

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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A CARELESS AGE.

"In such an hour as ye think not, the Son of man cometh."

THE long, long years of vice and wrong,
When superstition black as night
Made slaves alike of weak and strong,
Have passed forever from our sight.

Gone are the dark, old days, and yet,
Although the gospel light shines clear,
Men heed it not, and quite forget
That they are only servants here,—

Servants intrusted from on high
With sacred work—each man his own—
And yet who put their duties by,
And live for self, and self alone.

And though the Lord himself has said
That he will come again with power
When men expect not, they are dead
To all the signs of that dread hour.

When countries into war are hurled,
When tempests stir the mighty deep,
When great disasters shock the world,
They wake not from their foolish sleep;

But, lulled by sleep into a dream,
All heedlessly they drift along
In pleasure's ways, until they seem
To reach the deeper depths of wrong.

And skeptics scoff, and waverers fall,
Deeming that Christ will never come;
While those who hold the truth through all
Too oft are listless, if not dumb.

Oh, if this thing could only be!—
That many a careless heart to-day
Might wake to serve God faithfully,
And do Christ's bidding, "Watch and pray."

That when He comes again in might,—
The Father's well beloved Son,—
They might be faithful in his sight,
And hear his sweet "Well done! well done!"
—The Quiver.

Our Contributors.

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

NOTES OF TRAVEL.

BY MRS. E. G. WHITE.

FROM BATTLE CREEK, MICH., TO OAKLAND, CAL.

A LITTLE before two o'clock on the morning of Dec. 16, our party left Battle Creek on our long journey across the plains to California. On this journey, in which I had visited Michigan, Massachusetts, Vermont, Maine, New York, Nebraska, Indiana, and Pennsylvania, I had seen more accomplished than I had anticipated. The Lord had seemed to mark out each step for me, and to give strength according to my day. I felt the need of guidance as

never before. This was the first round of camp-meetings I had attended since my husband's death. He is no longer at my side as a counselor; and I must evermore lean more firmly on the arm of Infinite Power.

On this first night of our journey, I slept about three hours. When we reached Chicago Sunday morning, Eld. R. F. Andrews, Dr. Anderson, and Bro. Shireman came into the car, and said they had made an appointment for me to speak in their newly hired hall, and the people were already assembling. My head was dizzy, and I knew I was in no condition to labor; but the pleadings of my brethren prevailed, and I was soon standing in the humble but well-filled room. While on my way to the hall, I had opportunity to offer a prayer for help and special grace, that I might have in my heart and on my lips words of truth which would strengthen the faith of the believing, and shed a ray of light upon the pathway of those who were in darkness. The Lord heard and answered my prayer. He gave me the assurance, as he has done many times before, that he was my helper. He hears the first breathing of our desires; and if it is for his glory, the mandate goes forth for help to be given as it is needed.

I spoke an hour and a half with great freedom from Zech. 3:1-7, where Satan is represented as man's adversary, claiming his prey in the person of Joshua the high priest, even in the presence of the Lord of hosts; while our Advocate rebukes Satan, and pleads for man as a brand plucked from the burning. The people hung upon my words as those who were hungering for the bread of life. Tears started from many eyes, as I presented events to transpire in the near future which will test the people of God, bringing them where they will be required to make such decisions as Daniel made when the decree went forth that all who for the next thirty days should offer a petition to any save the king, should be thrown into the lion's den. Had Daniel obeyed the decree, he would have dishonored God; but he was true to principle, and the Lord delivered him. It is Satan's constant aim to exalt himself and his inventions, and to dishonor God. He is not satisfied unless he has the supremacy. It is not the purpose and work of God to compel men's consciences; but Satan pushes his advantages. He is a rebel against God and Christ, and is determined to war against them and those who are loyal to them. He hates them all with a bitterness that it is impossible to describe; and plots against the lives of those whom he cannot deceive by his devices.

Bro. Corliss and St. John took part in this meeting. The precious season closed with prayer; and we were again hurrying through the icy streets to the cars. We resumed our journey westward, and the next morning reached Kansas City, where I spent the day with my children, Edson and Emma White. From this point our party numbered forty-eight. We here took the skeleton-sleepers, our party occupying the whole of one car, and nearly all of another.

Our train left Kansas City Monday evening, a little after nine o'clock. Tuesday we

pursued our way across the wide Kansas prairies. Between ten and eleven o'clock in the evening, I was alarmed to find from the violent motion that the car we were in was off the track. Twenty-eight years ago, when going from Jackson, Mich., to Wisconsin, I had a similar experience. The engine with part of the train was thrown from the track, and four persons lost their lives and a number were wounded. I thought of that time, and my heart was drawn out in prayer for safety from disaster and death. I called to my son to pull the bell rope. Before this could be done the lights had been shaken out; but to our great relief the cars soon stopped. The hind wheels were turned half way around; and had we not stopped just as we did, our car would have broken down, and the next car would have run into ours. Were not angels of God watching over us? I believe they were, and that could our eyes have been opened, we should have seen these holy beings, sent to preserve our lives. But for their care, we might have witnessed the suffering and death of dear friends.

The accident was caused by running through a herd of cattle that had taken shelter from the wind and storm in a railroad cut. The storm prevented their being seen in time to stop the train, and so the engineer put on steam and drove through them. Eleven of these poor creatures were killed, and others were badly injured.

Our car was left standing on the track while the engine and part of the train, including one of our cars with part of our company, went on to the next station; and as another train was expected, precautions were taken to prevent a collision. We were hindered about two hours. There was a lively scene on our car. All were astir, dressing, packing bedding, and moving into the next two cars. But though we were obliged to make this change in the night, and some of our company were moved into a crowded car and some into a cold one, none of us felt like murmuring. We were too deeply thankful that our hearts were not wrung with anguish over dead and dying friends. One of the railroad officials remarked that he had taken many parties across the plains, and had met with accidents, but he never before saw a company that were so cheerful under such circumstances. Not a word of complaint was uttered; and yet little children were roused up, and women in feeble health went to work with energy and cheerfulness. This was a merited compliment to our party; for under the trying circumstances, it would not have been surprising had there been just a little complaining.

We remembered what sorrow and suffering might have been our portion. Twenty-eight years ago, when the train was wrecked three miles from Jackson, there was heard, not the moaning of dumb animals, but the groans and shrieks of wounded and dying human beings; and the next morning, as we took the cars to pursue our journey, we had on board the coffins of the dead, who, only a few hours before, had been as full of life and hope as any of us who were on the train. The psalmist says, "The angel of the Lord encampeth round

about them that fear him, and delivereth them;" and we felt that our safety on this occasion was due to the protection of heavenly messengers.

How carefully should we avoid mirth and unbecoming levity on the cars, on the boat, wherever we may be; for the daily record of disasters shows that there is no safety anywhere. Even in our homes we are in danger; for storms, floods, and fire are sweeping off thousands, while earthquakes are destroying additional thousands. If there ever was a time when we should be sober and watch unto prayer, it is now. Our lives are safe only when hid with Christ in God. We need every day to purify ourselves even as he is pure. There is always hope for us in God. Faith is our defense, for it connects our human weakness with divine power. Men may laugh at our credulity in believing that angels of God were commissioned to avert a terrible calamity; but I am just simple enough to believe it, and this faith I shall cherish. I believe that God delivered us from what Satan would have been glad to make a terrible calamity.

I felt that some of us—nay, all of us on that train—had a great work to do for the Master. Some on board, had they lost their lives, would have had no hope of coming up in the first resurrection. Did these know that on that night they stood face to face with death, and Satan was claiming his own, who had served him, while God's hand was stretched out to save them? If these would only feel the gratitude they should, they would leave the ranks of the enemy, and make their calling and election sure. Not one of us is safe without the care of God. We must commit the care of our souls to Jesus, and by faith place our hands in his. I appeal to those who were on that train, if they should read these lines, to make thorough work of repentance. Will they realize that God has something for them to do, and change the current of their lives? By watchfulness, faith, and prayer, by the diligent use of every means of grace, and above all by the help of Jesus, who died for them, they may cast sin out of their hearts, and turn aside from following Satan. If the lives saved are henceforth devoted to the service of Jesus, this gracious deliverance will work out glorious results.

At Denver we were told that we must go into a smoking-car, and at the same time no restriction was placed upon the smokers. When one or two were asked to forego smoking, they decidedly refused, declaring they should smoke all they chose to, and neither men nor women should hinder them. If any did not like it, "let them keep out of the car." These men were tobacco slaves. They had lost their sense of manly politeness, and did not care for their appearance. If they would abandon the use of the disgusting, defiling narcotic, and then could see its effects on the physical, mental, and moral powers, they would exclaim, as we felt like saying, "The Lord deliver us from such associates, and from such degrading bondage!"

I knew that to inhale tobacco smoke for any length of time was to imperil my life. On a former occasion, I had been obliged to take the smoke when crossing the plains in a palace sleeper. The government inspector of steamboats, whose duty it was to see that all the machinery was sound, was in our car; and his good wife and daughter told him they had no objection to his smoking; they rather enjoyed it. He thought it might be the same with us all. After breathing the poisoned air several hours, my head began to feel strangely, as though a tight band were about it; but I did not realize that it was the tobacco smoke. Everything began to look strange to me, and soon I was in a spasm. My husband and a sister that accompanied me worked over me three quarters of an hour before I was relieved, and it was weeks before I fully recovered. The gentleman was told that it was the poison

of his tobacco that had produced this effect, and he smoked no more in the car.

This man, who was doing an important work, whose decision involved the safety or peril of human life, did not understand the wonderful machinery of the human organism. He was indulging a habit which would cause friction, and mar the fine workings of the delicate organs of the human body. He might easily have learned that tobacco possesses deadly properties; that it not only impairs physical strength, but robs the mental faculties of much of their activity and vigor.

Would that there were a law passed that none but strictly temperate men should have any position of trust on ships and railroads. No others are fit to be intrusted with human life. How many terrible calamities by sea and land are wholly due to rum and tobacco, the great day of God will reveal. No code of morals, no rules of etiquette, no force of reasoning, will avail with men who for rum and tobacco abandon the teachings of common sense and intelligent judgment. With them, self-created lust is the ruling power.

None of our party used tobacco in any form, and we were unwilling to breathe the poisoned atmosphere of a smoking-car; and when those who had charge of the party decidedly protested against it, we were permitted to occupy a new day coach of an improved pattern, manufactured by the Pullman company, until we reached Ogden and were again provided with a skeleton sleeper. This new coach was the best we ever had the pleasure of riding in. The conveniences were similar to those we used to have when cars were first introduced, but they were improved. There was a ladies' toilet room, supplied with towels and other conveniences for washing. This was a luxury highly prized by all of us. We cannot see why the coaches for day passengers should be so destitute of these necessary things. On this car there was a toilet room for gentlemen also, and this is as it should be. Those who boast that ours is an age of improvements, would receive the heartfelt gratitude of travelers if they would furnish the cars with such conveniences as this one was supplied with.

We reached Ogden, Utah, Thursday morning; and by the kindness of the Union Pacific Railroad Company, our party were given a free excursion to Salt Lake City. As we were to spend but three hours here, we hired several conveyances, and were driven to points of the greatest interest. We visited the Mormon tabernacle, and also saw the new temple now in process of erection. This building was begun seven years ago, and has already cost \$2,000,000, and it is believed that seven years more will be required for its completion. We were gratified that we had this privilege of visiting the city of the Mormons; but we saw nothing very attractive in this place, and had no desire to make it our home. After we had started to return to Ogden, we found that two of our number had been left behind. We all greatly regretted this; but while we were planning what could be done to help them, a telegram was received at the station seven miles from Salt Lake City to hold the train, as an engine had been dispatched to bring them on. They would receive nothing for this great favor.

During the entire journey we felt that angels of God were protecting us. In our preservation the night of the accident, we had unmistakable evidence that Heaven was interested in this little party making their way to the Pacific coast. Believing that special gratitude was due for this great mercy, it was decided that we hold a Bible-reading on the subject of Thanksgiving. This service was conducted by Eld. Corliss about ten o'clock Friday morning, not far from Tecoma, Nev. Some who were not of our faith joined in this interesting exercise. Gratitude for divine protection was made a prominent theme in subsequent services also.

As the Sabbath drew on, we were left for two hours at Wells, Nev. We again assembled in one car for a prayer and social meeting. Twenty-six testimonies were borne, and the blessing of the Lord rested upon us. Some of the residents of the place looked in at the door to see what was going on, and seemed amazed as they saw us quietly holding a religious service, apparently as much at home in the car as in a church. There were several Chinese houses in this small place in the desert. Although it was still daylight, candles were burning before the door of one house and in another, and several Chinamen were bowing in reverence before their idols. How grateful we should be that we have not been left in the darkness of heathenism to worship hideous idols of wood, the work of men's hands. The living God, who made heaven and earth, the sea, and all created things, is our God, and he is worthy of all honor. I was led to inquire, Have I set up idols in my heart? Have I allowed anything to come between myself and God, that he should not be supreme in my affections? We need individually to make close investigation on this point. The love of money, pride in dress and display,—anything that diverts the attention from God,—becomes an idol.

On Sabbath, Dec. 22, we were at Winnemucca, Nev., two hours. I spoke, and enjoyed as much freedom as when speaking to thousands in our large churches or at camp-meetings. We had good singing, and enjoyed much of the blessing of the Lord. Sunday the cars made another long stop at Truckee, and Eld. St. John gave an interesting Bible-reading. In these services and on this journey, we seemed to be brought very near to Jesus, and our hearts were made glad in his love.

Monday morning, Dec. 24, we arrived at Oakland, thankful that our long journey was ended, and glad to meet our dear friends again after an absence of nearly five months. Sabbath, Dec. 29, I spoke to the church in Oakland. The house was full; in the congregation were some not of our faith, and others who had recently received the truth. The Lord gave me freedom in speaking. My mind went back ten years to the first meetings held in Oakland in Bro. Tay's house. Then, there were about six in the faith; now, the church-members number about two hundred. The Lord has wrought in Oakland, and we expect to see a still larger number of believers there ere long.

I reached my home in Healdsburg, Sunday, Dec. 30, in time to attend the Sabbath-school reunion on New Year's eve.

NATIONAL REFORM AND LIBERTY OF CONSCIENCE.

BY ELD. D. H. LAMSON.

THE last paper, and, perhaps, the most significant that was presented at the National Reform Convention, Cleveland, Ohio, was by the Rev. Dr. Scoville, D. D., LL. D., president of Wooster College, Wooster, Ohio, formerly of Pottsville, Penn. His subject was "The Liberty of Conscience." The man is a gentleman and a scholar, and far above the average in culture and erudition. The subject was most ably handled, and were it not for the same spurious reasoning indulged in by other speakers, it might have passed unnoticed.

It is but just to say, that these men, some of them, perhaps all of them, from Pres. Brunot down, think they will, and that they do, honor God by the action they propose to take. Pres. Brunot publicly said in reference to the *Sabbath Sentinel*, of which 3000 copies were circulated at the Convention and in the city, that, though the heading was in harmony with the objects of the National Reform movement, it nevertheless contained many positive and *intended* misstatements.

It may be that the generation to which Mr. Brunot belongs (he is apparently an octogenarian) and, possibly, the people with whom he now associates in convention, have no ulterior designs on the lives and liberty of dissenters from their views. None, it seems to me, however, can fail to see that their disclaimer against the idea of the uniting of church and State, is entirely overthrown by the utterances of this, and other conventions. The statement quoted in a former paper, that "we do not desire the union of church and State, but a union of the State and religion," may not be the beast itself, but it will not come far short of an image to the beast.

It is said of the monkey that was made aware of the sharpness of the claws of the cat, that he carefully pulled out by the roots every one. The framers of the Declaration of Independence and of the preamble and body of our National Constitution had known in their own persons, or in their immediate ancestry, the horror of the bondage of a State religion. They had fled to the wilderness of earth, that they "might found a church without a pope and a State without a king;" so they carefully kept out all that might be construed as favoring any form of religion or class legislation. It is not, as was iterated and reiterated in the Cleveland Convention, a declaration of rights, and a constitution that favors *no religion*; but one that favors and tolerates all that has for its basis a true morality. And what our fathers have reared as barriers and guardrons to the liberty of conscience, this party, whether they know it or not, seek to overthrow. The ministers and people of our denomination have noticed the intolerant spirit in the clergy that are esteemed evangelical, and in the sectarian bigotry of individuals and churches, too long to be deceived. "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." Ps. 55: 21.

The Rev. Dr. Scoville says, "Restraining the liberty of some is only benefiting the many." "Liberty of action is only limited by morality." "We impose no arbitrary rules on any, only the greatest good to the greatest number." "Men are not to do as I like, or as they will, but as God will." The doctrine of "the greatest good to the greatest number" is often against God and human rights; it is only another form of words to say that "might makes right." King George and the holy inquisition tried that.

To the denial of Mr. Abbott of the *Index*, that one day in seven was any day that the government might determine, it was said, The minority is not too large to be coerced when outvoted. "If it be a moral question, then look out."

We can get a pretty good idea of Mr. Scoville's view of hell; for he says, "In hell the government is liberal and free," and that "we are not going to have the infernal set up here for a long time yet." To save themselves from such a condition they will "limit the liberty of the individual by authoritative morality," and by "moral education enforced by moral legislation." "There can, in the nineteenth century, be but one standard and that the *Christian*." The Christian standard says that the first day of the week is the Sabbath. Then what shall we do who observe another day? As the *Independent* has said, "It is unfortunate to be in the minority." We shall "either have to move or be moved."

In speaking directly on the Sunday law of Pennsylvania, Mr. Scoville said, "It is in harmony with true personal liberty." It is easy enough to get the view of this Convention on the Sabbath question; and such interpretation so directly offered to the plain letter of the fourth commandment cannot be overlooked on our part. In quoting from Robespierre's Modifications of Rights, he says, "This is the true consensus;" and yet Robespierre's hands were

died in human gore. It may be that as Robespierre kindled a fire which took his own blood to quench, so this Reform Party may mingle their own in that sea that reaches to the horse's bridles, when God himself is judge. The writer of these articles feels as Paul did when he arrived at Appii Forum; he thanked God and took courage. And although the remarks of the learned Doctor were greeted at the close with long applause, our own joy was more quiet, but no less rapturous, as we saw our hopes in prospect of speedy fulfillment. Though we be "but as grasshoppers in their sight, and they be as grasshoppers for multitude," yet we are abundantly able to go up and possess the land. But let us awake, for our enemies are already in the field; their hosts are already marshalling for the fray. The din of conflict will soon be heard; and the shout of victory will at last be borne from Mount Zion, the city of the living God, by those who have "gotten the victory over the beast and over his mark and over the number of his name."

