamelessly left their sufferers by the Ohio floods to be helped by strangers and private aid. Indiana has set a noble example.

—Near Limestone, Tenn., a passenger and freight train collided early Friday morning, injuring several persons, one fatally, wrecking the engines and smashing eight cars.

—There were 233 failures in business in the United States during the last week, 25 more than the preceding week and 93 more than the corresponding week of 1882.

—The Tennessee Legislature has passed a bill to settle the State debt at one-half, with three per cent interest. It awaits the signature of the Governor before becoming a law.

—The days of William Penn are gone. Two Pennsylvania senators slapped each other in the face last week. Such scenes in our Legislative halls are becoming almost too common to note.

—A priest of the Russo-Greek church, Father Bjirring, was received into the Presbytery of New York last week, and licensed to preach. He has taken up his abode with a younger sister of his mother.

—There was a decrease of 877,704 hogs slaughtered in Chicago this year, as compared with the previous twelve months. Nevertheless 5,150,000 hogs were sold and packed in Chicago in the time named.

—Emmet O'Neil, a banker of Schenectady, N. Y., has lately left for parts unknown, swindling citizens, farmers, rich and poor, widows and orphans, out of not less than \$250,000.

—Mrs. Lydia G. Romick, the evangelist, performed a marriage ceremony in Ohio a few days ago. This is the first instance in America where a lady officiated as clergyman on such an occasion.

—Sickness prevails to an alarming extent along the Ohio River as the result of the floods. Catarrhal and typhoid fevers, pneumonia and dysentery, in an epidemic form are the prevailing diseases.

—A dangerous counterfeit of the standard silver dollar has been detected in Ohio and Indiana. It has the true ring, is of the proper weight, and resists acid unless the outer coating of silver is removed.

—A fire occurred at the terminus of the Black Hills and Fort Pierre R. R., near Brownville, D. T., the evening of March 10, in which eleven men were burned to death, and four others seriously injured.

—The Harmon family, Germans, living at Thompson's Mills, Jo Daviess Co., Ill., are suffering from Trichinae, caused by eating half-cooked sausage. One of the family is beyond recovery, but the others may get well.

—The Illinois House of Representatives yesterday passed Quinn's bill for punishing wife-beaters by the whipping-post. The Senate passed the bill appropriating \$30,000 in the aid of the Shawneetown flood sufferers.

—Three days' continuous rain has caused great floods in Washington Territory and Oregon, mills, houses, and bridges being carried away. The Pendleton River rose so rapidly that dwellers in some districts were forced to take refuge in the trees.

—A building was overturned by the floods near Helena, Ark. Four children were drowned. Six adults were rescued after clinging to the roof for three days. Stock were up to their throats in water, and many dead bodies of animals were floating around.

—A boy in Mobile, Ala., recently burned two buildings to win two bets made by him amounting to \$4, that there would be two fires within a specified time. Only one of the many instances of the recklessness of the "hopeful (?) rising generation."

FOREIGN.

—Annexation to the United States is a live topic in Canadian circles.

—Sixteen buildings in the business part of Liverpool, N. S., were burned last week.

—Russian police have received warning from Paris of another plot to murder the Czar.

—Gortschakoff, the great Russian statesman, died Sunday, March 11, at Baden-Baden.

—In Russia, an attempt was made March 14 to blow up a Jewish bank with dynamite.

—A boiler explosion on a Cuban plantation killed eight men and wounded ten others.

—General Diaz, ex-President of Mexico, is on a month's visiting tour through the United States.

—Infernal machines have been found in various parts of Paris since the arrests were made, noticed in another item in this issue.

—Three thousand weavers in the Huddersfield (Eng.) district are on a strike, owing to disagreements with employers, respecting wages.

—The post-mortem examination of Prince Gortschakoff showed traces of phosphorus in the internal organs, which confirms the suspicion of poisoning.

—Socialism is rife in Paris. The cavalry, after charging twice, crushing several men and boys, succeeded in dispersing the mob. Fifteen arrests were made.