"Hoist every sail to catch the gale;
Each brother ply his oar:
The night begins to wear away;
We soon shall reach the shore."

BEAUTIFUL THOUGHTS.

BY VIOLA E. SMITH.

BEAUTIFUL thoughts that come and go,
Filling the heart to overflow,
Making the soul with rapture glow,
Come and abide with me.

Fragrant ye are, like flowers of spring;
The gates of heaven wide open swing,
And we hear the songs that the angels sing
While ye are passing by.

Perhaps our Father in tender love,
Looking down from his courts above,
Sends each one as a carrier dove,
To bring to us peace and joy.

But oh, ye strangers of heavenly birth,
Far too dark is this sin-cursed earth;
'Mid its dreary pain and its hollow mirth,
Ye find no lasting home.

Yet tarry; for down in the dark below,
To the hearts cast down I would bid ye go,
To leave, perchance, 'mid their gloom and woe,
A track of light behind.

God speed the day when strife shall cease;
When in the light of perfect peace,
Our hearts from sorrow find glad release,
And beautiful thoughts abide.

Smithland, Ia., Dec. 26.

THE POWER OF SATAN.

BY MRS. M. E. STEWARD.

NONE can realize the great and subtle power of the prince of darkness. The Holy Spirit, who knows him well, has likened him to a "roaring lion." Hungry, sly, strong, and cruel, the lion roars for prey. Who would not fear to meet him? Yet few are afraid of the terrible being who is represented as being like him. Dr. Livingstone, in his researches in Africa, was once attacked by a lion. He says: "I heard a shout. Starting, and looking half round, I saw the lion just in the act of springing upon me. I was upon a little height; he caught my shoulder as he sprang, and we both came to the ground below together. Growling horribly close to my ear, he shook me as a terrier dog does a rat. The shock produced a stupor similar to that which seems to be felt by a mouse after the first shake of the cat. It caused a sort of dreaminess, in which there was no sense of pain nor feeling of terror, though quite conscious of all that was happening. It was like what patients partially under the influence of chloroform describe, who see all the operation but feel not the knife. This singular condition was not the result of any mental process. The shake annihilated fear, and allowed no sense of horror in looking round at the beast."—"Thirty years' Adventures and Discoveries," p. 15.

Could anything in nature have given the sacred writer a more exact similitude to the work of Satan than this of a roaring lion? Yielding

to temptation produces a spiritual insensibility aptly compared to the physical torpor described by Dr. Livingstone. It paralyzes, perhaps more properly mesmerizes, the soul. As the victim of the lion lost all fear, so it is with the transgressor. He may believe in certain retribution, and yet can exclaim, with the cry of warning ringing in his ear,—

"On with the dance! let joy be unconfined!"

He will unhesitatingly give eternity for the briefest space of earthly pleasure. Such madness is wholly unaccountable outside of the stupefying influence of the deadly foe.

A short time ago an account of a fearful scene in Africa fell under my notice. A woman in the midst of a crowd of idolaters was being driven at the point of sharp knives toward a tree. She resisted, till finally with a despairing countenance she seemed to yield to their demands, and stepped into the tree, whose great leaves immediately began to close around her, and amid her fearful cries, the man who witnessed the horrible sacrifice, saw her blood trickling down among the murderous leaves.

Whether this account be true or not, it seemed to exemplify the temptations of Satan. Innocent-looking though they might appear, like a flourishing tree, those who yield will find that they take the life's blood, and that they will eventually crush to death. Well may the tempted cry, Is there no way of escape? What would not the poor woman have given, for it as she anxiously looked this way and that for deliverance!

Never has there lived a generation so weak physically and morally as the present one. Never before has Satan been so wise and cunning, and fiercely determined to effect his purposes. How dark were the prospect, but that help has been laid upon One who is stronger than the strong man armed! Had a deliverer appeared to the doomed African, think you she would not have eagerly listened, and followed all his directions? But how is it with those who are about to lose immortality and an eternal weight of glory?

The word of God tells us plainly how we may overcome our wily, powerful foe. Says Paul: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11. Says Peter (and who knew better than the disciple who had fallen by the hand of Satan?), "Be sober [in body and spirit; self-controlled.—Webster,] be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist steadfast in the faith." How full of meaning is every word!

"And they overcame him by the blood of the Lamb and by the word of their testimony." Rev. 12:11. This declaration concerning the righteous is given after the kingdom of God shall have come. They had gained the victory over Satan by the sacrifice of Jesus in giving his life for them, and by the "word of their testimony" fighting the devil with "the sword of the Spirit, which is the word of God." Jesus overcame him while here on earth, by meeting his temptations every time with "It is written."

There is positively no sword so sharp as this. It silenced Satan in the wilderness of temptation, and we will find nothing that can equal it now. While "the devil is come down in great wrath, we do well to intrench ourselves behind a perfect bulwark of the promises of God. We can save ourselves from many a defeat—especially as we know so little of the time and mode of his attack—by committing to memory large portions of the precious Bible. We can easily do this by having it open by us while our hands are busy. God has not condescended to make a single promise that he saw we should not need. Precious Bible! Wherever we turn, it seems full of the sweetest, most precious encouragement. God has seen and pitied our weakness. Never before have the holy Scriptures been so wholly illuminated as now. Most

precious light, designed expressly for the last days, seems radiating from the Bible to the remnant church. What we lack in ourselves is being supplied, through our earnest co-operation, from above; and Jesus will glorify his name by the perfection and translation of the weakest church. Courage, dear brethren and sisters! Pass it along the lines!

"As surely as He overcame
And conquered once for you,
So surely we who love his name,
Shall conquer in him too."

THOUGHTS ON STUDYING THE SCRIPTURES.

BY ELD. WM. COVERT.

AN injunction rests upon us to be ready always to give an answer to every one who asketh us, the reason of the hope that is within us with meekness and fear. All true Christians love to study the Scriptures; and as they comprehend the depth of meaning in the subjects taught, their reverence for God increases. The desire to impart a knowledge of this hope will also increase as knowledge is obtained.

There is a vast amount of thought couched in the Scriptures that the careless or rapid reader never discovers. When our Saviour would teach the Jews how to obtain an understanding of the Scriptures, he says, "Search" them. The aimless reader knows not the joy that comes to the heart of the earnest searcher after these hidden treasures. Dear reader, stop to consider as you read the word of God. Dig down, and taste of its richness. When the apostle Paul would instruct the young Christian minister, his exhortation is, "Study to show thyself approved of God, a workman that needeth not to be ashamed."

Our young people who are preparing for usefulness in the missionary cause will do well to note this expression of the apostle. This study is necessary that we may know how to "rightly divide the word of truth." Studying by subjects is the only possible way that such a knowledge as this can be obtained.

To understand a subject, a foundation text is of the first importance. A text should be selected which will support the whole structure to be erected upon it. If you should want to study the subject of the saints' inheritance, you will find Isa. 45:18 to be a solid cornerstone,—one that has breadth and depth sufficient to give you perfect confidence in the stability of the whole building. For the Sabbath question, you will find Mark 2:27 to be a tried foundation rock. Should you want to understand the Bible teaching on the nature of man, you will find 1 Tim. 6:16 a stone that will bear any pressure that you will need to put upon it.

When you have a foundation text, do not then place the most brilliant prospect of the subject next to the ground-work, but study the architecture of the building, and you will be surprised to see the nicety of the arrangement that you can make if you will carefully measure the bearings of each text to be used in the structure. Study the arrangement. Meditate upon the richness of the thought. Taste of its sweetness. The more you taste of it, the sweeter it becomes. Commit it to memory, that you may possess it as your own. This will enhance its value. It thus becomes a lamp to your feet, and a light to your path. There is no other means so potent for strengthening the mind; nothing else will be a means of so much solid comfort, or so increase your usefulness in the cause of God or your chances for a home in his kingdom.

By economizing your time you will find that you can acquire a great fund of Bible knowledge in a few years. With the many Bible helps and the good publications now coming forth from our houses of publication, we should advance rapidly in our study of the Scriptures. The fulfillment of prophecy

throws a flood of light upon the sacred page, and we should become familiar with it if we expect to be successful in the work before us.

IMPOSSIBLE.

BY ELD. A. T. JONES.

WE are all familiar with the true saying of Alexander Campbell, that the Sabbath could not be changed "unless creation were gone through with again." It is conceivable that by that means the Sabbath could be changed to another day. But I conceive, or think I do at least, that we may go a step farther, and inquire whether there is any one day of the week to which the Sabbath could not be changed, or upon which the Sabbath could not be placed.

Let us begin with Alexander Campbell's conception, that creation is to be gone through with again for the purpose of changing the Sabbath, and that the present creation is relegated again to chaos. The Lord proceeds to create again. He might employ more than six days, or more than seven, in the work of creation; then if he should rest on the eighth or ninth day, that eighth or ninth would be the Sabbath, the rest-day; or however large the number of days which he might employ in the work, when he should finish and rest, the day upon which he should rest would be the Sabbath, whether it be the tenth, the hundredth, or the thousandth day. Or, he might employ five days in creation, and rest the sixth; then the sixth would be the Sabbath; or employ four days, and rest the fifth, or three days, and rest the fourth, or two days, and rest the third, or one day, and rest the second, then the fifth, the fourth, the third, or the second day, as the case might be, would be the Sabbath, the rest-day. But suppose, to please the orthodox of the present day, it be desired to change it to the first day, can it be done? It cannot; for the day on which creation was performed, would of consequence and necessarily be the first day, and the same day cannot be both a working day and a rest-day. It matters not how small a portion of the day might be employed in the work, however small it might be, it would effectually destroy the possibility of its being made a rest-day. For, to be a rest-day, the whole of the day would have to be spent in rest. Therefore, upon the hypothesis of creation being gone through with again, we can conceive a change of the Sabbath. But even upon that hypothesis we cannot conceive of a possibility of changing it to the first day.

In a great many instances we think the papal church has outdone every other system in the absurdity of its errors. But in this she has fairly outdone herself in absurdity. For of all days which can be conceived of, she has chosen the very one, and the only one, which is entirely shut out from all conceivable possibility of ever being made a Sabbath (I write it with reverence) even by the Lord himself. For, as it is impossible for God to lie (Titus 1:2), he cannot say that he rested a day upon which he had worked even a part of the day.

Consequently here again the man of sin has exalted himself above God, in adopting and passing off, solely upon his own authority (because all other authority is excluded), an institution which cannot by any possibility be true; and therefore how appropriately that one thing is pointed out as the "mark of the beast," and how well those are described as worshipers of the beast who, contrary to Scripture, reason, and all persuasion, will observe the institution above all else. And so God is just in declaring against them, and visiting upon them the plagues of his wrath; because the very thing that by every possibility is excluded, the beast has adopted, and they with pains and penalties have enforced.

LAY IT ASIDE.—NO. 1.

BY S. O. JAMES.

LAY what aside? you ask. Well, not your good conscience, my brother; not your common sense, nor your decency. I don't mean any of these,—but your tobacco. It is not only filthy and disgusting to others, but it is doing you great harm. It is a rank poison, and therefore destructive to life. Perhaps you are convinced of this already. "Yes," you say. Why don't you lay it aside, then? can you give a good and sufficient answer? You claim to be reasonable, do you not? "Yes." And honest with God and your own soul? "I hope I am." Well, then, my dear brother, let us reason together. Perhaps you are one of those who have received the precious truth that Christ will soon come to earth? "Yes." But you still belong to that particular class who (I am happy to think the number very small) are still troubled with this benumbing, paralyzing weight? "I cannot deny it." Well, probably you have been promising yourself that "just as soon as the weather grows a little warmer, or a little colder, when I get this piece of work done, or when I use up what I have on hand, I am going to quit." That policy is deceptive. It may be you have proved it so; but it is worse than that, it is presumption. What would you gain by its use, even if sure that you would be spared? Nothing, and you know it. Already you have silenced the voice of conscience until only God knows how much you have been crippled spiritually. Perhaps you are one of those who have "tried and tried" and cant, cant! Oh, my brother! Or you say, "I can do it easy enough if I say I will." Then why don't you say it? The fact is, it isn't so easy; you know it will cost a struggle, and as its continued use will not better prepare you for that struggle, why not proclaim yourself a free man to-day?

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.

A MODEL MOTHER.

BY COUSIN HOPE.

NOT long ago I stayed all night in the village of —. Although I had never before met the people where I stopped, yet they received me very kindly, and I was soon quite at home. Truly it was a model household; and I said in my heart, Would that all homes were like this. Neatness and order reigned throughout the house; and everything bore an air of cheerful contentment. The children were so obedient and courteous that I felt anxious to know how it was all brought about. I had not long to wait. The mother was a model woman; not only that, but a model mother in every sense of the word. She was so unselfish, so mindful of the wants of others, that one could not help longing to be more like her. She lived there quietly and unobserved, but she was preaching more powerful sermons than many do from the pulpit.

After the evening's work was finished, she sat down and visited with me like an old friend. I was tired; and occasionally my thoughts would wander off to the "spare bed," although the very thought of it sent a chill over me. But the tender feelings of that mother's heart reached even to the "spare bed." The doors were thrown open to warm the room and change the air. Even this was not enough, but chairs were placed about the stove; and the bedding was thrown over them, remaining there until all the dampness and chill, which naturally collected from lack of use, were re-

moved. "Go thou and do likewise," reader, when the stranger comes to your house.

The next morning it was real frosty; nevertheless, her little boy asked to go out to play. Most mothers would have said, "Oh no, my child, it is cold, and you must stay in the house to-day;" and the little fellow would have been kept near a roaring fire in an unventilated room all day. Not so with this little boy; he went out to play, and went well protected from the cold and dirt, too. He was warmly clad to begin with; then his mother put on his over-shoes and woolen leggings, and over the whole a garment that every little boy should have in summer and winter, using thick material for winter and thin for summer. This one was made of blue denim. It looked like a combination suit of under-wear; only the bottoms of the legs were gathered, and bands put on that buttoned tightly around the ankle, thus protecting the limbs from cold and the snow. The sleeves were fixed in the same way. Next he put on cap and mittens. Thus dressed, the child could play in the open air without taking cold or soiling his clothes. Many other things might be mentioned showing the industry and care of this model mother.

We cannot all go to foreign lands, and preach the gospel to the heathen; we may not be able to stand before assembled multitudes in our own country; but we can shed sunshine and happiness about our own firesides. We can cause others to feel and know that the religion of the meek and lowly Jesus makes us better wives and mothers; that it enters right into the common duties and courtesies of home life.

HOME READING.

It is impossible to set too high an estimate upon the importance of placing entertaining reading in the hands of children. Parents who now lament bitterly because their boys are addicted to spending their nights away from home, and have no relish for books and instructive periodicals, have themselves to upbraid for it; since if they had supplied their children with lively, instructive books and papers, taking a little time to initiate them into the love of reading, they would now have their boys at home, reading and studying from sheer love of it.

The mere labor of reading makes it irksome to many youths. So small a proportion of the time in school is given to the exercise of reading that children do not learn to read with facility. Pupils are pushed into arithmetic and other branches before they can read understandingly, or read at all without almost painful effort. Is it to be wondered at that they soon acquire a distaste for these branches? Now, the way to compensate for the insufficiency of the time and attention given to reading in the school-room, is to entice them to read a great deal at home. Let them find illustrated story-books, histories, anecdotes about men and animals, ever inviting them to read, and it will not be long before they read fluently; and study, instead of being irksome, will become a pleasure.—*Inter Ocean*.

WORK.

You are all workers, either for Christ or against him. Your duties may be low and mean, as the world reckons work; but if you put into it a patient, consecrated spirit; if you do with a will, and because it is right, whatever your hands find to do; if you stand up for Jesus whenever you have an opportunity, you are as truly helping the cause of Christ as the editor in his office or the minister in his pulpit.

Your daily employment may be such homely tasks as washing dishes, making beds, dusting the office, sweeping the stairs, or running errands. It does not matter. Everything—study, play, work, conversation,—may be carried on to the glory of God.

Educational.

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

BATTLE CREEK COLLEGE ITEMS.

BY ELD. W. H. LITTLEJOHN.

PRESENTATIONS.

WE had occasion, not long since, to acknowledge the receipt of some fine specimens of minerals, which were donated to the College by S. S. Gruber, of Fleetwood, Pa. Since then we have received another box of specimens, weighing one hundred and fifty pounds, collected and presented by Bro. Gruber and James F. Dunn, Esq. These specimens are superior to anything of the kind which has ever been contributed to the College heretofore, and there are so many of them that we have set apart a case for this collection especially.

AN UNUSUAL SIGHT.

It is a rare thing to see in the average school or college, students with gray hairs. There are, however, quite a number of such at the present time in our institution. That which is more interesting is the fact that in several cases parents and children are pursuing their studies together. In one instance, a father and his two sons,—both of the latter being of age,—are found regularly in their places each day, bending all their energies to the acquisition of knowledge. We speak of these cases because there are many men who have reached ages lying between thirty-five and fifty years, who, unfortunately, are sadly deficient in the knowledge of even the rudimentary branches, and who are held back from attending school at their advanced age by the thought that they might become the subjects of ridicule on the part of their fellow-students younger in years, but more advanced in studies. These persons are frequently men and women of excellent judgment, and such as might be qualified by a few months' training to fill positions of usefulness in the cause of God, from which they are now shut out by a lack in the direction mentioned. To such we say, Come to the College, and you can have the privilege of selecting such studies as you need, and pursue them without any danger of being discriminated against on account of your years. It is so common to see men and women here in like circumstances with yourself, that your presence will not even occasion surprise.

INDUSTRIAL TRAINING.

THE subject of industrial training in schools seems to be of late attracting attention in a very remarkable manner. As a specimen of articles which are becoming numerous in the public prints, we give the following:—

A TRAINING SCHOOL FOR HEAD AND HANDS.

"The Chicago Manual Training School has recently been incorporated, the object of its foundation being instruction and practice in the use of tools, with such instruction as may be deemed necessary in mathematics, drawing, and the English branches of a high school course. The Chicago *Industrial World* says that the following course of study is proposed, subject to whatever changes experience may dictate: First year—Arithmetic, algebra, English language, history, physiology, physical geography, free-hand and mechanical drawing. Shopwork: carving, wood turning, pattern making, proper care and use of tools. Second year—Algebra, plane geometry, physics, mechanics, history, literature, geometrical and mechanical drawing. Shopwork: carpentry, forging, welding, tempering, soldering, and brazing. Third year—Geometry, plane trigonometry, book-keeping, literature, political

economy, civil government, chemistry, machine and architectural drawing. Machine shopwork, such as fitting, turning, drilling, planing, etc. Study of machinery, including the management and care of steam engines and boilers. Latin may be taken instead of English language, literature and history.

"Through the course, one hour per day, or more, will be given to drawing, and not less than two hours per day to shopwork. The remainder of the school day will be devoted to study and recitation. Before graduating, each pupil will be required to construct a machine from drawings and patterns made by himself. A diploma will be given on graduation."

INDUSTRIAL TRAINING IN THE PUBLIC SCHOOLS.

"Manual training has received a good deal of attention at Boston; and Superintendent Edward P. Seaver, of the public schools there, is out with a long argument for a public training-school, where boys shall be taught the use of tools, to go side by side with the high schools. He recognizes the fact that most of the children that come out of the public schools have their own living to earn, and declares that the boys are only fit for store or office clerks, or college students. The boys of thirty or fifty years ago were in school less than those of to-day, and were more on the farm or in the workshop, both of which places developed their faculty for doing things, and enabled them to make their way in the world. The city boy of to-day has no such training. The old system of apprenticeships has broken down, and Mr. Seaver argues that it is the business of society to establish something in its place. The Winthrop school for girls has tried teaching girls to cut and make clothing with great success. The sewing hours did not interfere with the other work; and the girls who received this instruction were able to get good places as seamstresses, while girls who had been through the full course of study, and then graduated at the normal school, were not able to find work of any kind. Principal Swan is so enthusiastic over this experiment that he now wants to add a cooking-school. There are no free schools for boys as yet where similar experiments have been tried; but the results in the school for mechanic arts in Boston and in the manual training school at St. Louis are such that the friends of the movement are sanguine of its success in free schools. Boston has been feeling its way toward that end with some experiments at the Dwight school, and is talking about repeating them on a larger scale."

Another exchange says: "A new departure in the Boston public schools was set on foot week before last, in the order passed by the School Committee to fit up a school for instruction of boys in the use of tools."

Our Basket.

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

—Preservation is but the continuation of creation, the non-interruption of the first act of divine power and love. The strong spirit of the highest angel needs the active concurrence of God every moment, lest it should fall back into its original nothingness.—*Faber*.

—A Protestant Episcopal bishop said recently, that one reason the world is so unwilling to come to the church is that the church is so willing to go to the world. The thought is one to awaken reflection on the part of Christians at least.

—The mission of the gospel is not to men's heads, but to their hearts. Let us never forget that the gospel itself, through the wisdom and power of God, will always seem foolishness to those whose intellects are intoxicated by vanity and conceit.

Special Mention.

THE SUNSET HEAVENS.

SPECULATIONS as to the cause of this late remarkable phenomenon still continue. The reader will remember the article quoted from the *Independent* in the REVIEW of Jan. 15, in which the appearance was attributed to vast clouds of volcanic dust in the upper atmosphere. It was also stated that the haze did not consist of *water*, and that the spectrum indicated *abnormal dryness*. But now *The Locomotive*, quoting from *Cotton, Wool, and Iron*, says:—

"Among the many explanations that have been offered to account for the recent remarkable sunsets, that advanced by C. E. Pickering, superintendent of Harvard observatory, and by Prof. N. S. Shaler is, apparently, the most plausible. Both consider that the cause lies in an unusual degree of *moisture* in the air."

Still further, a writer in the *Scientific American* of Jan. 19, 1884, says:—

"Concerning the wonderful phenomenon of our sun risings and settings of late, and the suggestion that it may be caused by volcanic dust from earthly or lunar volcanoes, I have this remark to make: If it were caused by such dust or mist, it must sensibly affect the rays from the moon and sun, whereas no such affect is perceivable. Heavy and dense as that mist appears, the moon rises from and sets below it with not the slightest diminution of its power to shine. The same may be said of Mars and Jupiter. Jupiter rises now in or near the Crab. I do not see that it affects the rays of any star. If it does not, then we may conclude that the cause exists far beyond the most distant star."

We are interested in these "explanations" chiefly in that they afford positive proof that the phenomenon cannot be "explained."

THE TALLEST CHRISTIANS.

JOSEPH COOK, in his 158th lecture, gave utterance to the following good thoughts in reference to seeking the influence of worldly rich men in the church. Churches everywhere who wish to maintain spiritual life and connection with God, would do well to heed them:—

"The church for the times will reach the whole population.

"John Wesley said once: 'Beware how you invite rich men into your churches until you are sure they are Christian. Beware how you manage your churches in such a way that rich men will become a necessity to you. If your church buildings are so luxurious that you need an enormous income, wealthy men will be necessary to you, and they will rule you, and then you must soon bid farewell to Methodist discipline, and, perhaps, to Methodist doctrine.' A wiser thing was never said. A more unpopular thing, perhaps, could hardly be repeated at this hour; but the truth is (and, as I am not a pastor or preacher, and as nobody can suppose that I am making oblique personal references here, I venture to say), that even in Republican America, and especially in the wealthy and fashionable society of cities, there are a great many luxurious churches that do not want poor men as members.

"When a revival occurs, the question concerning many converts is not, 'Are they soundly Christian?' but, 'How much are they worth?' 'What is their social standing?' 'Am I willing to have one of these converts next me in a pew?' 'Are they likely to add any thing important to the financial or social strength of our society?' Under the voluntary system, we must have money, and must draw rich men into the churches; but if they stand there on their money-bags, and ask to be measured not according to the light of their Christian character, but according to the light of these pedestals of worldliness,—wealth, social position, hereditary rank, connection with public affairs,—then, I say, the time has come for us to cast abroad God's truths as scythes to mow down all these unnatural growths! On the floor of God's house he is tallest who is nearest to God."

Our Tract Societies.

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

A MISSIONARY HYMN.

O SAVIOR, whom we worship,
We own thy power divine;
And bow in adoration,
Before thy holy shrine
We've felt thy Spirit's power
Renewing every heart,
And know by glad experience
Sweet Mary's better part.

But millions dwell in darkness
Who never heard thy voice,
Who do not know thy holy name,
Nor in thy love rejoice.
Their ruined, lost condition
Has melted us to tears;
Their cry of "Come and help us,"
Is sounding in our ears.

We cannot live in pleasure,
Nor pass unheeding by,
While men for help are pleading,
Lest they in darkness die.
We consecrate our talents,
Whatever they may be:
We give ourselves and all we own
To win these souls for Thee.

Mary H. Moore.

MICHIGAN TRACT SOCIETY.

As appointed, the State quarterly meeting convened at Pottsville, Jan. 13, 1884. The meeting was opened with singing, followed by prayer by Eld. Butler. Minutes of the last meeting were read and approved. The report of labor for the last quarter was not given, as there was not time to receive reports from the different districts. The financial report from Nov. 1, 1883, to Jan. 1, 1884, is as follows:—

Rec'd on membership, donations, and sales,	\$562.08
" " periodicals,	249.98
" " reserve fund,	343.71
" " other funds,	438.68
Total,	\$1,594.45

Sr. Nellie Sisley Stair having removed to another State, her resignation was accepted. On motion, Hattie House was appointed to fill the vacancy, and Jennie Wheeler was selected to act as Assistant Secretary.

The Chair appointed the following Committee on Resolutions: Geo. I. Butler, W. C. Sisley, and A. O. Burrill.

The following resolutions were then read and adopted:—

Whereas, Chicago is, next to New York, the greatest thoroughfare of travel in America, being both a railroad center and a great shipping port, with interests radiating through Michigan, Illinois, Wisconsin, and the whole Northwest; and—

Whereas, The Executive Committee of the International T. and M. Society at a recent council offered to take charge of the Chicago Mission, if desired, taking supervision of the work, and furnishing publications and help as far as consistent with other duties, on condition that Illinois would raise \$1500, Michigan \$1000, and Wisconsin \$500, to sustain it; therefore—

Resolved, That the Michigan Tract Society vote the sum of \$1000 for this important enterprise from the reserve fund until it can be replaced by money raised for that purpose.

Whereas, The International T. and M. Society proposes to take supervision of the Chicago mission, and to see that suitable help is supplied, and an important work carried forward, thereby bringing the light of truth before many of the citizens, and others passing through the city, thus furnishing an excellent field for training other workers to enter other cities in general missionary and ship work; and—

Whereas, Michigan has many cities which should be entered as soon as the right men with the proper experience can be secured; therefore—

Resolved, That we proceed to select devoted men of good ability, send them to Chicago, and sustain them there till they can gain the necessary experience to enter other cities within the bounds of our own State.

An amendment was added to the last resolution that as far as practicable those entering upon the work should support themselves.

Steps were then taken to secure subscribers and renewals for our periodicals from those present.

Adjourned until 2 P. M.

SECOND MEETING, AT 2 P. M.—After the reading of the minutes of the previous meeting, the chairman of the Committee on Resolutions presented the following:—

Whereas, New and important movements are constantly arising, which will be of thrilling interest to every true friend of the cause; such as the circulating of the *Sabbath Sentinel*, to warn our fellow-men of the approaching union of church and State, and the enforcement of the Sunday law; the entering of the largest cities to establish missions and reading-rooms therein; and many other movements not yet fully discerned by us; and—

Whereas, The Lord has shown that the time has now come when our brethren of means should begin to use their wealth freely in the cause, even selling, and cutting down the principal, to help forward important moves; therefore—

Resolved, That we earnestly invite such brethren to increase our reserve fund to at least \$15,000 by pledging sums of not less than \$500, that we may be ready to enter the openings of God's providence, and act out the faith which we profess.

This subject was considered at length. It was spoken to by Brn. Butler, Lamson, Miller, Burrill, Ostrander, Fargo, Sisley, and others. Their remarks were of deep interest, and it seemed to be the general opinion that *now* was the time when those who had means should begin to devote it to the Lord's service. Many expressed their determination to place their business in such shape that they could give both their property and themselves to the cause of God. The resolution calling for means was nobly responded to, three pledging \$1000, and three \$500, each. Considering the fact that but few of our wealthy brethren were present, this was a good start in the right direction.

Adjourned until 9 o'clock the next morning.

THIRD MEETING, JAN. 14, AT 9 A. M.—The discussion of the resolution in regard to raising a reserve fund was resumed. Eld. I. D. Van Horn and others made some interesting remarks on this subject, and when voted upon, it was carried unanimously.

Whereas, The cause of God has been greatly hindered in years past because of a lack of earnest, devoted, intelligent laborers who should consecrate themselves to the work in various departments, as colporters, canvassers, and missionary workers to enter new fields, cities, etc.; and—

Whereas, There is no lack of persons among us whom God would make useful in filling these important positions if they would consecrate themselves wholly to the work; but who, being diffident and busy in worldly things, fail to engage in it, while others of less tact and moral worth who are not successful in business are more ready to do so; therefore—

Resolved, That the time has fully come to carry out the instructions of the Spirit of God, for our Conference and Society authorities to select worthy and devoted men to work in these positions; and we firmly believe God will greatly bless such in so doing.

Resolved, That we cordially invite worthy persons in our ranks, whether in business or not, whose minds and hearts have been impressed with a desire to work in some useful way in the cause, to make their feelings known to such authorities, that they may be assisted in selecting in harmony with the impressions of the Spirit and with good judgment.

Eld. Butler said that we as a people would have power if men of ability and good judgment would devote themselves to the work, and that many who feel impressed to labor do not feel that they can trust their own judgment; and that such should be encouraged to help in the cause of God.

At this point, in accordance with the above resolution, fourteen men were invited to enter the glorious work of disseminating present truth as soon as they could place their temporal affairs in a condition where they would not suffer too great a loss by so doing. Nearly all responded favorably to the call. All probably would have done so had there been time given them.

Eld. Butler then remarked that because certain men had been selected, others must not feel that there was no work for them. All, both men and women, should feel it their duty to work in some capacity.

Whereas, Over 10,000 copies of the first edition of "Thoughts on Daniel and the Revelation" have already been sold in all parts of the United States, thus proving beyond question the feasibility of selling even the old edition; and—

Whereas, Since the recent revision a large amount of new and excellent matter has been added to it, thus largely increasing its selling qualities, making it by far the best book we have for general circulation, embracing, as it does, a much fuller general statement of our doctrinal views than any other one book we publish; and—

Whereas, Its circulation has thus far been the means of bringing quite a number of souls into the

truth, and has removed much prejudice, and has favorably affected many intelligent minds; therefore—

Resolved, That we most heartily favor an earnest, persevering, and thorough canvass of our State with this book; and we strongly recommend the selection of ten or more men to engage in it who have tact, energy, and piety, who will devote themselves to it for a business, and who will qualify themselves for it; and we pledge ourselves to see that such persons have a reasonable support if they are not able to sustain themselves by the liberal percentage now offered.

Adjourned until 2 P. M.

FOURTH MEETING, AT 2 P. M.—Reading of the minutes of the previous meeting waived. The following resolutions were then submitted:—

Whereas, *Good Health* is well calculated to remove prejudice from the minds of intelligent people, and act as an entering wedge to open the way for introducing our denominational works; and—

Whereas, Only about 1,500 copies of its small circulation are taken among S. D. Adventists; therefore—

Resolved, That we will urge upon our own people the importance of sustaining this "right arm of the message," and that we will take measures to secure a thorough canvass for *Good Health* throughout the State.

Whereas, The *Signs of the Times* has done excellent service in the past as a missionary paper, and promises to be no less useful in the future; therefore—

Resolved, That we will not lessen our interest in that excellent journal as our pioneer sheet, but will continue to use it to enter new fields, and in our canvassing work.

Whereas, The publishers of the *REVIEW AND HERALD* have promised to make that paper such that it shall be suitable for missionary purposes by placing in it doctrinal articles on the important points of our faith, and by carefully guarding its columns from articles which would be objectionable; and—

Whereas, There is a field in the missionary work where the *REVIEW* might be properly used without encroaching upon the peculiar field of the *Signs* as a pioneer sheet; that is, where persons have some knowledge of our work and doctrines; therefore—

Resolved, That we recommend that our different societies take quantities of the *REVIEW* for their members to use as above indicated.

Resolved, That we urge our ministers everywhere to make zealous efforts to increase the list of the *REVIEW*, our oldest, largest, and most important journal, till it shall be worthy of a paper of such excellence and character.

This was spoken to by several, Eld. Butler and others urging that while there should be an increased effort put forth to extend the circulation of the *REVIEW* and other periodicals, there should be in no wise a slacking up of interest in the *Signs* canvass.

Whereas, In obedience to the demand for a paper to set before the people the true aims and objects of the Sunday movement, the office of publication has issued the creditable sheet called the *Sabbath Sentinel*; and—

Whereas, The *Sentinel* is offered to the International Tract Society for 12 cts. per copy, provided 25,000 copies are taken, or at 10 cts. for 50,000; the proportion of 50,000 for Michigan being 8,000; therefore—

Resolved, That we become responsible for, and circulate, 8,000 copies.

Whereas, The *Instructor* is an excellent paper with which to teach our children how to become missionaries, and will create a favorable impression wherever it may be introduced; therefore—

Resolved, That we encourage our children everywhere to engage in the canvass for this paper.

Whereas, From reliable information we are persuaded that the time has fully come when the truth of God for these times should be carried to our leading cities; and—

Whereas, This important branch of the work seems to be somewhat distinct and separate from our regular tract and missionary work; therefore—

Resolved, That in our judgment this work in our cities should be under the direct supervision of our State Society.

Whereas, The Lord has shown, and our past experience has demonstrated, the wisdom of erecting our College and providing a place where our youth can be instructed in knowledge and in the present truth; and—

Whereas, It is a fact that one hundred persons now preaching the truth have received instruction there, and many others have received benefit from it also; and—

Whereas, There is no more important work we can undertake than the proper instruction of our young people, fitting them for usefulness in this life, and preparing them for the world to come by instructing them in the Bible and its great truths, and by fitting them for missionary work in spreading the last message; and—

Whereas, The prosperity of the cause greatly depends upon our supplying proper facilities for instructing all who need it to prepare to labor in the cause, and the neglecting of it would be a disastrous and suicidal policy; and—

Whereas, At our recent General Conference, after a careful consideration of the whole subject, it was recommended that \$25,000 be raised to pay off the College debt and provide facilities for uniting manual labor with the College as recommended by the testimonies of Sr. White; and—

Whereas, Our people in Michigan are especially interested in the prosperity of the College because of its location in this State, and because they can for this reason secure its benefits to a much larger number of young people than any other State; therefore—

Resolved, That we show our appreciation of the blessings thus conferred upon our Conference by at once starting a subscription toward raising this sum, so that the College may be relieved from the embarrassment of its \$10,000 debt, and so that manual labor may be connected with it by the commencement of another College year.

Bro. Butler spoke of the prosperity of the College, and said that Eld. Smith's lectures, and the class for instruction in missionary work, and a vigilant missionary society of about one hundred members, were calculated to fit those attending the school to be active workers. Several others followed with appropriate remarks.

These resolutions were considered separately, and after being fully discussed, were unanimously adopted.

On motion, a vote of thanks was tendered the Pottsville church for their kind entertainment of those from abroad.

Adjourned *sine die*.

J. FARGO, Pres.

HATTIE HOUSE, Sec.

The Sabbath-School.

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

LESSON FOR THE FIRST SABBATH IN FEBRUARY.

(See *Instructor* of Jan. 31, 1884.)

STORY OF THE LESSON.

(Review of Acts 6-8.)

SEVEN DEACONS CHOSEN.—It will be remembered that the disciples were now sharing their possessions in common, the necessities of each being supplied by a daily distribution of food. Their number greatly increasing, it became difficult to render exact justice in every case; and the Grecian believers murmured against the Hebrews, "because their widows were neglected in the daily ministration." Whether this charge was true or not, the apostles took the wisest course possible under the circumstances, avoiding all controversy and giving universal satisfaction. They called the whole multitude together, and laid the matter before them. It is not right, said they, for us to spend our time serving tables when a work so much more important presses upon us. Therefore select from your own number seven men, wise, honest, and full of the Holy Ghost, who shall devote themselves to this work, leaving us entirely free to engage in prayer and the ministry of the word. This wise plan was at once pleasing to the people; so they chose seven men, nearly all of whose names indicate that they were Grecians,—a fact that must have served to allay all feelings of jealousy on the part of the Grecian believers.