—The falling in of the roof of a theater at Havana, Cuba, Sunday, March 11, killed several persons. Another irrefutable argument(?) for Sunday-keeping.

—An attempt was made last Thursday night to blow up with dynamite the government buildings in London.

The House of Commons was somewhat shattered; no lives were lost. The act is attributed to the Fenians.

—The Devon from Bristol to New York, arrived the 11th. Fearful weather on the Atlantic is reported. She sailed through fifty miles of field-ice, and passed twelve icebergs. The Arctic, which arrived at St. John, N. F., March 12, reports passing through 250 miles of field-ice, and seeing countless icebergs. Seventy-eight enormous icebergs were counted at one time.

—Dukes, the Uniontown (Pa.) murderer, who ruined the daughter of Colonel Nutt, and then shot the father, has been acquitted. The citizens are enraged, and indignation mass meetings have been held. The case is but a sample of the numerous travesties of justice manifested all over the land. We remember the Bible says, in speaking of the last days, "And judgment is turned away backward, and justice standeth afar off."

—The London statistical agent of the department of agriculture reports continued rain and floods, great injury to the wheat crop, and gloomy apprehensions of the worst failure for years. The area is reduced, and much resowing will be necessary. There is also much alarm at the spread of foot and mouth disease among cattle. Local fairs throughout Great Britain have been closed, and orders in counties prohibit the movement of farm animals from Scotland to Ireland until March 31.

Obituary Notices.

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

RICHER.—Died at his residence in Deerfield, Mecosta Co., Mich., Jan. 29, 1883, Stephen Richer, aged sixty-six years and one month. Bro. Richer embraced the truth about eighteen years ago, under the labors of Eld. Frisbie; and since his conversion at that time, his life has been such as to gain the love and esteem of all who have known him. His mourning wife and daughter have the comforting assurance of meeting him again on the resurrection morning. By his death the church at Lakeview lose one of their most devoted and faithful workers. Discourse by the writer. W. C. WALES.

MCCRAY.—Died of pneumonia, at Jay Eu, Republic Co., Kansas, March 1, 1883, Richard McCray, aged sixty-one years and two months. My dear father was a devoted follower of Christ, and for the last six years has kept the Sabbath of the Lord. In his early youth he united with the Presbyterian church, and ever since has had a home among those who were professing to follow in the ways of the Lord. He accepted the truth when it was presented to him, and from that time has striven more earnestly than ever before to do the will of God. Funeral discourse from Rev. 14: 13, by Eld. R. F. Barton. TILLIE E. THORP.

BACHELDER.—Died at the home of her son, E. N. Bachelder, near Monticello, Ia., after an illness of four days, Mary, wife of Andre Bachelder, aged eighty-one years, two months, and seven days. Mother was born in Frankestown, N. H., Oct. 6, 1801, and was one of eleven children, nearly all of whom lived to be past threescore years and ten. Her father, Eleazer Nutting, was a Revolutionary patriot, and died in his ninety-second year, in full possession of all his physical and mental faculties, painlessly and consciously, as also did she. Four surviving children mourn their loss; and father is called to part with her who has been his companion for nearly fifty-three years. C. L. B. CHILDS.

TOWN.—Died of cancerous tumor, at Midland, Colfax Co., Nebraska, our dear mother, Mary Town, aged eighty-five years and six months. For about one week before her death, her sufferings were severe, but she bore them with Christian fortitude. She always seemed to love her Bible, and took it for her guide and comfort through life. She commenced to keep the Sabbath in 1879. For fifty years she had used her pipe, but when she saw the folly of it, she threw it away, that her body might be undefiled, a fit temple for the Holy Ghost. We miss our dear mother much, but hope to meet her in the near future, when the righteous dead will be raised, at the coming of the Lifegiver. Sermon by Eld. Moore, of the U. B. church. M. A. MATHEWSON.

VAN DEUSEN.—Died at the residence of his son, Eld. E. Van Deusen, near Lowell, Kent Co., Mich., Feb. 8, 1883, Alfred Van Deusen, aged seventy-four years, one month, and eight days. He was born in Ontario county, N. Y., Jan. 1, 1809, and moved to the vicinity of Lowell in 1838, near which place he has since resided. Some twenty years since, he made a profession of religion, and united with the Baptist church. Ten years ago he embraced the views of the S. D. Adventists, and subsequently united with the Vergennes church, with whom he remained in fellowship until his death.

One year ago last November, he was attacked with chronic inflammation of the brain, which produced partial insanity. This continued until about three weeks before his death, when, to the joy of the family, they discovered a return of rationality. He died calmly trusting in the promises of God. Loving friends laid him away in hope. He leaves a wife and five children. Funeral discourse by the writer, in the M. E. church, assisted by Eld. M. B. Miller, and Eld. Van Antwerp, M. E. pastor.

D. A. WELLMAN.

Appointments.

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

PROVIDENCE permitting, I will be at Rock Creek, Kansas, March 22-25.

Richland, March 29 to April 2.

Topeka, April 5-8.

Osawatie, April 12-15.

Let all attend these meetings, especially the scattered brethren. Meetings will commence at each place on Thursday evening.

T. H. GIBBS.

OAKLAND, Wis., March 23-25.

W. W. SHARP.

THE State quarterly meeting of the Neb. T. and M. Society will be held at Seward, commencing Friday evening, April 20. At this meeting we wish to make arrangements for tent-labor the coming season, and other important matters will be considered.

A. J. CUDNEY.

THE State meeting of the Mich. T. and M. Society will be held at Battle Creek, Mich., April 21-24. This is an important time in our work; therefore we request each director, district secretary, and minister in charge, to attend this meeting. Let nothing hinder. An invitation is extended to all who are interested in the missionary work. Efforts will be made to secure the labors of Elds. Butler and Haskell.

J. FARGO.

MEETINGS will be held at Plainfield, Wis., March 24, 25, in the brick school-house.

H. W. DECKER.

DISTRICT QUARTERLY MEETINGS.

Let all librarians and district secretaries bring their books and reports, and be prompt in attendance.

DIST. No. 5, Pa., at Matthews Run, Warren Co., April 13-15. We desire all the brethren to be present, especially the officers of the T. and M. society. We expect Elds. Peabody and Saunders to attend. Come all.

EDGAR RUSSELL, Director.

DIST. No. 6, Neb., at Schuyler, April 13-15.

L. D. CHAMBERS, Director.

DIST. No. 10, Kansas, with the Moline church, April 14, 15.

OSCAR HILL, Director.

At Serena, Ill., April 15, 1883. Hope to see all present.

G. BERNARD, Director.

At Clyde, Ohio, April 12-16. We desire a general attendance of tract workers. Librarians should come prepared to carry home a good supply of tracts.

E. H. GATES.

DIST. No. 4, Ohio, at Camden, April 6-8. The district secretary will be present to instruct in book-keeping, and to compare her book with those of the librarians, who should all be present.

E. J. VAN HORN, Director.

DIST. No. 9, Ill., April 14, 15, at Onarga. Let every church in the district be well represented. We need the counsel of one another, and should let no trivial matter keep us from attending these important meetings.

A. O. TAIT, Director.

QUARTERLY meeting for the Port Allegheny church will be held at King's Corners, near Smethport, Pa., April 14, 15. We most earnestly desire a full representation of the church at this meeting. It will cost an effort at this season of the year, but let all be sure to come and receive the blessing. Let none make excuses this time. If any are sick, so they cannot attend, they should, without fail, write to the church clerk, Mrs. Martha Wetmore, Port Allegheny, McKean Co., their present Christian experience, or report by proxy. Let us have a good report from our tract workers at this meeting. Will the director of Dist. No. 3 be present?