STEPHEN'S ARREST, APOLOGY, AND MARTYRDOM.

—One of these seven deacons was Stephen, a man described as "full of faith and power," and who "did great wonders and miracles among the people." This man, disputing with some of the Jews, spoke with such power that they were unable to resist his wisdom; so they resorted to misrepresentation and abuse. They hired men to say they had heard him use blasphemous words against the temple and against God.

In this way they stirred up the people, arrested Stephen, and brought him before the council, where false witnesses declared they had heard him blaspheme the temple and the law, saying that Jesus of Nazareth would destroy the temple, and change the customs left them by Moses. Then the high priest asked him what he had to say in answer to these charges; and Stephen, with his

face shining like that of an angel, began with Abraham, and gave a masterly presentation of the leading points of Jewish history, designing, doubtless, if he had been allowed to finish his remarks, to prove that Jesus was the Messiah spoken of by Moses and all the prophets.

He reminded them of God's call to Abraham, directing him to leave his kindred, and sojourn in the promised land as in a strange country; of the covenant of circumcision, and the birth of Isaac and Jacob, and the twelve patriarchs; of the selling of Joseph into Egypt, and the wonderful providence of God in raising him to be governor of Egypt that he might save his father's household, and found a nation in the land of bondage; of the oppressions of the children of Israel by the king who "knew not Joseph;" of the raising up of Moses to deliver them, and of their rejection of him; of his forty years' sojourn in the wilderness to receive a preparation for his work; of the deliverance of Israel from the power of Pharaoh, and of their murmurings against Moses in the wilderness, and their rebellions against God; of the fact that this Moses spoke of a prophet whom the Lord would raise up, and whom they should hear; and of the tabernacle in the wilderness, which gave place to the temple of Solomon, after they were established in the land of Canaan.

Up to this point the council had listened to his words; for to a Jew the recital of events in the history of their ancestors was always a matter of interest: but now, something said or done by his audience, as they perceived the drift of his remarks, caused Stephen to break the thread of his argument; and hurl upon his hearers the following sharp but well-deserved words of condemnation: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have now been the betrayers and murderers."

Angered by this fierce invective, they gnashed their teeth upon him in rage; and the Holy Spirit, lifting him above the fear (and consciousness, perhaps) of his turbulent enemies, gave him a view of the glory of God and of Jesus standing at the right hand of God. Transported with this vision, he proclaimed to the council the glorious sight that was before him; and they, being no longer able to restrain their anger, stopped their ears to his voice, ran upon him with one accord, cast him out of the city, and stoned him, Stephen kneeling down and praying God not to lay this sin to their charge.

PHILIP THE EVANGELIST.—A great persecution, headed by Saul of Tarsus, was now instituted against the church at Jerusalem; and all the believers except the apostles were scattered abroad throughout the regions of Judea and Samaria. But this served in no wise to prevent the spread of the gospel; for "they that were scattered abroad went everywhere preaching the word." Among these, was Philip, also one of the seven deacons, who went to the city of Samaria, and preached Christ unto them. And the Holy Spirit attended his ministry with such power that he was able to do many miracles, healing the sick and the lame, and casting out unclean spirits.

Now, a certain sorcerer named Simon had long held the people under his power, bewitching them, and causing them to believe that he was "the great power of God." Although this man's influence was so great over the people, they believed the preaching of Philip, and were baptized in the name of Jesus, and with them Simon himself; though he, evidently, was more attracted by wonder concerning the miracles Philip was able to do, than convicted of his own sins and his need of the Saviour. At this time the apostles at Jerusalem, hearing that Samaria had received the gospel, sent down Peter and John to help Philip in the good work. The people, through the prayers and laying on of hands of these devoted men of God, received the gift of the Holy Ghost. When Simon saw what was done, he offered the apostles money to confer upon him power to bestow the Holy Ghost upon whomsoever he should lay hands. Peter said to him, "Thy money perish with thee."

The power of God is denied the proudest of earth who would come to purchase it with gold; but it is freely given to the poorest beggar who humbly seeks it with a sincere heart. C. C. L.

The Review and Herald.

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

BTATTLE CREEK, MICH., JAN. 29, 1884.

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

SYNOPSIS OF MATTHEW 24.

(Concluded.)

IN verse 15, the Saviour turns his discourse back again to the destruction of Jerusalem, making evident allusion to the prophecy of Dan. 9:26, 27, in which Rome in its pagan form is called an "abomination." When Cestius Gallus in October, A. D. 66, drew his legions up around Jerusalem and commenced the siege of the devoted city, the disciples recognized the sign; and when, without any visible cause, he suddenly withdrew it, they saw their opportunity, and fled in haste, as the Lord had instructed them. Safe sheltered in the little village of Pella, they escaped the horrors of Jerusalem's overthrow. The prayer which the Saviour taught them to use (verse 20), that they might not be obliged to flee in the winter, nor on the Sabbath day, thus recognizing the existence of the Sabbath as late as A. D. 66 to 70, was fulfilled.

Verses 21 and 22 look far into the future from that day and bring to view the next most prominent feature in the experience of the church. From the great tribulation of the Jews, the mind is naturally carried forward by the word "then," which is occasionally used in the Scriptures to cover a long period, as in verse 9, to the unparalleled affliction which his own people would suffer. This was fulfilled during the Dark Ages, when the little horn of Daniel 7, the "man of sin," the papacy, made war, for centuries, on the saints of the Most High and wore them out, till twenty times as many of the servants of Christ went to a martyr's death under this professedly Christian power, as had perished under the long rule of paganism.

"Those days" (of persecution, not the prophetic period which marked the papal supremacy) were shortened for the elect's sake, in the introduction and subsequent maintenance of the work of the great Reformation of the 16th century. Verse 22.

From this point we are again carried forward by the word "then," to the time when the subject of the second coming of Christ should be agitated, as we have seen it in our own day. The false Christs and false prophets have appeared, in modern spiritualism, which boldly claims to be the coming of Christ and the ushering in of a new spiritual dispensation. But Christ charges us not to be moved by their "lo here's" or "lo there's;" for the coming of Christ is not to occur in the "secret chambers" where spiritual circles are held, or death-bed scenes transpire, nor in the work of conversion by the Holy Spirit (in which sense Christ is "always" with his people), nor in "the desert" where the Mormons have erected their pseudo heavenly kingdom; for his coming is to be as literal and visible as the lightnings flashing across the heavens, and all will know it for themselves. And the saints, as subsequently stated, will be gathered together by the angels; but the judgments of God, like the eagles, will fall upon and devour the carcass, the wicked, wherever it is found. Under these circumstances, none will be left in doubt when his coming takes place.

In verse 29, we are again taken back into the past, but only so far as to take in the signs in the natural world which should betoken the approach of the Son of man; for, as if in sympathy with her divine Lord, Nature herself gives signs in her domain, of the coming of that glorious restitution which shall banish all her woe. We are pointed

to the time immediately following the tribulation before referred to. A little past the middle of the 18th century the last act of martyrdom occurred, said to be in the year 1762. (Dowling's Romanism, p. 609.) In 1780, May 19, the sun was supernaturally darkened. A summary of the facts in the case is well given in the Explanatory Vocabulary of Noted Names, etc., of Webster's Unabridged Dictionary; and to this only we refer, as the general reader can perhaps the most easily verify it:—

"Dark Day, The. May 19, 1780;—so called on account of a remarkable darkness on that day extending over all New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening song, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted in the houses. The obscuration began about ten o'clock in the morning, and continued till the middle of the next night. . . . The true cause of this remarkable phenomenon is not known."

The darkness extended far beyond the limits of New England. Herschel calls it "The dark day of North America." See "Our First Century," by Devens. The moon refused to give her light the following night, when, as expressed by Mr. Tenney in "Gage to the Historical Society," the darkness "was probably as gross as has ever been observed since the Almighty fiat gave birth to light."

A little more than fifty years elapsed, and the predicted falling of the stars was fulfilled in the great meteoric shower of Nov. 13, 1883. This was the most notable exhibition of the kind that ever occurred, and covered extensive but undefined portions of the western hemisphere. A star shower almost equally striking, fulfilled it to the eastern world, if that were necessary, in 1866.

Fifty years have again gone by since 1833, and the world has plunged into an era of atmospheric convulsions which finds no parallel in the past. Next after the falling of the stars, the prophecy mentions the shaking of the powers of the heavens. If the atmospheric heavens are intended, are we not witnessing the fulfillment? Devastating floods in some regions, disastrous drouths in others; ocean gales, tornadoes, electric storms, and deadly cyclones all over the land, stir men's hearts with fear; while more recently the twilight conflagrations in the sky, baffling their subtlest philosophy, are exciting large comment and wonder. May not these strange meteorological conditions be justly called the shaking of the powers of the heavens? If so, the sign of the coming Son of man cannot be far distant.

And when he comes, the tribes of the earth, the nations who have rejected him, they who will "mourn" because of him, see him. John says (Rev. 1:7) that when he cometh with clouds every eye shall see him; and to show that this includes the wicked, he adds, "and they also which pierced him." Yet men now rise up and say that nobody will see him except a few righteous; in other words, that "every" does not mean "every," and that "see" does not mean "see." We spend no time to refute such contradictions of the Scriptures, but leave those who make them to answer for their folly at the bar of God.

To give his declarations double strength, the Lord now introduces the parable of the fig tree. Verses 32-35. At the first signs of returning vegetable life, while the bud is yet most tender, our convictions are established and sure, that summer is nigh. And no such expectation was ever yet disappointed. The summer always comes. Just so surely those who see the signs he has given are to know that his coming is at hand. And he concludes with a solemn affirmation that "this generation shall not pass away till all these things be fulfilled."

What is meant by the generation? and what generation is referred to? These are questions which have exercised many minds. And to those who insist upon finding some definite points for the beginning and ending of the generation, and gauging its length by some well-defined measuring rod, the remarks here made will not be at all satisfactory; for we attempt nothing in this direction. It does not seem to us necessary. Christ addresses those who had seen "all" of a certain class of events; and those events were the ones which are mentioned as "signs" of the great event which is here the object of discourse; namely, the appearing of Christ in the clouds of heaven. Those who saw only the darkening of the sun, had not seen all these things; those who saw the falling of the stars had not seen them. Those now living, who have a historical knowledge of the past, and see what we see—those before whom all these things are held up, as they are now, in consolidated array, as signs of the end, have seen them, and do see them. We believe the language is addressed to the mass of the people now living; that the present is the generation; and that this generation shall not pass before all is consummated; that is, that the mass of the world's inhabitants now living will witness the coming of the Son of man. We say this with a full appreciation of the fact that one person dies and more are born every second of time, and that with this rapid influx and exit, it takes no great length of time to change the mass of the world's inhabitants; yet we believe the Lord is now so near, that the people living at the present time, as a body, will behold his coming.

A striking illustration based on a reference to the days of Noah follows, and the chapter closes with a solemn admonition to the servants to watch, to give the household meat in due season, and to avoid the fate of the evil servant who says in his heart, "My Lord delayeth his coming." And a blessing is pronounced upon that servant who when his Lord cometh shall be found in the faithful discharge of all his duty.

"IT DOES MOVE"—BUT WHITHER."

SUCH is the title of an article from the pen of R. L. Stanton, D. D., in the *Independent* of Jan. 17, 1884. It relates to the great question whether the world is growing better or worse. The writer confidently affirms his opinion that "the world 'does move,' and that we are making constant and steady progression, instead of 'going to the bad,' as some fear;" yet the heading would nevertheless imply a doubt even in his mind as to the direction in which the world is moving.

Those who set themselves to show that the world is growing better, have an embarrassing problem on their hands. There are hydra-headed evils springing up on every side, plain to all observers. They are virulent, persistent, and growing. It is evident that unless they can be checked, everything will "go to the bad." But they cannot be checked without exposing, denouncing, and vigorously warring against them. But how to do this and still maintain the impression that the world is all the time growing better is the question. If this latter view is instilled into the minds of the people, its tendency will be to paralyze the necessary opposition to the evils in question. For if the world is constantly growing better, too many, if they come to believe this, will decide to sit down and let it grow, knowing that in due time the evils must yield to the prevailing good, in the natural course of events. But this will never do. Hence the optimists are obliged to content themselves largely with bare assertions as to the world's improvement, while on the other hand they are forced to grapple with many new and alarming conditions of things.

Such is the case with the article in question.

After affirming the world's "steady progression" in improvement, it gives its whole strength to specifying, exposing, and trying to arouse a public sentiment against gigantic and flourishing evils which the people a few years ago would not have thought of tolerating. The evils specified are these:—

1. Casting out the Bible from the public schools, by an "organized power" which "is essentially infidel and diabolical," and then the more humiliating fact that the state of public opinion was such that "the moral and religious sentiment could not be aroused to redress an act which was nakedly designed to cast contempt upon the Bible."

2. Moral deterioration in regard to the Sabbath (Sunday), first in Sunday liquor selling; secondly, in general traffic; and thirdly, in Sunday theaters. "My recollection," he says, "goes back to a time when New Orleans—during my residence there—was the only city in the Union where Sabbath theaters were tolerated." Now they are everywhere, even the lowest and vilest.

3. The non-enforcement of law, as illustrated in the contest of Dr. Howard Crosby with the liquor dealers, a few years since, in which he was himself compelled to write "failure." Mr. S. holds up this evil as "the bottom evil which troubles society in the whole land. On this point officers of all grades are more or less involved, courts and juries are debased, and if there be power in public opinion to correct the evil, it is not exerted." He adds, "It is no answer to this to cry out 'croaking.' I have given facts; and they cannot be blinked."

4. The moral debasement of many of our cities touching the status of the "social evil." The famous St. Louis law is referred to, which, he says, a "former generation in that city could not have enacted."

5. Our greed of gain. This, he avers, "threatens our national morality, if it has not well nigh destroyed it through some of our great monopolies. Look at the railway system touching a single point. It is grinding God's Sabbath to powder under its iron wheels. A few years ago Sabbath railway running was at the minimum point. No through trains left the great termini either on Saturday evening or on Sunday morning. Now from every city they go; and they run through the entire Sabbath both with freight and passengers. Nothing but greed of gain prompts this." The fact that he refers to Sunday in no wise weakens the force of his statement; for the people profess to regard Sunday as the Sabbath.

6. Bribery and purchasing power with money. This point is introduced with the following remark: "But space fails me to note other equally palpable evidences of growing and spreading immorality. Would a former day have tolerated the nation's bargaining, with money, for seats in the United States Senate?" Then he called this "a condition of things which is comparatively new, or, at least, quite uncommon regarding the highest legislative hall of our country."

In conclusion he says: "On the whole, then, though admitting clear evidences of the world's advancement, it is well to see how greatly the picture is darkened by the shadows which notorious facts cast upon it." These facts do more than merely darken the picture. What are they? 1. The Bible trampled under foot. 2. The day regarded as the Sabbath violated by liquor selling, general traffic, and immoral theatrical exhibitions. 3. Law not enforced. 4. The social evil legalized. 5. Our national morality well nigh destroyed by greed of gain; and 6. Bribery and other evidences of a growing and spreading immorality. How can these things be, as they are, and the world still be growing morally better? It cannot be. We might as well say that the flames of a burning building are becoming extinguished, when they

are constantly seizing new material, and leaping higher; while portion after portion of the structure is falling in with a terrible crash. We agree with the writer that "an inflated optimism is no better than a despondent pessimism." And how can we fail to look facts in the face, and if candid decide accordingly; especially since the Scriptures assure us that in the last days iniquity shall abound and the love of many wax cold?

INSPIRATION.—NO. 4.

LIGHT THROUGH VISIONS THE PRINCIPAL SOURCE OF BIBLE INSPIRATION.

THE present generation of men have a very vague idea of the manner in which inspiration was bestowed. But few theological writers, even, venture to describe the process. If the subject was better understood, we believe it would save many candid persons from falling into skepticism and infidelity. When the Bible is studied upon this subject, much light may be discovered relative to the means God has used to bring to us light from the celestial world. It will then be seen that visions of God (dreams such as the Bible speaks of being virtually the same thing) were one of the most important methods ever employed by the Deity through which to communicate light to mankind. It was from this source that most of the Bible writers obtained the light which enabled them to write those portions of the Bible which bear their names.

All of the prophetic books, we understand, were derived from light given through visions. These constitute, perhaps, one-fourth of the Bible. It seems quite certain, also, that the epistles of the New Testament were written because of light from the same source. And some, if not all, of the Psalms give evidence of a similar origin. In both of these classes of writings, there are prophetic passages which are in the highest degree important. Prophecy is a revelation of the future, and it cannot be made known by human wisdom alone. We do not know of a single instance where future events are revealed except through visions, or by the highest form of inspiration; *i. e.*, by direct personal intercourse, as in the case of Moses and Christ. "If there be a prophet among you, I the Lord will make myself known unto him in a vision."

We will now present Bible testimony on this point. The prophecy of Isaiah commences as follows: "The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." Isa. 1:1. The pen of inspiration calls the sixty-six chapters of this wonderful prophecy "the vision of Isaiah." "He saw" it in holy vision, and wrote out that which he beheld. As this was seen during a period of years covering the reign of four kings, it follows that the substance of this prophecy was given him in different views, at various times. As God gave him light from time to time he wrote it for the benefit of the people. These different visions are gathered together in one book and called "the book of the prophet Isaiah." What sublime and glorious themes he presents to us, all revealed through vision!

The prophecy of Ezekiel commences in a similar manner. "Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God." Eze. 1:1. This prophet fully describes what he saw in various portions of his prophecy; and it is plain that the forty-eight chapters which comprised his collected writings were written out from views or visions shown to him on different occasions.

The same is true of the prophecy of Daniel.

He was carried away from Judea a captive, placed in the palace of Nebuchadnezzar, and trained in the knowledge of the Babylonians. God gave him the most remarkable views recorded in the Scriptures, revealing the future history of the world's greatest empires till the close of time. It is said of him, "Daniel had understanding in all visions and dreams." Dan. 1:17. In these visions, especially in that recorded in chapter 10, are described, not only the substance of what he saw, but the physical effects upon himself. These are worthy of careful study.

The prophecy of Nahum commences, "The burden of Nineveh. The book of the vision of Nahum the Elkoshite." Also the book of Obadiah is called "the vision of Obadiah." The book of Revelation in the New Testament was manifestly given in the same way. It is a record of what John "saw," a "revelation of Jesus Christ," which was "shown unto him," "a prophecy." "If there is a prophet among you, I the Lord will make myself known unto him in a vision." Should there remain any doubt in the mind of the reader, it will be removed by reading Rev. 9:17. "And thus I saw the horses in the vision, and them that sat on them," etc.

Whence did Paul obtain such wisdom to write those precious epistles, which contain the great fundamental doctrines of the gospel? Were they the product of his own researches and thoughts? By no means. They were revelations of the Lord through vision. "It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord." 2 Cor. 12:1. He then proceeds to describe the experience of himself in vision,—how that he could not tell whether he was carried up to the third heaven bodily, or whether he was shown things therein, it was all so real to him. All earthly scenes were shut out, and he beheld the glories of the eternal world. "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Verse 7. From this it is evident that revelations through vision were more abundantly given to this apostle than to any of the others. He was converted by a vision. Acts 9, and 26:19. The man of Macedonia prayed for help while Paul was in vision. Acts 16:9. By the same means it was revealed to him that a great work was to be done in Corinth. Chap. 18:9. He received his great commission to labor among the Gentiles from the same source. Chap. 22:17-21. When on a dangerous voyage, he was assured of safety by a vision. Chap. 27:23. And as these instances are mentioned only incidentally, no doubt many others occurred, by which the great "abundance of revelations" enabled the apostle to give us such important light. We learn that spiritual gifts were manifested in him more than in any others. 1 Cor. 14:18. And he exalted prophesying higher than other gifts. He wrote many prophetic passages, and undertook his most important enterprises by direct revelation. Gal. 2:2. Hence it is evident that the light which enabled Paul to write his epistles was derived from visions of the Lord.

The same may be said of Peter to a certain extent. We know he had visions and direct revelations from the Lord. An instance is recorded at the conversion of Cornelius, when the work opened among the Gentiles. Acts 10. We have no reason to suppose this was the only instance. Indeed, there are so many evidences that visions were prevalent with those who were earnest laborers in the days of Christ and the apostles, that we cannot think the apostles themselves were left without this source of heavenly light. Notice the following cases: Zechariah, Luke 1:11-22; Mary, Luke 1:26; Simeon, Luke 2:25; the shepherds, verses 8-13; Anna, verse 36; Cornelius, Acts 10:1-3; the

daughters of Philip, chapter 21:9; Agabus, verse 10; and others. John, Paul, and Peter, we know, had visions from God, which enabled them to instruct others. Most of the New Testament, excepting the historical portions, were written by them, evidently from light derived by this means. It would hardly be reasonable to suppose that James and Jude received their light in a different way. We therefore conclude that all the New Testament, excepting the historical portions, were written by means of light received through visions from the Lord.

In our next, we will undertake to show that many other books, where visions are not mentioned, were revealed by the same means. G. I. B.

SABBATH-SCHOOL REUNION AT HEALDSBURG, CAL.

At the close of my long journey East, I reached my home in time to spend New Year's eve in Healdsburg. The College hall had been fitted up for a Sabbath-school reunion. Cypress wreaths, autumn leaves, evergreens, and flowers were tastefully arranged; and a large bell of evergreens hung from the arched doorway at the entrance to the room. The tree was well loaded with donations, which were to be used for the benefit of the poor, and to help purchase a bell. Except in a few instances, the names of the donors were not given; but appropriate Bible texts and mottoes were read as the gifts were taken down from the tree. On this occasion nothing was said or done that need burden the conscience of any one.

Some have said to me, "Sr. White, what do you think of this? Is it in accordance with our faith?" I answer them, "It is with *my* faith." In Healdsburg, San Francisco, and Oakland, there are many things to attract our children; large sums are expended every year on Christmas and New Year's in purchasing gifts for friends. These gifts are not generally satisfactory; for many receive presents that they do not need, when they would be glad to have some other article; some receive the same article from several different persons; and others receive nothing at all. We have tried earnestly to make the holidays as interesting as possible to the youth and children, while changing this order of things. Our object has been to keep them away from scenes of amusement among unbelievers. Instead of following a selfish custom, and giving to those from whom presents will be expected in return, let us make our offerings to the Lord. This plan has proved successful in many of our churches, and it was a success on this occasion, the donations amounting to \$138.00. Thus the new year was opened with offerings to the Giver of all our mercies and blessings.

I have thought that while we restrain our children from worldly pleasures, that have a tendency to corrupt and mislead, we ought to provide them innocent recreation, to lead them in pleasant paths where there is no danger. No child of God need have a sad or mournful experience. Divine commands, divine promises, show that this is so. Wisdom's ways "are ways of pleasantness, and all her paths are peace." Worldly pleasures are infatuating; and for their momentary enjoyment, many sacrifice the friendship of Heaven, with the peace, love, and joy that it affords. But these chosen objects of delight soon become disgusting, unsatisfying.

We want to do all in our power to win souls by presenting the attractions of the Christian life. Our God is a lover of the beautiful. He might have clothed the earth with brown and gray, and the trees with vestments of mourning instead of their foliage of living green; but he would have his children happy. Every leaf, every opening bud and blooming flower, is a token of his tender love; and we should aim to represent to others this wonderful love expressed in his created works.

God would have every household and every church exert a winning power to draw the children away from the seducing pleasures of the world, and from association with those whose influence would have a corrupting tendency. Study to win the youth to Jesus. Impress their minds with the mercy and goodness of God in permitting them, sinful though they are, to enjoy the advantages, the glory and honor, of being sons and daughters of the Most High. What a stupendous thought, what unheard of condescension, what amazing love, that finite man may be allied to the Omnipotent! "To them gave he power to become the sons of God, even to them that believe on his name." "Beloved, now are we the sons of God." Can any worldly honor equal this?

Let us represent the Christian life as it really is; let us make the way cheerful, inviting, interesting. We can do this if we will. We may fill our own minds with vivid pictures of spiritual and eternal things, and in so doing help to make them a reality to other minds. Faith sees Jesus standing as our mediator at the right hand of God. Faith beholds the mansions he has gone to prepare for those who love him. Faith sees the robe and crown all prepared for the overcomer. Faith hears the songs of the redeemed, and brings eternal glories near. We must come close to Jesus in loving obedience, if we would see the King in his beauty. MRS. E. G. WHITE.

RECOLLECTIONS OF THE PAST.—NO. 2.

It was about the first of June, 1848, when I publicly declared my purpose to serve the Lord. I had just then entered upon an apprenticeship at blacksmithing. The shop where I worked stood near the bank of the Erie Canal, and directly back of it were ponds of waste water from the canal that during the hot days of summer became a very fruitful source of malaria, of which my system absorbed a heavy portion. During this season of the year, work at times was not abundant, and on some days there would be one or two hours when we had none at all to do. At such times my employers would sit and chat with the frequenters of the bar-room of the hotel, which was situated directly in front of the shop. Meanwhile, I was to remain in the shop and watch for customers. This afforded me an excellent opportunity for study, meditation, and prayer. These were precious hours to me, too much so to be wasted in idleness, and I improved them to the best of my ability in studying the Sacred Scriptures, of which I always kept a copy near at hand. This I could do and not be unfaithful to my employers. I hungered for the truths contained in the word of God, and often did the midnight hour find me studying its sacred pages.

During the summer of 1848, meetings were held once in two weeks in some of the school-houses north of Brockport, or in the house of Bro. Lamson. These meetings my brother and I regularly attended. I had not as yet obtained all the evidence I desired that my sins were forgiven. Many a time while praying in the coal-shed attached to the shop, would the duty of baptism be presented to me. It seemed as if a voice said, "If you would be free, go and be baptized." Having the idea that conversion was a miraculous change to be wrought independent of my actions, I had to learn that there was a difference between *faith* and feeling, and that it was for me, as I turned from sin and looked to Christ, to believe that the Lord accepted me. I feared to move forward in the performance of this duty before feeling my sins forgiven, and yet, whenever I prayed, the conviction became stronger and stronger that to be *free* I must be baptized. I counseled with my brother and others older in experience, who said, "If you have such convictions, it is your duty to receive baptism." Accordingly, on or near July 4 of that year, I

went forward in the solemn rite. God blessed in the deed. When I arose from the water, and for two days after, my soul was full of glory inspiring my tongue to sing songs of praise to God.

I continued blacksmithing until the month of September, but I did not learn to iron carriages as I hoped to do, there having been only one carriage in the shop during the four months of my stay there. The principal business was that of shoeing canal horses, which was altogether too heavy work for one so small in stature. This, in connection with the malaria already in my system, brought on an illness which obliged me to leave Adam's Basin. After a few days' tarry in Victor, my disease developed into fever and ague. This began with chills every alternate day, but soon increased to a chill every day. After being afflicted in this way for about two months, a change occurred, resulting in two chills a day. In this condition my mind was harrassed with the conviction that it was my duty to teach to others the truths I had learned. How to accomplish this, was to me a difficult problem. Two summers' apprenticeship, seven months at school, and two months or more of ague, had left me penniless.

Under these circumstances came the conviction to preach, and also came the assurance that if I would yield to my impressions I would be relieved of the ague. After a severe struggle with self, and much prayer, I made the decision, and the chills left me. But my stock of clothing was low, and I was too weak to perform much labor. I could only pray, Lord, open my way. A neighbor who had a quantity of wood to saw said that I could do it as my strength permitted. At this work I succeeded in earning \$1.00. This neighbor out of the kindness of his heart gave me a vest and a pair of pants, but as he was a man seven inches taller than myself, these garments were far from being a nice fit. My brother also gave me an overcoat, the skirt of which was cut off so as to make a substitute for a dress coat. With this curious outfit and the \$1.00, I decided to go into some section where I was unknown and make an effort at preaching. My brother gave me \$5.00 worth of tracts and pamphlets, thinking that an occasional sale would help meet my expenses.

When about ready to enter upon my new and untried work, an Advent brother, who, in former times, had been an intimate friend of my father, learning of my intentions said he was glad to learn of my purpose, and gave me \$3.00 to help me on my way. With all this encouragement, I commenced my work, first going to Kendall, Orleans Co., some eighteen miles from any of my acquaintances, to hold my first meeting. The first house at which I called after entering the neighborhood, was that of a family who (as I ascertained after calling) was interested in the prophecies. This family gladly entertained me during the meetings without being recompensed.

Having obtained the consent of the Baptist minister, and of the trustees also, for the use of the meeting-house for a series of lectures, the appointment was announced at the close of the village school, and my first discourse was given on the evening of January 2, 1849. Instead of failing in my effort, as I had feared, the Lord gave freedom, and the subject, the fall of man and the restitution, opened before me with great clearness. The house was full of people. After I began speaking, instead of finding myself among entire strangers as I supposed, I noticed in the congregation a young man who had worked in another blacksmith shop in Adam's Basin all the summer before; but as the Lord gave freedom, the boy's presence was no embarrassment. The next day I was informed that seven ministers were in the audience the night before.

On the second evening of my meetings the house was crowded. At the close of the discourse the Baptist minister arose and announced that my

meetings could continue no longer, as a series of singing-schools was to commence in the house the next evening. Mr. — from another district arose, and intimated that the school was gotten up for the purpose of closing my lectures, and invited me to come to his district and preach in their school-house as long as I wished. He had consulted the trustees and had their consent; and furthermore his home should be my home.

The next morning I was invited to visit a family in K. On entering the house I found a room filled with those who were at the meeting the previous evening. Just as I was comfortably seated, the Baptist minister came in, when the following conversation ensued:—

"You had a large attendance last night." "Yes," I replied, "and they seemed much interested." "I don't know," said the minister, "I guess they had a curiosity to hear a boy preach. Did I understand you to say last night that the soul is not immortal?" I replied, "I do not know how you understood me, sir; I said so." "Well," said he, "What do you do with the text that says, These shall go away into everlasting punishment, the death that never dies?" "Sir," said I, "one-half of your text is in the hymn-book. The expression 'death that never dies' is not in the Bible. In Matt. 24:46, we read of *everlasting punishment*, but that is made plain by reading 2 Thess. 1:9, where it is called '*everlasting destruction*.'" "Yes," said he, "I understand that, but there is a text that reads as I said, and it is in the 25th chapter of Revelation." "My good sir," said I, "there are only twenty-two chapters in Revelation. I presume your text is three chapters outside the Book." Waxing very warm, he said, "I tell you it is in the twenty-fifth chapter of Revelation; let me take your Bible, and I will show it to you." I handed him my Bible; he commenced turning over the books of the Old Testament, and finally said, "Where is Revelation?" Taking the Bible, I opened to the last chapter of Revelation and showed it to him. He said, "Yes, I see. I would like to talk with you, but I have an engagement."

After he left the room, the friends told me they had been talking with interest on what they had heard, and he told them to call for me, and he would show them the fallacy of my doctrines in two minutes. I knew this minister had a large library, and was well informed; but while he had studied many books, the Book of all books had evidently been neglected. This reminded me of the scripture, "Great men are not always wise."

J. N. LOUGHBOROUGH.

TEMPERANCE IN KANSAS.

IN the REVIEW of Nov. 6, I made a special request that all elders of churches and superintendents of Sabbath-schools ascertain the number of all persons belonging to their churches or schools who have not signed the teetotal pledge, or children's pledge in the Sabbath-schools, and send the number of all who desire to sign such a pledge to me at once. I am very anxious to have all church members and Sabbath-school scholars have an opportunity to sign the pledge.

As yet, but one church and but one Sabbath-school have reported. Dear brethren, elders, and superintendents, did you overlook the appeal, or have you really no interest in this work? Will you not learn at once the names of all who are desirous of thus engaging in this covenant with us, and report the same to me; so that before the close of this first quarter of 1884, all in the State may be supplied? Can we not accomplish this before the close of this Conference year? Who will neglect, and who will perform, their duty? Let me hear from you. Address me at Air, Lyon Co., Kans.

G. H. ROGERS, Pres.

Ministers' Department.

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

FUNERAL TEXTS.—LIST NO. 2.

Genesis 2:17; 3:19.
2 Sam. 12:23.
2 Kings 22:20; 4:26, 19, 20.
Job 7:6; 8:9.
Ps. 6:5; 12:1; 17:15; 23:4; 37:18, 37;
49:15; 102:23, 24; 146:1-5.
Eccl. 4:2; 8:8, 12:12; 7, 13, 14.
Isa. 40:8; 57:1.
Eze. 37:13.
* Dan. 12:2.
Hosea 13:14.
Matt. 19:14; 24:31.
Mark 8:37.
Luke 12:19-21.
Rom. 2:6; 5:12, 17; 8:23.
1 Cor. 15:16, 26, 44-49, 51, 52, 54-57.
1 Tim. 6:7.
2 Tim. 2:19.

AN ITEM OF EXPERIENCE.

Not long since a person spoke of her experience in embracing the Bible Sabbath, as follows: "Some sixteen years ago," said she, "I read somewhat on the subject of the Sabbath, at which time I resolved never to read more, nor listen to anything on the question." She said she believed it was a sin to have her mind exercised on the point.

Acting in harmony with these convictions, years rolled away, till on one occasion she found herself in a meeting where the Sabbath of the Bible was to be presented as the subject of the sermon. "Up came the ten commandment chart," said she, "when I knew what I must listen to if I remained." Then came the question to be settled, Shall I remain and hear the preacher, or go home, thereby keeping sacred the old resolution, never to listen to a sermon on the question in consideration? The decision was made, however, to remain and hear just as long as the minister should preach *Bible*. "But the minute he preaches otherwise, or speaks against other denominations, I shall leave the house." The sermon was heard through. The next day, I think, the hearer was present again, for she *wanted to hear*; and soon she was an observer of the Sabbath of the Lord.

Says Jesus, "He that hath ears to hear, let him hear." Oh! that men would hear the last message of mercy, that they would receive it, and live in harmony with its teachings; then might they say, "O Lord God, thou art that God, and thy words be true."

From this circumstance, ministers may learn to be careful how they preach, "giving none offense, neither to the Jews, nor to the Gentiles, nor to the church of God," as saith the Apostle.

A. S. HUTCHINS.

NEVER omit a service on account of the fewness of those present. The late Bishop Randall was announced to preach in an eastern church in behalf of his missionary work in Colorado. Only six persons appeared. For a moment the good Bishop hesitated. Finally he concluded that it was his duty to carry out his appointment. The question of congregation was none of his business. Accordingly, the service went on, and he preached his sermon to the six people. In the collection that followed was a single offering of \$200. This amazed him. The next day he received a note from a gentleman asking him to call at such an office. The Bishop responded. "I am the one," said the gentleman, "who gave you the \$200 last night. But after going home, I did not feel quite satisfied with doing that. I propose to make up the sum to \$1,000, and here is my check for the balance."—*Christian Intelligencer*.

—Be sure you are right, then go ahead.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

214.—SPRINKLING THE NATIONS.

WHAT is the signification of the following words in Eze. 36:25: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you?"

S. G. C.

Ans. These words do not relate to baptism in any respect. In the ceremonial law, persons and things which had been pronounced ceremonially unclean were sprinkled, under certain circumstances, in the process of removing their uncleanness. Num. 19; 8:7. In Eze. 36:25, when speaking of the work of purifying the people from the sin of idolatry, the Lord refers to it figuratively by allusion to the sprinkling employed in the purification provided for in the Mosaic law.

215.—NOT THE GOD OF THE DEAD, BUT OF THE LIVING.

How do you explain Mark 12:27?

S. B. B.

Ans. The Sadducees did not believe either in the resurrection of the dead or in the future life. They came to Christ and undertook to make these doctrines appear ridiculous by presenting the hypothetical case of the woman who had seven husbands, asking the Lord which of the seven would be her husband in the resurrection state. To the latter question the Lord replied that in the world to come they would neither marry nor be given in marriage. He then proceeds (verse 26) to discuss the matter of the resurrection of the dead. "Touching the dead, that they rise," he proceeds, "have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob. He is not the God of the dead, but the God of the living; ye therefore do greatly err."

Now the whole matter is cleared of all its difficulties. The subject under discussion was the resurrection. The Sadducees did not believe in it. The Saviour undertook to prove to them that it must take place. They did not attach much importance to any of the books of the Old Testament save those of Moses. For this reason, therefore, he appealed to those books, although he might have found much stronger testimony to the doctrine of the resurrection in other portions of the Old Testament. Now, said he, in substance, even Moses teaches the resurrection of the dead, since he calls the Lord the God of Abraham, Isaac, and Jacob. This he would not have done, however, if your theory is correct; for it would be improper to style the Lord the God of Abraham, Isaac, and Jacob, if, as you suppose, they have ceased to be altogether, and are never to have an existence hereafter. It must be, therefore, that you are wrong, and that these men have not perished altogether; but that in the purpose of God they are to have a place among the resurrected ones. It will be observed that in the passages under consideration the Lord does not so much as allude to an intermediate state at all. Indeed, if it were possible for the soul to exist separately from the body, his whole line of argument was a failure; for if the souls of Abraham, Isaac, and Jacob had a conscious existence separately from the body, then it was not necessary that their bodies should have a resurrection in order that the Lord could be called their God; as it would be right to style him the God of Abraham, Isaac, and Jacob, even though their bodies were never to be resurrected, provided they as individuals were at the time in question actually living in the spirit world. Thus we see that Mark 12:27, instead of furnishing any support to the existence of the soul when separated from the body, proves the very opposite to be true.