J. G. SAUNDERS.

QUARTERLY meeting for the Youngsville church will be held at Matthews Run, Pa., April 7, 8. All the members of the church are requested to be present, as very important matters will be considered. One of these is the division of the church according to townships represented. Tent labor in the county the present year will also be considered. Let nothing detain you. However great the effort necessary to come, be willing to make it, and the Lord will bless you. If any are necessarily detained, let them report their Christian experience, etc., to Mrs. J. C. Gunning, the church clerk, at Bear Lake, Warren Co., Pa. A good report from our T. and M. workers is expected. We want to see the director of Dist. No. 5 present.

J. G. SAUNDERS.

THE Lord willing, I will meet with the churches in quarterly meeting as follows:—

Thorntown, Ind., April 6-8.

Fowler, April 13-15.

New London, April 19-22.

Oak Hill, April 26-30.

Jonesboro, May 4-7.

Kokomo, May 10-13.

District T. and M. meeting will be held with the Kokomo meeting, May 13. Those desiring letters from their church, should make application at these meetings.

Meetings are designed to begin on the evening of the day appointed.

Church and T. and M. business will be attended to. Let all come praying for the Lord's blessing.

J. P. HENDERSON.

PROVIDENCE permitting, I will meet with the brethren at Woodbridge, Mich., March 24, 25. Hope to see all of the

friends in this vicinity at this meeting, as we wish to organize a Sabbath-school.

Ransom, March 31 and April 1.

Camden, April 7, 8.

M. S. BURNHAM.

PROVIDENCE permitting, I will be with the church in Spring Arbor, Sabbath, the 24th inst. Sabbath-school at 10 A. M.; preaching at 11. We can celebrate the ordinances, and hold meetings on Sunday if desired.

I. D. VAN HORN.

NOTHING preventing, I will meet with the church at West Salem, Ill., March 23-25. Would like to have Eld. G. F. Shonk attend the meeting if possible.

Webber Grove, March 30 to April 1.

Chicago, April 6-8.

Hope to see Eld. T. M. Steward and Bro. D. Thompson at Chicago. Brethren, pray the Lord to bless us at these meetings.

R. F. ANDREWS.

We will meet with the churches in the Flint, Mich., Division as follows:—

Imlay City, March 24 and 25; Lapeer, the 26th, evening; Flint, 27th, evening; Thetford, 28th, evening; Fentonville, 29th, evening; Bancroft, the 30th; Hazelton, the 31st and April 1.

E. P. DANIELS.

H. D. BANKS.

Publishers' Department.

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

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

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

We have received from the publisher, Rev. F. H. Peabody, 506 State St., Trenton, N. J., a cabinet photograph of William Miller. Copies can be obtained by addressing the publisher. Price, 25 cts.

We might say, right here, that the lithographic likeness found in the "Life of Wm. Miller," for sale at this Office, is, we think, equal in every respect to the one above mentioned.

BOOK NOTICE.

There has lately come to our table a volume of nearly 350 pages, entitled "Universalism against Itself," by A. Wilford Hall, Ph. D.; Hall and Co. publishers, 23 Park Row, New York.

From the standpoint from which the subject is treated, it is the best work which has come to our notice. But we believe the most successful way to meet Universalism, Spiritualism, and all other false isms founded on man's nature, is the Bible view of what that nature is, and that immortality is not inherent, but conditional.

The chapter headed "A Personal Devil" is well worth reading. The arguments are clear, pithy, pointed, logical; and the evidence adduced, scriptural. In his discussion of the immortality of the soul the author assumes, as others before him have done, that what is incomprehensible and unexplainable is immaterial, and being immaterial, must be immortal. The theory cannot be demonstrated or proved by the Bible, and can only be made to appear true by sophistry or science, falsely so called. But on the whole there are many good things in the book, and we should be happy to see it widely circulated.

We are now living in Atlantic, Cass Co., Iowa, on Cedar St., second house south of Eleventh St. Would be glad to have any passing S. D. Adventist call on us.

MOSES MARSEY.

RECEIPTS.

Books Sent by Express.—J C Kraushaar \$8.10, E W Crawford 4.65, S A Holden 19.80, G F Shonk 3.36, D Malin 76.59, E S Stephens 37.20, B L Whitney 13.37.