CHRIST OUR HOPE.

BY N. W. VINCENT.

ON life's billows being wafted,
Viewing sights on sea and shore,
What we witness now while passing,
We shall see again no more.

Let us look with prayerful watching
As the surges bear us on ;
Let each day impart instruction
From its scenes forever gone.

Christ's strong arm guides every movement
Of our sphere around the sun ;
God in right is overruling
All that in this world is done.

This repenting child of Adam,
Seen with scorn by mortal eyes,
In the strength of Christ arises
To a throne above the skies.

That rich, mighty one, self-righteous,
Proud, forgetful of his Lord,
Though awhile by men applauded,
Falls at last of Heaven's reward.

Let us then be meek and contrite,
Trust the blood that can atone,
Love each other, serve our Saviour,
Soon he'll take us to his throne.

Casa, Perry Co., Ark.

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.

CENTRAL EUROPE.

WE are able, by the blessing of God, to report some progress. Since our last report we have printed the first numbers of *Adevarulu Present*, the Roumanian quarterly sheet, *L'ultimo Messaggio*, the Italian, also quarterly, and *Herold der Wahrheit*, the monthly paper in the German. Two thousand copies each were printed of the Roumanian and Italian papers, and Brn. Aslan and Biglia have returned to their homes, taking with them a good supply of these sixteen-page sheets for distribution among their countrymen. The size of the page is about one-half that of *Les Signes des Temps*, so that each number will contain about half the matter of a number of the French journal.

It is probable that a second edition of these first numbers will be needed to supply the demand, as we have already encouraging reports from these brethren of their work. On his journey home, Bro. Aslan obtained from his fellow-passengers many addresses of persons in different localities to whom he will mail the paper; and although having labored but four days at the date of his report, he had on his journey home and during this time distributed 559 copies and taken 36 subscriptions. It is his design to hold public meetings for a time in the town where he resides, employing his days in visiting and distributing the periodicals. He asks for 8000 copies more of this first number to use in this way.

Roumania seems at the present to be a favorable field for this kind of labor; for while there is considerable interest to study the Scriptures, especially the prophecies, and a favorable sentiment toward the doctrine of the second coming of Christ, there are but two religious journals published in the country, and they of inferior character. This causes the people to accept with greater eagerness a periodical devoted to the exposition of the important truths of the third angel's message.

Bro. Biglia also reports success in the distribution not only of the Italian, but also the French paper. The officers of the French steamer on which he returned read *Les Signes* with interest. It is the custom of Italy to send the first copy of a new journal to the king and queen. In accordance with this custom, *L'ultimo Messaggio* has gone on its way to the royal court. By these silent means the truth is being scattered through Europe.

We are thankful to be able to state for the encouragement of those who have an interest in this work, that the new German paper starts out to-day, Jan. 1, 1884, with a European list of 1000 names. The greater share of these are subscribed for by our brethren to be used in the missionary work, and we feel that we have great cause for grat-

itude for the interest which they have manifested in this direction. An equal interest has been taken by our French and German brethren and sisters in this good work.

In my last report I mentioned the action of our French brethren at Cheaux de Fonds. On Friday last, Bro. Ertzenberger and myself came to this place to hold meetings with the German brethren in this locality. At our meeting Sabbath, forty-five persons were present. As some of our brethren are employed in factories where others depend upon their work, it seemed impossible to hold a meeting on Sunday, but they willingly came together to-day, while others were spending the day in feasting and hilarity, and the entire day has been devoted to meetings. This afternoon we presented the subject of subscriptions for the paper, and with the greatest cheerfulness and earnestness 300 copies were subscribed for by those present, to be used in the missionary work. This number will be increased during our stay, as there were some who were not present to-day.

It was an interesting sight to see these brethren for the first time engage in such a work as this, and with the greatest interest encouraging one another in the good work. I am much pleased with the short acquaintance I have had with these brethren. They seem to be a humble, conscientious, God-fearing people; and they certainly have shown genuine love for the truth in faithfully maintaining it for these years in the past, while, from the circumstances of the case, but little could be done to encourage and help them. They rejoice at the prospect of labor among them in the future, and are much pleased with the new paper, as they think it will be more acceptable to the people generally than a paper from America. Bro. Ertzenberger will remain to give a course of lectures in the vicinity as the way may open, while I return to Bâle. One brother and sister not in good health came on foot nine miles both Sabbath and to-day, returning to their homes in the same way after nine o'clock in the evening. Another brother and sister, with their three children, the youngest a bright little girl of eight years, walked five miles to come to the meeting, returning on foot after the close of the evening service. This brother has been imprisoned several times for refusing to send his children to school on the Sabbath. These children seem to feel as great interest in having the papers for the missionary work as any of the older ones. We thought these incidents a good example to some of our older brethren who are sometimes willing to take so little pains to meet for the worship of God, and who take so little interest in the missionary work.

The omens of good which have been mentioned in this report encourage us to go forward in the good work. We believe God will help if we seek him earnestly. What has been done is wholly due to his blessing. We have made solemn resolutions to-day to devote our lives more faithfully to his service for the year to come, if they shall be spared.

B. L. WHITNEY.

Vohwinkel, Prussia, Jan. 1.

TENNESSEE.

SPRINGVILLE.—Held meetings with the Springville church from Dec. 14 to 22. The greater portion of the time was occupied in Bible-readings, which proved to be of interest to all. Forty copies of the *Sabbath Sentinel* are taken for missionary work. The brethren are of good courage.

Jan. 4.

S. FULTON.

ILLINOIS.

CHICAGO.—I began meetings here Sunday evening, Jan. 13, intending to hold four each week. They had been thoroughly advertised in the papers, and 2,000 hand-bills had been circulated among the Scandinavians of the city. As a result, our house of worship, 269 West Erie St., has not been large enough to hold the congregations, although additional seats have been brought in.

Brethren, pray for the interest here.

J. F. HANSON.

MINNESOTA.

BANGOR, OTTERTAIL Co.—We returned to this place Jan. 9. We found the people still interested, and those who had taken hold of the truth are standing firm. They were glad to see us back

again, but on account of bad weather, the people could not get out to meeting, as the place of meeting is on the prairie. We have obtained several subscribers for our papers; have also sold some books, and scattered a great many tracts. We believe great good will be accomplished through reading our publications. We intend to labor near this place, so that we can look after the interest of this field. We want the prayers of God's people.

Jan. 16.

M. H. GREGORY.

WM. SCHRAM.

CLAYTON, FARIBAULT Co.—I came to this place Dec. 25. After visiting most of the families in the neighborhood, and finding them interested, I began to hold meetings. Have spoken six times, and there has been a good attendance when the weather permitted. The Lord has given me freedom in presenting his truth, and I feel of good courage to go on with the good work. God is blessing the labor here, and I hope soon to see some obeying his law. We ask to be remembered in the prayers of God's people. Have sold \$6.00 worth of books.

Jan. 16.

R. M. CHAFFEE.

WISCONSIN.

GREENLEAF, JAN. 22.—Began meetings in this place Jan. 17. Have held five meetings, the interest increasing from the first. Our first meeting was held in the school-house. The Free-will Baptists then kindly offered their church, and meetings have since been held there. The people are very kind and hospitable, and we hope to see some embrace the truth. Pray for us.

E. E. OLIVE.

NEENAH AND PITTSVILLE.—After our State meeting at Poy Sippi, I went to Neenah to spend a short time with my family. While there I tried to labor with the brethren. We enjoyed good meetings, and were rejoiced to see one husband join his companion in serving the Lord. On the last day of the old year I started for Cartwright. But on my way I stopped at Pittsville, where we had some very good meetings. One young sister made a start. Others expressed a desire to follow. I am now at Cartwright, where I intend to hold some meetings.

H. R. JOHNSON.

CLINTONVILLE, DUPONT, MARION.—From Dec. 15, 1883, until Jan. 13, 1884, we have labored in the above-named places. Have spoken twenty times, and have held sixteen Bible-readings. Besides these exercises, I made a great many missionary visits. We feel grateful to God for the blessings received while laboring in these places. We spent Christmas-day in Dupont. In the evening a party of two sleigh-loads of Sabbath-keepers rode out to Marble, a distance of nine miles. We had a good meeting, enjoying much of the blessing of God. Some living within one mile of a church think it too far to go to meeting; but here was an enjoyable ride of eighteen miles.

At Marion, four took a stand for the truth. We have good reason to believe that three of them will make efficient workers in the cause. Two were users of tobacco, which God helped them to lay aside. Three drank tea and coffee; but grace was given them to quit their use; and they sold their pork for flour. Sabbath, Jan. 12, two sleigh-loads of brethren and sisters came from Dupont, a distance of from nine to twelve miles, to meet with us at Marion. We then organized a Sabbath-school. We spoke with freedom, after which all took part in a spirited social meeting. One testified that it was the best meeting that he had ever attended. A prayer-meeting was also started to be held on Wednesday night of each week. I left the dear friends in good courage. A few are interested; may they be led to obey the Lord. Will the friends of the cause remember us at the throne of grace?

H. W. REED.

LA GRANGE, WINDFALL, AND LOYAL.—We commenced meetings with the La Grange church, near Tomah, the 27th of December, and held ten meetings. Bro. Mead rendered valuable aid in the work. We found the church in a deplorable condition, but the strait testimony caused some to see their sins and confess them. But some still remain rebellious against God. We hope they will yet humbly obey the Lord.

On the 12th we commenced meetings with the

church at Windfall, Clark Co. We held in all seven meetings. The weather being very cold, our congregations were small, yet we had good meetings.

We also had three Bible readings, which were very interesting, and we think profitable. Three members, having been placed under a vote of censure for using tobacco, were faithfully labored with; and because they gave some reason to hope that they would soon correct their error, the church voted them three months' more probation. We most earnestly pray that they may wholly reform before the quarterly meeting. Mrs. Sanborn organized a V. M. Society, which we know will be a means of bringing much spirituality into the church if the members will labor with that vigilance, love, and meekness that our profession requires of us.

On the 18th we commenced meetings with the church at Loyal, Clark Co. Held six meetings and one Bible-reading. Peace and harmony seem to prevail there. One family outside of our faith is much interested in the investigation of the truth, and we hope that they will soon decide to unite themselves to the Lord Jesus by faith and obedience. A V. M. Society of fourteen members was organized here. All seem anxious to work with vigilance. We cannot expect to see the spiritual condition of the people improve unless they get the spirit of labor upon them. We go from here to Augusta, Eau Claire Co., to-morrow, to labor a few days as the Lord may direct. Pray for us.

I. SANBORN.

OHIO.

CLARKSVILLE, JAN. 14.—After the Clyde meeting, I returned to Yellow Springs, and held meetings and Bible-readings for one week. During this time the church held their quarterly meeting, and elected officers for the coming year. Four united with the church. Dec. 22, 23, held quarterly meeting with the Springfield church. From there, went to Antioch and held meetings and Bible-readings for five days. Bro. Anglebarger joined me at Clarksville, and we began meetings in the town hall, Jan. 4. The attendance was small at first, but has increased, until last night the hall would not hold the people. The interest is good. We have taken forty-three six weeks' subscribers for the *Signs*. Pray for us.

O. F. GUILFORD.

VAN WERT, MENDON, AND WALNUT GROVE.—Our meetings at Van Wert were hindered some by the extreme cold weather at that time. Notwithstanding, we had meetings each day, and the Lord met with us. We held three meetings at Mendon, which were encouraging. At Walnut Grove we found a good company of thirty or more rejoicing in the present truth, and eager to learn more of God's light and truth for this time. This company are the fruit of labor bestowed by Brn. Guilford, Lindsey, Saxby, and Rupert. They need a meeting-house very much, and have entered upon the work of building with commendable zeal, and will push it forward to completion in early spring. One united with the church. Two decided to obey the truth. Others, we trust, will soon. All pledged to pay tithes, and were anxious to do something in the missionary work. All were much encouraged and strengthened in faith. We were sorry to leave them so soon, but we do it believing that their hearts are beating in union with the work of God.

R. A. UNDERWOOD.
E. H. GATES.

INDIANA.

LIGONIER, WOLF LAKE, AND WEST LIBERTY.—During the past ten days we have been laboring in the above-named churches with excellent results. At Ligonier the outside attendance was good. A good work has been done during the past quarter. A club of one hundred and three *Sabbath Sentinels* was subscribed for. All are much pleased with the first number. At Wolf Lake we held the quarterly T. and M. meeting of Dist. No. 1. Nearly every member in the district reported, and all seemed to be encouraged to labor more faithfully in the future. The outside attendance was large, and here, as well as at Ligonier, they entreated to have a series of meetings held for the benefit of the church and those not of our faith.

From Jan. 11-13, accompanied by Elds. Rees and Henderson, I held meetings at West Liberty. On first-day, Jan. 13, the new meeting-house was dedicated. The house was well filled and all seemed interested. It is a good house, and really paid for; for what little indebtedness remains is secured by good subscriptions. It is the only meeting-house in the little town, and whenever meetings are held by our people, the people turn out well. We are confident that if our people live out the truth and scatter our reading matter, quite a number will be added to the church. A club of *Sabbath Sentinels* was raised in each of the two churches last named. The Lord is blessing in this State, some fifty having embraced the truth during the last two months. To his name be the praise.

S. H. LANE.

FARMERSBURG, MIDDLETOWN, AND FAIRBANKS.—Since General Conference, I have been laboring with the companies at the above-named places. At Farmersburg, the brethren are building a house of worship, intending to complete it in the early spring. At Middletown, they are all faithful, and keep up their regular meeting and Sabbath-school. In both churches they are coming up on all points of our faith, such as the discarding of pork, tea, coffee, etc. Quite a number have expressed themselves as intending to adopt the tithing system with commencement of the new year.

I began meetings at Fairbanks Jan. 8. Eight discourses have been given so far. There is quite an interest manifested, but there is also some very bitter opposition. This place is only about ten miles from Farmersburg, and wonderful tales have been circulated about the "Advents." But we hope for some fruits, even here. We have the use of a free house, so we do not expect to be shut out. Pray for the work here, that God will add such as shall be saved.

D. H. OBERHOLTZER.

SEVASTOPOL AND KEWANNA.—Dec. 28 I returned to Sevastopol to fill the orders for "Thoughts on Daniel and the Revelation." While here I gave seven discourses. Two more have decided to walk in all the precepts of God, making four in all who have lately taken their stand for the truth. The little company here are very much encouraged.

Jan. 11, in company with Bro. Jesse Woods, I visited the Kewanna church, and according to appointment the quarterly meeting of district No. 3 was held, Bro. W. director. The church quarterly meeting was held in connection with the T. and M. meeting. All the churches except one were represented. We were glad to meet some of the brethren and sisters from Star City. I hope to have the pleasure of visiting them before long. Sabbath afternoon, we held the ordinance meeting. God blessed us with his Holy Spirit as we obeyed our absent Lord in this solemn ordinance. Five united with the church. Sunday evening we organized a tract society of thirteen members, and a librarian was elected. We felt glad to see these brethren and sisters with so much of the missionary spirit notwithstanding the fact that they have had no preaching except once for over a year. We enjoyed ourselves very much with them. I began meetings four miles north of Rochester last night, with over one hundred present.

M. G. HUFFMAN.

MAINE.

WOODSTOCK, NORRIDGEWOCK, AND PORTLAND.—I visited the Woodstock church in company with Eld. J. B. Goodrich. The members of this church are very much scattered, and the weather was very stormy and cold; nevertheless, our meetings were quite interesting. Remarks were made concerning the present wants of the cause, and were well received by those present. I left Bro. Goodrich there, and went to Norridgewock, where I had some very interesting meetings. Some of the children started to serve the Lord, and some that had been discouraged started anew.

I next went to Portland, joining Bro. Goodrich again. The brethren and sisters here nobly responded to the earnest appeals of Bro. G. to invest their means and time in spreading the truth. They decided it was best to have 1,000 copies of the *Sabbath Sentinel* sent to this State, and have ordered two hundred to be sent to this city, where they intend to circulate them, and perhaps three or four hundred more. It is very encouraging to see

the friends here so determined to spread the truth in this beautiful city. The Macedonian cry, "Come and help us," is now heard all over this great State; but the laborers are few. Our brethren and sisters are beginning to feel that the hour of God's Judgment has come, and it is high time that we should be awake, that the day of Christ may not find us sleeping. May the Lord help us to arouse and put on the whole armor.

R. S. WEBBER.

MICHIGAN.

SAND LAKE AND LOCKWOOD.—We met with the church at Sand Lake on the occasion of their quarterly meeting, Jan. 5. The ordinances were celebrated, and the church officers elected. One intelligent sister has recently commenced to observe the Sabbath and kindred truths, as the result of missionary labor; and she intends to be baptized soon. The brethren have just put a new floor in the church, and grained the woodwork, and still further needed improvements are to be made immediately.

Jan. 6, at 10:30 A. M., the building purchased by our brethren at Lockwood and fitted up for church purposes, was dedicated to the worship of God. My brother assisted in the services. There was a good attendance of brethren from Pierson, Sand Lake, Cedar Springs, and Rockford, as well as from the outside. As the result of earnest and continued effort on the part of those who have labored at this place, and through God's blessing, there is a small band of faithful workers, who now have a comfortable place in which to worship God according to the dictates of their own consciences. There has been much unjust opposition here from the beginning, caused principally by misrepresentation on the part of certain individuals, but a more favorable condition of things is gradually being brought about. We hope to see the cause honored by the consistent Christian course of the brethren here, and that as God opens the way for missionary labor, they may more fully become workers together with Christ, that at last they may be sharers in his joy.

D. A. WELLMAN.

KANSAS.