Books Sent by Freight.—B C Chandler \$81.00, J W Horner 23.07, S E White 208.64, Josephine Kelley 34.20, Ole Opegard 30.30.

Cash Rec'd on Account.—Jacob Jacobson \$5.00, C Nelson 4.75, C P Whitford per Wallace W Jones 1.00, Helen L Morse per J J Carlock 25.00, Pa Conf Fund, Walter A Graves, tithe 3.30, Pa T & M Society per Mrs D C Phillips 50.00, Tenn T & M Society per M C Fulton 32.00, B O V M Society per F H Sisley 112.65, Iowa Conf Fund F Gunderson, s b 9.00, T R Willamson 1.00, Geo W Anglebarger 33.10, E E Olive 10.00.

Shares in S. D. A. P. Association.—Geo A Chapman \$10.00, J M Whitney 10.00, C L Shelton 10.00, C S Anderson 20.00.

Donation to S. D. A. P. Association.—J E Cash \$5.00.

Mich. Conf. Fund.—Hartwick \$9.53, M Locke per H M Kenyon 20.00, Dimondale per D Houghtaling 12.50, Jefferson per D H Lamson 39.74, Eaton Rapids, G Fayette Knapp 23.00, Arcadia per L A Coomer 12.51.

Gen. Conf. Fund.—N Y Conf tithe \$114.36.

Mich. T. & M. Society.—Dist 3, Melva White \$3.50, per U Smith 60c.

Mich. T. & M. Reserve Fund.—Dist 5, Myron E Hastings \$10.00; Dist 5, Armena Terry 5.00.

Review to Poor.—Clayton Baldwin \$2.00.

For J. N. Andrews.—W B Howell \$2.00.

English Mission.—Ellen A Seeley \$2.00, F S & N A Porter 5.00.

Mrs Dr. Ribton.—Ane Carlsen \$1.50.

The Review and Herald.

Battle Creek, Mich., March 13, 1883.

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TO CORRESPONDENTS.

ARTICLES ACCEPTED.—God Giveth the Increase.—T. and M. Meeting at Hillsdale, Mich., April 14, 15, 1883.—Canvassing in Maine.—Have You a Backbone?—Beside Himself.—Synopsis of Secular Sabbath History.—Ashamed of It.—Another Valuable Book.—Campbell on the Law.—Cure for Loneliness.—Will there be Room?—No Stopping Place.

We have quite a number of communications on hand, which we have not yet had time to examine.

RECEIVED TOO LATE FOR THIS NUMBER.—Organization of Virginia Conference, Reports from Ohio, Tennessee, T. and M. report from Vermont, Dist. No. 9, Illinois.

The Michigan State Teachers' Institute for Calhoun County will be held in Battle Creek, commencing Monday, April 2, at 2 P. M., and closing the Friday following.

A CAUTION.

THE church at Hazelton, Mich., deem it their duty to publicly warn the brethren against one John Hoyt, who has been disfellowshipped for immoral conduct, and has moved into another State.

PROPHETIC MAPS.

WE would say to those who, at the late Rome, N. Y., Conference, engaged the proposed maps designed to illustrate the prophecies, that the work is well under way, and we hope to have some ready for delivery about the first of May. The set will consist of two maps, each 6 feet long, by 4 feet 2 inches wide, taking in territory from the

Straits of Gibraltar to the river Indus. No 1 will represent at one view the four great kingdoms of prophecy, Babylon, Medo-Persia, Grecia, and Rome, with the boundaries of each, according to Long's Classical Atlas, and Labberton's Historical Atlas; and also the ten kingdoms into which Rome was divided, according to Kœppen's Atlas of the Middle Ages. No. 2 will represent the modern nations covering the same territory, with especial reference to the situation of Turkey and the Eastern Question. We believe they will be very serviceable to those who are engaged in studying or teaching the prophecies. We can fix no definite price till it is ascertained how much work will be involved in the coloring, which will be done by hand. More hereafter.

CORRECTION.

IN the REVIEW of Jan. 26, 1883, we published a little anecdote, clipped from one of our exchanges, concerning Joel Benedict, a minister, of Delhi, N. Y., and Gen. Erastus Root, alleged to be a notorious scoffer, of the same place. The matter has been brought to the attention of the editor of the Delaware Express (a paper published in Delhi), who, in his issue of Feb. 8, 1883, declares the narrative utterly groundless, as no minister by the name of Benedict officiated in Delhi, till ten years after Gen. Root's death; and then it was A. D. Benedict, and not Joel Benedict.

We cheerfully make a note of this correction, as we have no wish to aid in the least in giving currency to a false report. And we would condemn any such fabrication on the part of professed Christians more strongly than on the part of any other class of people; for, aside from the intrinsic wrong of the thing itself, Christianity least of all causes needs any such support.

The editor of the Express, however, makes some statements concerning Gen. Root, which may account, in a degree, for the fact that such a report as the one herein referred to, has got into circulation. He says:—

"He was at times somewhat uncouth in his demeanor, and not very choice in his expressions; but that he would be guilty of such gross conduct, particularly to an invited guest, is too preposterous to be entertained for a single moment. . . . It was a favorite custom of his to draw persons into debate on religious topics, taking usually the wrong side; but it was more for mere discussion than for any irreligious views he really entertained."

SABBATH-SCHOOL WORK IN WISCONSIN.

I WOULD like to address a few words to our Sabbath-schools in Wisconsin, and to those who have no Sabbath-school privileges. We hope your interest is increasing in this important work, and that you are doing all you can in this department of God's cause. Do not allow cold weather, muddy roads, or any surmountable obstacle, to keep you from your place on the Sabbath. Try to realize that you are working in a missionary field which will yield large returns for the labor bestowed. If you are an officer or teacher, your responsibility is great toward God and those placed under your care. Let us study to show ourselves approved unto God,—workmen that need not to be ashamed.

Labor not only for those now in your school, but seek after the lost. Look after those who absent themselves, and also those who might attend if invited and kindly urged to do so. Use every right means to sustain and increase the interest. Use every help that can be obtained to make the lessons plain, and to impress them on the minds of the scholars.

Where it is practicable, we think it a good plan to hold Sabbath-school conventions. Two or three or more schools might meet together, and make the occasion one of profit. The time should not be devoted to visiting, nor the object be to have a good time; but seriously, earnestly, all should seek God's blessing, and consult together how they can do the most and best work in the little time we have left. At such times a special effort should be made to have the youth and children

seek God for themselves. We have seen the best results attend such meetings.

Then, there are places where there are only one, two, or three families of Sabbath-keepers. Such cannot afford to lose the privileges offered them, and should start a school at once. Perhaps you can get into such running order during the spring and summer months that your school can continue during the winter. As our lessons are arranged, they may be studied by young and by old with profit. How can we better obtain a fitness for the time when we must each have God's truth as our shield and buckler, than by learning that truth, week by week, as it comes in our Sabbath-school lessons?

Let not a school fail to report quarterly to the State secretary. We shall then know that you are still alive, and what your standing is. I would also like to correspond with any who are interested in this work, and shall do what I can to advance the interests of our schools.

Finally, let us all be connected with Christ, that all our works may be wrought in him. Let us seek his blessing on all we do, that at last we may receive his approval."

A. D. OLSEN.

NOTICE.

ALL parcels, and boxes of books, or other articles, that are dutiable, which may be sent from the States to me at South Stukely, P. Q., by freight or express, should come via St. Johns, P. Q. I have an attorney legally appointed there, who will see that entries are made, and duties paid, on them. An invoice of the goods sent should accompany the way-bill. In this way, unnecessary delays will be avoided.

A. C. BOURDEAU.

CANVASSERS, ATTENTION.