GRENOLA, JAN. 19.—It is ever a joy to those who are striving to perfect characters to stand at the coming of the Son of man, to know that our fellow-travelers are receiving overcoming grace. Such will be the intelligence of the results apparent from the close of our meeting at Moline, Jan. 2-9. Our hearts were gladdened by the general spirit of confession which came into our meetings toward the close. Those who had been long on the back-ground seemed to catch the spirit, and willingly confessed their faults. Up to our last meetings, there had seemed to be, on the part of some, much of the spirit described in the testimonies by the expression, "Am I my brother's keeper?" Oh! when will we in Kansas be admonished, and put from us this proud, selfish, independent, and self-righteous spirit? Self-exaltation shuts out of sight the meek and lowly Saviour, and that honest, open-hearted, humble simplicity which should mark all our intercourse, is choked down. "Oh what peace we often forfeit!" by not cherishing a kind and loving spirit, gentle, easy to be entreated, without partiality, and without hypocrisy!

But as our meetings drew near their close, a pressing together and care for the interest and feelings of others, came into our midst, and a breaking down of pride was followed by a reconciliation. Some here who had almost delivered themselves into the hand of the enemy, are once more united, and we trust from their family altar is heard the voice of prayer and praise. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

G. H. ROGERS.

DAKOTA.

MILLTOWN, JAN. 16.—By the help of God the work among the Germans of this territory is steadily advancing. Since returning from Battle Creek, we have had large and excellent meetings here and at Brotherhood. Though the weather was very severe at times, still brethren came forty miles to attend. The truths brought out in the Bible-readings greatly strengthened the brethren,

and as the Spirit of God melted the hearts, the work of sanctification through the truth was greatly forwarded. Both churches have doubled their membership during the last year. At our last meeting we received two by baptism and two by vote. Others are becoming interested. As our meeting-house in Milltown is sufficiently completed to be used for worship, we held our district quarterly meeting here. Besides a goodly number of our brethren from abroad, there were also quite a number of outsiders, both Catholics and Lutherans. Our house was well filled. Services were held in both English and German. On the Sabbath two young sisters were buried with their Lord, though to perform the rite we had to cut through ice which was nearly a foot thick. One of the sisters, whose friends (Lutherans) had forbidden her to step into their house if she were baptized, invited them to be present. They came with the intention of making trouble, but the good spirit of the meeting so softened the mother's heart that she wept, and afterward requested me to be sure and come over to hold meetings.

God's Spirit is working here on many hearts. Where two years ago I could hardly get a place to preach, to-day so many calls come in that with a heavy heart I have to say, "Not at present." Bro. Reising, who has now given his whole time to labor, assisted in preaching at Brotherfield, and promises to make a good laborer. Other brethren, catching the spirit of the message, are trying to sell some of their broad acres to have more means and time for the spread of the message. Others are already trying to do colporteur work. While I may soon again leave and go to Kansas, I hope and pray that the work may be advanced by the efforts of those remaining. My address is Parker, D. T., Box 53. R. CONRAD.

News of the Week.

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

DOMESTIC.

FOR THE WEEK ENDING JANUARY 26.

—Three Gloucester fishing schooners, carrying crews of 46 men, have been given up as lost.

—A movement is on foot among Pennsylvania coke men for the purpose of obtaining increased and uniform prices.

—President Arthur and the governors of the several States have been invited to attend the winter carnival at Montreal, beginning Feb. 4.

—Fourteen new cases of small-pox were developed at the jail in Indianapolis Wednesday. There are now twenty-two cases at the pest-house.

—The Battle Creek Sanitarium is to be enlarged by an addition about 100 feet in length, 46 feet in width, and five stories high besides the basement and attic.

—Business failures in the United States last week numbered 310, being 11 less than the previous week, but 21 more than for the corresponding period in 1883.

—An address to the political parties has been issued by the National Temperance Society, asking the nomination of a President and Vice-president who favor prohibition.

—On Tuesday, near Beavertown, O., a passenger train of seven cars dashed off a long trestle, twenty feet high. Fortunately only five of the passengers were injured.

—Fred Douglass, the well-known colored leader, was married at Washington Thursday evening to Miss Helen M. Pitts, a white woman, formerly of Avon, N. Y. The first wife of Douglass, who was a colored woman, died about a year ago. The woman he married Thursday is about 35 years of age, and was employed as a copyist in his office while he was Marshal of the District. Douglass himself is about 73 years of age, and has daughters as old as his present wife.

—The progress of modern improvement is indicated by the following statements: "George Washington, the first President of the United States, never saw a steamboat. John Adams, the second President of the United States, never saw a railroad. Andrew Jackson, the seventh President of the United States, knew nothing about the telegraph. And Abraham Lincoln, the sixteenth President, never dreamed of such a thing as a telephone."—*Christian at Work.*

—An explosion occurred Thursday in the Colorado Coal and Iron Company's colliery at Crested Butte, Col., while sixty-seven men were in the mine. The engine-house, which stood 100 feet from the entrance,

was completely wrecked. Fifty-six men are still in the mine, and, it is supposed, have been killed. Every effort is being made to reach the entombed miners, and the scenes in the town and at the mouth of the mine are heartrending.

—Thirty-four dead bodies of the miners buried in the Crested Butte coal mine in Colorado were recovered Friday, many of them being mangled in the most shocking manner. It is now known that there were fifty-nine men and boys in the mine at the time of the explosion.

—Atlanta, Ga., was the scene of a rare and handsome charity during the remarkable cold of two weeks ago. The cold had steadily gained in intensity until Friday and Saturday nights, when the mercury touched zero. Such weather in this latitude is productive of dreadful consequences among the poor, who are prepared neither with shelter, food, nor provisions for such a state of things. On Saturday it was learned that hundreds of poor women and children were huddling around their last burning stick of wood; and *The Constitution* of Sunday morning made an appeal to the townspeople to send to the paper money, provisions, and fuel, which would be distributed by its business department. At noon there were gathered together about thirty wood wagons and as many more provision wagons. Merchants worth hundreds of thousands of dollars took their places as drivers, each with a wood wagon and a provision wagon under his charge, and started on a tour of the city, working all day until nightfall. Some indescribable scenes of suffering were witnessed. The value of the provisions distributed was between \$5,000 and \$10,000. No distinction was made in the distribution in regard to color.—*Christian at Work.*

FOREIGN.

—One thousand African slaves have been landed on the west coast of Madagascar by Arabs.

—The Canadian Government during the last fiscal year received \$56,411,571 and expended \$68,040,463.

—Sixteen persons were killed and twelve badly injured by an explosion in the Rhine Province Coal Mine.

—A great storm prevailed throughout England Wednesday, and telegraph wires were leveled in all directions. Ten persons lost their lives.

—The snow is so deep that communication with the rear townships of Ontario is cut off, and it is feared the settlers must suffer for the necessities of life.

—Sir Charles Dilke remarks that England cares little whether Egypt governs the Soudan, but England is determined to dominate the Red Sea with the special purpose of preventing the slave trade.

FRANCE AND CHINA.—The trouble between France and China remains in about the same condition as last week. The French evidently anticipate a desperate resistance in assaulting Bach Ninh, and have postponed the attack until the middle of February. Admiral Courbet has established the blockade of Tonquin, preventing the entry of contraband materials of war. A new phase of the question is pointed out by a Hong Kong despatch, which says that "French occupation of Chusan, Formosa, or Hainan would amount to a cause of war with England, as, according to the treaty of 1846, it was stipulated that, upon the evacuation of Chusan by the British, it should never be ceded to any other foreign power; and England undertook, in the event of an attack, to protect the Chusan dependencies and restore them to China. The Chinese could and would insist upon the fulfillment of these stipulations."

EGYPT AND THE FALSE PROPHET.—Recent dispatches define more clearly the nature of the policy adopted by England with regard to Egypt. In demanding the evacuation of Khartoum and the abandonment of the Soudan, the British Government practically assumes responsibility for the administration as well as the defense of Egypt proper. Nominally, the Khedive still holds the reins of government, but practically the control of affairs rests with an English cabinet. The equatorial provinces will be left to their fate, and the lower Soudan, annexed by Mehemet Ali, abandoned to the Mahdi, should he choose to extend his conquests. English interest and responsibility cease with the southern frontier of Egypt proper, which, garrisoned by English soldiers and governed in accordance with English ideas, becomes, to all intents and purposes, an English dependency. Meanwhile the issuance of orders for the abandonment of the Soudan has been followed by the advance of the Prophet upon Khartoum, and the rapid spread of the rebellion over the whole region.—*Interior.*

RELIGIOUS INTELLIGENCE.

—The Southern Presbyterian Church has 2,010 churches, 511 of them being without pastors.

—There are 243 Congregational churches in Maine, and 196 ministers, of whom 51 are without charges.

—A recent decision of one of the Canadian courts holds that it is illegal for a barber to shave a customer on Sunday.

—The Seventh-day Adventist Publishing Association during the year ending Oct. 1, 1883 issued 17,691,832 pages of books, pamphlets, and tracts.

—William A. Hall has resigned the office of superintendent of the Sunday-school of Brooklyn Tabernacle, owing to differences with Dr. Talmage.

—Mormonism controls nearly all the valuable lands and water courses of Utah; it holds a balance of political power in Arizona, Idaho, and perhaps Wyoming, and if not checked will soon control five or six of the States and territories west of the Mississippi.

—According to Joseph Cook, Keshub Chunder Sen, the renowned Hindu reformer, whose death has been so widely commented upon by the newspapers, "regarded inspiration as quite possible in our day."

—An old Scotch woman was sitting at the bedside of her dying son; her grief was sore at the prospect of parting with her boy. "Oh, mother," said the poor dying youth, "if I'm allowed, I'll come back and see you." "No," she cried in terror: "keep your own side till I come to you."

—It is a remarkable fact that simultaneously something is being done in most of the countries of Europe for the better observance of the Sabbath. It is true that the movement is based rather upon humanitarian than religious grounds, but in either case it is progress in the right direction.—*Christian at Work.*

—"Give me a bass drum or a Chinese gong, rather than our quartet of two youngsters with their hair parted exactly in the middle, and a pair of young girls with their wool gathered over their eyes like a merino sheep or a Scotch poodle, who troll out something which nobody can understand, and call it the 'praise of God.'"

—Tuesday morning the jury in the case of James Nutt, at Pittsburg, returned a verdict of not guilty because of insanity at the time he removed Dukes. The result was received with cheers within and without the court-room. Judge Stowe ordered Nutt back to jail, where Wednesday, a medical inquest of four physicians declared him sane; and Judge Stowe discharged him from custody. In Major Brown's office, where his mother, sister, and friends were awaiting him, there were touching scenes. The family left for Uniontown in the afternoon, and upon arriving there were given an ovation.

—We mentioned last week the singular case in Coalton, Pa., of Uriah Wales and wife. His wife was not a communicant, and frequently ridiculed her husband's enthusiasm in his religion. Ten years ago, after she had made some slighting remarks about his professions, he told her that he would never speak to her again until she saw the error of her ways and became converted. He kept his word, and when she was converted she went for him, as the greatest sinner, and he fled. After being gone a month he returned, professed to be converted, and they were reconciled.—*New York Observer.*

Obituary Notices.

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

STEBBENS.—Died of pneumonia, at Sand, Page Co., Va., Jan. 10, 1884, Eugene Lawrence, son of Benton and Emelia Stebbens, aged eight years, four months, and twenty-one days. Though so young, he had been taught to love Jesus. He always had good lessons at the Sabbath-school, which it was his delight to attend. One year and a half ago he signed the temperance pledge with his own hand. His Sabbath-school associates and friends mourn with his dear parents, but not as those who have no hope. Words of comfort by the writer. G. A. STILLWELL.

MANN.—Died of hemorrhage of the lungs in Perry, Richland Co., O., Jan. 17, 1884, our beloved brother, Eld. Abner Morton Mann, aged thirty-seven years, six months, and eleven days. His early days were spent in preparing himself for a useful life. He began the study of medicine at the age of eighteen. Soon after graduating and entering upon a successful practice, he became interested in the third angel's message by hearing Elds. Van Horn and Lawrence. He soon became convinced of the truth, and after some months embraced it with all his heart. The last seven or eight years of his life he had labored successfully in winning souls to Christ and the truth. His health failed him during the last year, so that he was able to do but little at times. The last few months he had felt much better, and had held some meetings with good results. One week before the day of his funeral he spoke with freedom an hour or more to the members of his own church at Waterford, after which he enjoyed a precious season in celebrating the ordinances. The night of his death he retired after family worship, at which he offered his last audible prayer for the family circle that they might be "unbroken in the kingdom of God." He

awoke about 1 o'clock and said, "I am bleeding again," and died in a moment. He leaves a wife, two children, a father, mother, and sister, with many friends, to mourn their loss. We lay a faithful co-laborer away to rest, with the blessed hope that when Christ shall call, "Gather my saints together unto me, those that have made a covenant with me by sacrifice," he will hear his voice and come forth. Words of comfort were spoken from James 4:14 by the writer, to a congregation of six hundred or more.

R. A. UNDERWOOD.

(Signs of the Times please copy.)

BUMP.—Died at Flint, Mich., Jan. 8, 1884, Elias J. Bump, aged seventy-one years, six months, and six days. He was born in Smithfield, Madison Co., N. Y., July 2, 1812, and at the age of twenty-eight moved to Jackson, Mich., where he remained a little more than a year. He then removed to Genesee Co., and settled on a piece of land purchased in the township of Flint, being one of the first to establish a home in the then wild forest of this country. As a reward for his faithful labor and careful management, he was soon blessed with a comfortable home, which in after years came to be one of the largest and finest farms in the county. He engaged in active labor until the spring of 1870, when he sold his farm and moved to the city of Flint, where he lived until his death.

As early as 1863-4, father's attention was called to the truth of the third angel's message through publications left at the house by a man who was peddling. From this time he read more or less until in the summer of 1876, when he listened to a course of lectures on the prophecies by Elds. E. R. Jones and D. H. Lamson; but though years had been spent in reading and investigating, he did not fully embrace the truth until the following year, 1877. Since that time he has derived much comfort from the study of God's word, and has given evidence of a Christian life. Especially was the last year of his life devoted to meditation and seeking the Lord for his blessing in his last days.

On Dec. 23, 1882, he received a shock of paralysis, but so far recovered that when the warm spring days came he was able to be about again. During the summer he visited different places, in hope of being restored to health again, but to no purpose; for on the morning of Nov. 28, 1883, he suffered a second shock, and failed gradually until death. Ten days before his death he became unconscious, all efforts to arouse him from this condition proving fruitless. Thus he quietly and peacefully fell asleep. He leaves a wife, five married daughters, and a son, to mourn his loss, but not without hope; for they look forward to the time when Jesus shall call forth the sleeping saints, and companion and father shall be restored to them immortal. Blessed hope! Discourse by Eld. I. D. Van Horn from 1 Thess. 4:13-18.

G. H. RANDALL.

EASTMAN.—Died at Milbank, Dak., Dec. 15, 1883, Lloyd D., youngest son of John R., and Alice M. Eastman, aged seven years, four months, and twenty-seven days. The circumstances connected with the death of little Lloyd were sad in the extreme. He had gone with his father to the creek near by to water the horses, and while his father was engaged in this, Lloyd ran out on the ice and began playing with a cake of ice that had previously been taken from the creek. The horses watered, his father turned to go back to the house, at the same time telling him to come, as supper would soon be ready. Thinking he would immediately follow, he went on to the house. Soon a neighbor came in all haste with the sad news that Lloyd was drowned, and that he had just taken him from the creek. Every possible effort was made to save him, but all was fruitless. Life was extinct. It is supposed that he went out on the ice to slide, and not thinking, went where the ice had been taken out, and was not frozen thick enough to bear his weight.

The death of this dear son falls with heavy weight upon the family, and while death has broken their family circle, and taken away one who was so precious to them, they look forward with much hope to a time in the near future when the Lifegiver shall come, and death be swallowed up in victory. Little Lloyd was a very promising boy of a loving and gentle disposition and a great favorite with all who knew him. The funeral services were held in the M. E. church in the presence of a large gathering of sympathizing friends and neighbors. Words of comfort by the writer from Isa. 25:8.

W. B. WHITE.

KERR.—Died of cancer, at Ridott, Ill., Dec. 23, 1883, Sr. Julia Emeline Kerr, in the thirty-first year of her age. She suffered extremely for several months; but oh! the lesson she taught us of cheerful submission, patient suffering, and perfect trust, we can never forget. No matter how severe her pain, she would smile even through her tears, and say, "The Lord will do what is best for me." But now she "rests from her labors, and her works do follow her." Sr. K. was the daughter of father and mother John of Ridott, and the sister of Eld. A. A. John, who is a faithful

laborer in the mission at Southampton, England. She leaves a husband and five little ones, with whom the whole community unite in mourning the loss of a noble, devoted Christian woman, an exemplary mother, and a true friend. The vacancy her death leaves can never be filled in this world. Our hearts go out in tenderest sympathy for the bereaved ones. May He who has said, "I will never leave thee," "bind up these broken hearts." How could we be reconciled to such a stroke were it not for the Christian's hope and the blessed assurance that "them which sleep in Jesus will God bring with him"? In only a little while, if faithful, we shall meet again. Let this hope dispel the gloom.

Eld. R. F. Andrews was telegraphed for, but was unable to come; therefore the writer addressed a large audience, offering words of comfort from 1 Thess. 4:18.

J. F. BALLENGER.

Appointments.

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

MEETING at Good Thunder, Minn., and dedication of church, Feb. 16, 17. State meeting at Hutchinson, March 1-5. We hope for a good attendance.

O. A. OLSEN.

MANNSVILLE, N. Y., Jan 26, 27.
Union Square, " 30.
Southwest Oswego, Feb. 1-3.
M. H. BROWN.

God pleasing, at Burlington, Sabbath, Feb. 2; subject, "The Wedding Garment." At Ceresco, on first-day, Feb. 3, at 3 p. m.; subject "The Vessels of the Tabernacle," with models.

H. VETSEY.

THERE will be three general meetings in Aroostook Co., Me., as follows:—

East Wasburn, Feb. 16, 17.
Blaine, " 23, 24.
Oakfield, March 1, 2.

There will be two evening meetings at Monticello, Feb. 26, 27.

Bro. Goodrich will be at all of these meetings, no providence preventing. We hope all our brethren will make a special effort to attend. Bro. Goodrich will be at considerable expense to come to this county, and it will be encouraging to him for the brethren to make an extra effort to come out to the meetings. Important matters will be considered, and Bro. G. will be prepared to give us the instruction that we need in matters connected with the cause.

S. J. HERSUM.

PROVIDENCE permitting, we will meet with the church at Lisbon, Iowa, Feb. 8-11; at Sigourney, Feb. 14-18. Let all who possibly can, come to these meetings.