To those who have noticed, in the book containing Special Instructions to Agents, wrong references to pages in the prospectus for "Thoughts on Daniel and the Revelation," we would say that that book of instructions was printed before the present prospectus was prepared. Hence the mistake in the pages referred to. They should be, 355, 356, 357, 360, 363, 377, 380, 385, 552, 630, 687.

Keep this for reference. G. A. KING.

THE SIGNS OF THE TIMES.

PUBLISHED WEEKLY AT OAKLAND, CAL., FOR THE
MISSIONARY SOCIETY OF SEVENTH-DAY ADVENTISTS

A live Religious Family Paper, containing, in addition to the great variety of original articles, which make it a desirable prophetic journal, Departments devoted to Temperance, The Home Circle, News, The Missionary Work, and the Sabbath-school. Price per year, \$2.00.

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CHICAGO & GRAND TRUNK R.Y.

Time Table, in Effect October 23, 1882.

WESTWARD.				STATIONS.	EASTWARD.			
Pacific Express.	Day Express.	Chicago Passenger.	N. Y. Day Exp.		Mall.	Atlantic Express.	Night Express.	
7.55 pm	7.50 am	6.10 am		De. Port Huron.	10.20 pm	5.50 am	10.25 am	
9.23	9.10	7.42		.....Lapeer.....	8.52	4.18	9.10	
10.05	9.55	8.30		.....Flint.....	8.10	3.40	8.35	
10.35	10.27	9.03		.....Durand.....	7.25	2.56	7.50	
11.35	11.30	10.10		.....Lansing.....	5.53	1.40	6.12	
12.10 am	12.06 pm	10.45		.....Charlotte.....	5.05	12.47 pm	5.22	
1.15	1.00	11.40		a } Battle Creek { d	4.05	11.40	4.20	
1.20	1.20	12.00		d }	4.00	11.35	4.15	
2.06†	2.07	12.48 pm		.....Vicksburg.....	3.10	10.50	3.20	
2.17	2.19	1.00		.....Schoolcraft.....	2.54	10.39	3.07	
3.10	3.08	1.55		.....Kalamazoo.....	1.55	9.53	2.08†	
3.58	3.05	2.42		.....South Bend.....	1.10	9.10	1.12	
4.40†	.....	3.30		.....Stillwell.....	12.23 am	.....	12.18 pm	
5.22	.....	4.05		.....Haskells.....	11.47	.....	11.39†	
5.40	5.25	4.27		.....Valparaiso.....	11.30	7.45	11.20	
8.00	7.45	6.50		Ar... Chicago... Del	8.50	5.15	9.00	

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

MICHIGAN CENTRAL RAILROAD.

GOING EAST.						GOING WEST.					
Night Exp.	Am. Exp.	N. Y. Exp.	Day Exp.	Mall.		Night Exp.	Am. Exp.	N. Y. Exp.	Day Exp.	Mall.	
A. M.	A. M.	P. M.	P. M.	P. M.		A. M.	A. M.	P. M.	P. M.	P. M.	
8.00	3.35	11.40	6.30	6.15	Ar. - Detroit, Mich.	7.00	9.35	4.00	8.00	9.50	
5.00	12.40	9.28	4.05	3.05	- Jackson, Mich.	11.20	12.15	7.02	11.05	12.45	
3.20	11.05	8.13	2.15	1.03	- BATTLE CREEK, Mich.	12.19	1.55	8.32	12.47	2.07	
2.30	10.25	7.37	1.38	12.12	- Kalamazoo, Mich.	1.13	2.36	9.18	1.35	2.47	
1.33	7.38	5.30	11.13	9.03	- Michigan City, Mich.	4.23	5.18	12.12	5.03	5.25	
11.11	5.15	3.30	9.00	6.45	Dep. - Chicago, Ill.	11.30	7.40	2.50	7.30	8.00	
P. M.	P. M.	P. M.	A. M.	A. M.		P. M.	P. M.	P. M.	A. M.	A. M.	

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.35, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 8.40, arrive Kalamazoo 9.35 P. M. All trains run by Chicago time.

Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday.

O. W. RUGGLES, Gen. Pass. Agent.