E. W. FARNSWORTH.
H. NICOLA.

We will continue our meetings in Ohio as follows:—

New Haven, Feb. 12, 13.
Norwalk, " 14-17.
Wakeman, " 18-20.
Camden, " 21-24.
Spencer, Feb. 27 to March 2.

Let these be seasons of seeking God for a fitness to act our part in this closing work.

R. A. UNDERWOOD.
E. H. GATES.

GENERAL meetings for Dists. N s. 3, 4, 5, Kans., will be held at Osawkie, Kans., Feb. 21-26, 1884, for the benefit of the churches in this part of the State. Elds. Cook and Cudney will attend. The object of the meeting is to consider the wants of the cause, lay plans, and give instruction in canvassing, Bible-readings, colporteur and general T. and M. work. This will be a rare opportunity that none of us can afford to lose. The Osawkie church has generously offered to entertain all that may come. Let those who can, bring extra bedding.

T. H. GIBBS.

Publishers' Department.

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

The permanent address of Eld. L. D. Santee is Oswego, Labette Co., Kan.

The address of the secretary of Dis. No. 2, Dakota T. and M. Society, is S. A. Childs, Swan Lake, Turner Co., Dakota.

BUSINESS NOTICES.

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

WANTED.—A Sabbath-keeper to do farm work by the month or year, with or without family. Would like one that understands bee-keeping; also a girl to do house-work. Address A. C. Woodbury Darlington, Wis.

RECEIPTS.

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 as soon as possible.

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.

Books Sent by Express.—R. Conradi, Cora Herrington, J. E. Sherrill, W. M. Brown, E. E. Miles, J. Tabor, Sadie Edwards.

Books Sent by Freight.—Gideon Brown, C. E. Low, Geo. R. Drew, Pacific Press, D. A. Wellman, C. A. L. Gibbs.

Cash Rec'd on Account.—B. C. V. M. Society per E. Anderson 100.00, Ill. T. & M. Society per L. S. Campbell 147.00, Minn. Conf. per Marie H. Price 44.80, Iowa T. & M. Society per Lizzie Farnsworth 396.63, B. C. V. M. Society per F. H. Sisley 37.35, T. M. Steward 10.00, Vt. T. & M. Society per L. A. Stone 225.00, B. C. V. M. Society Mrs. A. A. McDaniel 1.00, Ohio T. & M. Society per Ida Gates 1.65, Neb. T. & M. Society 200.00, B. C. V. M. Society 36.45, Lars H. Johnson 9.50.

Shares in S. D. A. P. Association.—Kittie Wilcox 10.00, D. & A. A. Call 10.00, J. H. Bennett 100.00.

Gen. Conf.—Calverton Md, church per S. F. Jones 3.00.

Mich. Conf. Fund.—Hazelton per L. W. Lawton 61.00, Howell 23.90, Matherton per Almira Dexter 9.89, Mrs. Addie Armstrong 5.00, Ina L. Squire 6.00, G. K. Owen 38.50, Fremont per M. L. Carpenter 6.20, Gowen per Lars Jorgensen 18.56, Ewart per Mrs. H. T. Turner 2.80, Alafedon, W. A. Kynett 10.00, Partello per J. C. Cooper 5.75, Spring Arbor per Adell Woolfe 25.62, Friends of the cause per Mrs. Emma Rollins 4.25.

Mich. T. & M. Society.—Dist. 3 College V. M. Society 31.28, Louisa R. Beadle 10.50, T. P. Batchelor 6.49, Jennie Wright 4.20, Mrs. Swartout 3.75, Mary Bengnet 1.75, Dist. No. 3 per H. W. Miller 19.50, Miss Bryant 42c, Sr. Bostwick 1.00, Geo. A. King 30.00, Margaret Elliott 2.75, Mrs. Sarah Lane 1.00, Mrs. Minnie Barnes 2.00, T. H. Butler 7.00.

Inter. T. & M. Society.—J. R. Eastman 100.00, Geo. Henton & wife 2.00, S. J. McAlpine 1.00, Susan Shively 10.00, Belle Simonton 5.00, Mary Clark 5.00, Calverton, Md. Church per J. F. Jones 14.00, M. C. Wilcox 10.00, A. Kunz 10.00.

Chicago Mission.—C. Turnipseed & wife 20.00, Alfred Foreman 10.00.

European Mission.—J. R. Eastman 100.00, Geo. Henton & wife 10.00, S. J. McAlpine 1.00, Susan Shively 10.00, Louisa Eggleston 5.00, Belle Simonton 5.00, Mary Clark 5.00, A. Kunz 10.00.

English Mission.—J. R. Eastman, \$200.00, N. J. McAlpine, 1.00, Susan Shively, 10.00, J. H. Morrison, 5.00, Mary Clark, 5.00, Mattie Pippinger, 2.50, A. Kunz, 5.00.

Scandinavian Mission.—J. R. Eastman 100.00, S. J. McAlpine 1.00, Ole Tronson 1.00, S. J. Jolin 5.00, Susan Shively 10.00, Christian Nelson 12.00, Peter Nielson 10.00, John Johnson 25.00, Mary Clark 5.00, A. Kunz 5.00, Hans Jensen 2.00.

Swedish Mission.—Church in Village Creek, Iowa 6.66.

Shares in Danish Pub. Association.—D. & A. Call (2 shares) 5.50.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

GOING WEST.				STATIONS.				GOING EAST.			
Mail.	Day Exp.	Pack Exp.	P. Ck. Pass.	Dep.	Arr.	Mail.	Day Exp.	Limit Exp.	Att. Exp.	Pass.	Sun. Pass.
am	am	pm	pm	Dep.	Arr.	pm	am	am	am	pm	pm
6:35	7:50	8:00	8:10	Port Huron	10:40	10:40	1:20	7:50	8:00	8:10	8:20
8:15	9:30	9:40	9:50	Lapeer	11:10	11:10	1:35	8:15	8:25	8:35	8:45
9:07	9:55	10:10	10:25	Flint	11:55	11:55	6:00	9:07	9:15	9:25	9:35
9:45	10:30	10:45	10:55	Durand	12:05	12:05	5:28	9:45	9:55	10:05	10:15
11:00	11:32	11:50	12:05	Lansing	6:01	10:15	4:15	11:00	11:10	11:20	11:30
11:40	12:06	12:22	12:35	Charlotte	6:24	10:38	3:37	11:40	11:50	12:00	12:10
12:40	1:00	1:15	1:30	BATTLE CREEK	6:40	10:55	2:50	12:40	12:50	1:00	1:10
pm	1:20	1:35	1:50	Dep.	7:00	11:10	2:30	1:20	1:30	1:40	1:50
2:10	2:25	2:40	2:55	Vicksburg	7:20	11:30	1:40	2:10	2:20	2:30	2:40
2:20	2:35	2:50	3:05	Schoolcraft	8:00	11:50	1:30	2:20	2:30	2:40	2:50
3:00	3:15	3:30	3:45	Cassopolis	8:20	12:10	1:10	3:00	3:10	3:20	3:30
3:50	4:05	4:20	4:35	South Bend	8:40	12:30	1:00	3:50	4:00	4:10	4:20
5:20	5:35	5:50	6:05	Haskell's	12:00	12:40	10:40	5:20	5:30	5:40	5:50
7:45	8:10	8:25	8:40	Chicago	9:10	3:21	8:30	7:45	7:55	8:05	8:15
pm	am	pm	pm	Arr.	Dep.	am	pm	pm	pm	pm	pm

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

MICHIGAN CENTRAL RAILROAD.

GOING EAST.				STATIONS.				GOING WEST.			
Mail.	Day Exp.	N. Y. Exp.	All. Exp.	Dep.	Arr.	Mail.	Day Exp.	N. Y. Exp.	All. Exp.	Dep.	Arr.
pm	pm	pm	pm	Dep.	Arr.	pm	pm	pm	pm	pm	pm
6:10	6:25	12:35	6:15	8:25	Detroit	9:45	7:55	4:00	9:30	10:15	6:55
3:00	4:00	10:29	3:45	5:45	Jackson	12:40	10:45	6:50	12:10	10:15	6:15
12:57	2:10	9:17	2:02	4:12	Battle Creek	2:02	12:15	8:30	1:50	12:14	1:08
12:07	1:33	8:40	1:20	3:27	Kalamazoo	2:42	1:20	9:30	2:51	1:08	1:08
8:08	11:03	6:32	11:02	12:10	Mich. City	5:23	4:35	6:05	4:08	6:05	4:08
6:45	8:55	4:30	8:55	9:50	Chicago	7:50	7:30	7:40	6:50	7:40	6:50
am	pm	pm	pm	pm	Arr.	Dep.	am	pm	pm	pm	pm

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M., Battle Creek 7:30, arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and New York Expresses east, daily. Night and Evening Expresses daily except Saturdays. DECEMBER 9, 1883. O. W. RUGGLES, Gen. Pass. Agt.

CHICAGO, BURLINGTON & QUINCY R. R.

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

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
+ 8:25 a.m.	Galesburg, Ottawa and Quincy Express.	+ 7:10 a.m.
+ 10:00 a.m.	Freeport, Dubuque & Sioux City Express.	+ 2:10 p.m.
+ 10:00 a.m.	Amboy, Rock Falls, Sterling Express.	+ 2:10 p.m.
+ 12:15 p.m.	Kansas City & Denver Express.	+ 2:10 p.m.
+ 12:15 p.m.	Council Bluffs Express.	+ 2:10 p.m.
+ 12:45 p.m.	St. Joseph, Atchison & Topeka Express.	+ 2:15 p.m.
+ 12:45 p.m.	Denver East Express.	+ 2:15 p.m.
+ 3:20 p.m.	Montana & Pacific Express.	+ 7:45 a.m.
+ 3:20 p.m.	Aurora Passenger.	+ 7:45 a.m.
+ 4:45 p.m.	Mendota & Ottawa Express.	+ 10:43 a.m.
+ 4:45 p.m.	St. Louis Express.	+ 10:43 a.m.
+ 4:45 p.m.	Rockford & Foreston Express.	+ 10:43 a.m.
+ 5:30 p.m.	Aurora Passenger.	+ 8:55 a.m.
+ 5:30 p.m.	Freeport & Dubuque Express.	+ 8:55 a.m.
+ 10:00 p.m.	Des Moines, Omaha, Lincoln & Denver Exp.	+ 6:55 a.m.
+ 10:00 p.m.	Southern Pacific Express.	+ 6:55 a.m.
+ 10:00 p.m.	Texas Express.	+ 6:55 a.m.
+ 10:00 p.m.	Kansas City and St. Joseph Night Express.	+ 6:55 a.m.
+ 1:05 p.m.	Aurora Sunday Passenger.	+ 10:15 a.m.

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday. Dubuque, Amboy, Rock Falls and Sterling trains leave and arrive from Central Depot, foot of Lake street. PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., JAN. 29, 1884.

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See Educational Department for interesting items about Battle Creek College. In this department we aim to give information from time to time concerning this and our other educational interests. Bro. Littlejohn there gives an interesting article this week.

R. D. TYSON:—We have no knowledge whatever of the man of whom you speak. If he states that Eld. White before his death denounced the doctrine of a physical resurrection, he states a deliberate and barefaced falsehood.

THE first-day Adventists have recently lost two of their most prominent ministers. Eld. A. Ross, after preaching for many years the Scriptural doctrine of conditional immortality, has gone back to the doctrine of consciousness in death and eternal misery. And Eld. C. E. Barnes, who was for a long time editor of their youth's paper, *The Young Pilgrim*, and has occupied prominent positions in connection with their office of publication, has joined the Episcopalians.

THOUGHTS ON DANIEL AND THE REVELATION.

THE new edition is going rapidly. Circulars of explanation and instruction will soon be ready to send to those who may wish to act as agents. As has been stated already, new matter to the amount of some 300 of the old style pages has been added; but the price has been raised only 50 cts. The book sells better in its revised form, and the agents get a better commission. Now is a good time to take hold of the circulation of the work.

THE YEAR BOOK.—NOW READY.

THE Seventh-day Adventist Year Book for 1884 is now ready. The following table of contents will give an idea of the interesting character of the book:—

"A brief sketch of the rise and progress of Seventh-day Adventists. Ministers' directory (giving name and address of all ministers and licentiates). General directories. Gen. Conf. proceedings. International T. and M. proceedings. S. D. A. Pub. Association proceedings. Pacific S. D. A. Pub. Association proceedings. S. D. A. Educational Society proceedings. Health Reform Institute proceedings. Gen. S. S. Association proceedings. Am. H. and T. Asso. proceedings. Constitution of Gen. Conference and State Conferences. Revised Constitution of T. and M. Society. S. D. A. Statistics, 1883. Important events. The publishing work. Chronological table of important events. Accidents, etc., in 1883. Religious denominations in the United States. Postal Guide. Population of principal cities."

This will be a handy and important book for reference the coming year by every S. D. Adventist, and many will want to preserve permanently the important facts which it contains. 84 pp. Price 25c. Address, *Review and Herald*, Battle Creek, Mich.

A TOUCHING INSCRIPTION.

REMEMBERING the sentence pronounced against Israel, that they should be scattered among all nations without a resting-place for the soles of their feet, and marking the providence of God which has, under these adverse circumstances, preserved them a distinct people as a monument to the truthfulness of his word, we can appreciate the sentiment of the following touching inscription found over the gate of a small Jewish cemetery, near Glasgow, Scotland:—

"Tribes of the wandering feet and weary breast,
Where shall ye flee away and be at rest?
The Wild Dove has her nest;
The Fox, his cave;
Mankind, their Country,
Israel, but the grave."

DIST. NO. 9, ILL.

Our present district secretary, Bro. Charles Sturdevant, has gone to the western part of the State to labor in the cause, and can no longer fill that office. My wife will attend to that work in his stead. Her address will be Onarga, Ill.

A. O. TAIT, *Director*.

MEETING AT HUTCHINSON, MINN.

THIS State meeting, to be held March 1 to 5, will be a meeting of more than ordinary interest. The time has come when the truth is gaining ground, and advanced steps are being taken all along the line. This rejoices our hearts.

We in Minnesota have also been encouraged by the evidences of God's blessing in the work that we see in many places, and we fully believe the time has come for Minnesota to make an advance movement. For this reason we call this meeting. We appoint it at Hutchinson, as that is a central place, where we can have representatives from all parts of the State. Plans for the enlargement of the work in this State will be a matter of consideration, and we hope that our leading brethren in the different churches will feel it their duty to attend.

O. A. OLSEN, *Pres.*

KANSAS BRETHREN, ATTENTION!

DEAR BRETHREN OF THE KANSAS CONFERENCE: The time has fully come when we must enlarge our plans for labor,—widen out in every direction. But I now wish to speak of only one thing in particular; that is, of tents. Our old tents are worn out. We now have only one that can be relied on for use the coming season. We must have three new ones,—small tents for our ministers to enter new fields. Then we must have a 20-foot strip put in our 50-foot tent which we keep for camp-meeting purposes, making it 50x70 feet. The whole will cost about \$350. This money should be on hand by May 1, 1884, so as to have them at our camp-meeting, about the 20th of May.

Already we have a pledge of \$50 from one of our ministers, who has been laboring with one of our worn-out tents. I now invite the brethren who have a mind to do something in this direction, to send in their pledges to Sr. Clara Gibbs, Ottawa, Kans., or their money, which will do just as well as the pledges. Do not forget it. I know you feel an interest in this part of the work. So do not let it fall behind. Your ministers will call your attention to this matter, where they can visit you. The time has fully come for us to be deeply in earnest in spreading this message. When the pledges are all in, we will ask the REVIEW to publish the list of donors or pledges, so that each one will see that his has been received. Don't forget the place to send it, Clara Gibbs, Ottawa, Kans.

J. H. COOK.

OHIO IN WANT.

WE hardly need to remind our brethren in Ohio that the cause of God needs twenty men where we now have one in the field. The Lord is rolling the burden of labor upon some of our brethren who should give themselves to the work of God. Many of these are young or middle-aged men who have families to care for, and are dependent upon their labor for the bread they eat. These men, when urged to enter the field, appeal to us in behalf of their families, and ask, Can they be supported if we leave them to engage in the work God is moving upon us to do? One brother writes: "Does God call me to leave wife and children in his hands without knowing their condition? or will he show me how they are to be cared for?" This is a sample of a number of letters lately received from those that we believe should devote their lives to the cause of Christ.

Dear brethren of Ohio, how shall we answer these questions? Shall we say to a score or more of men in this Conference, "Go labor in the harvest, and we will sustain you in faithful work"? This question must be answered by *you*, my dear brethren and sisters of Ohio. Last fall our Conference was four hundred dollars behind after settling its bills and paying its help low wages. Will our brethren heed God's pleading (Mal. 3:7-11), and bring *all* the tithes into the storehouse, that there may be meat in due season? Matt. 24:45-46. God has committed to us a precious truth, and we are debtors to the three and a half millions of souls in this State. What do we owe them?—The precious truth that we value more than all this world.

The Lord has called our beloved brethren St. John and Rupert to labor in other States, and others who have labored with us are about to go. Who are to fill their places, and enter unoccupied fields? It will not be those who have no faith in this message. It will not be those who at last will be numbered with the "unprofitable servants." It will be those who love this cause more than their farms, merchandise, and the ease and comfort of home. It will be those who, with the truth of God burning in their souls, are willing to do anything, or work anywhere, that God may direct, if they may only share in breaking the bread of life to those who are hungering and thirsting for the truth. To such it will be said, "*Well done*, thou good and faithful servant; . . . enter thou into the joy of thy Lord."

Where are the men and means to open city missions in Cleveland, Cincinnati, Toledo, Columbus, and other large cities in Ohio? We need ten thousand dollars to carry forward this work. God has means and men in Ohio. But, alas! he will wait but a little longer for those who "seek their own, not the things which are Jesus Christ's." Phil. 2:21. Their gold and silver will be a witness against such, and in the near future it will eat their flesh as it were fire. James, 5:3. Shall such men as Bro. Wm. Butcher, of California, send the truth to the towns and cities of this State? He proposes to pay two hundred dollars to send a tent this season into St. Clairsville, Belmont Co. Shall others do the work committed to our hands, and wear the crowns we might have worn? God's word is out. The earth must be lightened with this last message of mercy. The King's business requires haste. "Behold, I come quickly; hold that fast which thou hast, *that no man take thy crown*."

R. A. UNDERWOOD.