

Adventist Review

AND SABBATH HERALD.

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

VOL. 61, No. 7.

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 12, 1884.

WHOLE No. 1551.

The Review and Herald,

ISSUED WEEKLY, BY THE

Seventh-day Adventist Publishing Association,
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to
REVIEW AND HERALD, Battle Creek, Mich.

A SONG OF TRUST.

Though the day delay its breaking,
It will break:

Though the soul be long in waking,
It will wake.

Slowly through the gray expanses
Pierce the sunlight's burning lances;
Through the gloom of wrong and sorrow
Melts the twilight of their morrow:
In the darkness, waiting, praying,
Weary at the long delaying,
While we moan in sickening fear,
Day is here!

Though the spring delay its coming,
It will come:

Far away the bird-wings humming,
Beat her drum.

Down the crypts of dungeon chilly
Steals the sun to wake his Lily;
Violet feels him, and Arbutus
Parts the dry leaves to salute us;
Crocus laughs, and poor Narcissus
Flushes at the sun-god's kisses;
And while yet we matter doubt,
Spring leaps out.

Though the earth's divine renewal
Seem so far,
Dimly through the storm-rack cruel
Gleams her star!

Patient love that bears his burden
With that toil alone for guerdon;
Clinging faith that, though it quiver,
Central keeps the pole-star ever;
Work that wearies, nor yet flinches,
Build in centuries their slow inches;
Till at last the sad earth knows
Heaven's repose!

—Geo. S. Burleigh.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkoned, 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.

HEAVEN: IS IT A PLACE, OR MERELY A CONDITION?

BY ELD. W. H. LITTLEJOHN.

THERE are few, if any, nations which have not believed in the existence of a place set apart as the abode of the blessed. Perhaps, however, there is no race of men to whom such a place has been more thoroughly real than to the great majority of the Hebrew people. To them, in the latter portion of their history, it was just as literal as Jerusalem itself. Indeed, to their minds, it was not only the grand metropolis of the universe, but it was located directly above the earthly Jerusalem, and possessed walls, bulwarks, and gates as solid and impregnable as those of the latter city. The later developments of the science of astronomy, by demonstrating that the earth revolves upon its axis,

has taken from them the conceit respecting the precise locality of the upper, with respect to the nether, Jerusalem; but it has confirmed, rather than demolished, their faith in a local and tangible heaven; since it has proved the existence of other worlds much grander and more beautiful than our own, all revolving around a common center. This center may, it is fairly presumable, be the abode of God and the heaven of his saints.

Were we to look for the sources of the strong convictions so characteristic of the Hebrew people on this subject, they would be found in their sacred books. In the Old Testament alone, the Hebrew word answering to our word heaven, is employed four hundred times. In the New Testament, the corresponding Greek term is used about three hundred times.

The critical student of the Bible needs not to be informed that there are three things which are denominated heaven therein; viz., the atmosphere, the firmament, and the third heaven, or dwelling-place of God. However, as there are those in modern times who insist upon regarding heaven as a condition or state rather than a place, I propose to introduce a few theses bearing upon that point, as follows:—

1. Jacob believed in the literality of heaven. Proof: "And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." Gen. 28:17.

Conclusion: The one who uttered the words found above was no less a personage than Jacob, the son of Isaac, who was the son of Abraham. While on his way to Padan-aram, God honored him by giving him a dream. He saw a ladder extending from earth to heaven, and angels ascending and descending thereupon. He heard also the voice of God, addressing him with such distinctness of utterance that he could hardly believe that he had been dreaming. "This," said he, "is the house of God, and this is the gate of heaven."

It is of course true that the place on which he lay was neither the house of God nor the gate of heaven, as he supposed. This testimony is nevertheless valuable this far: it shows that Jacob believed that heaven was a literal place. If this were not so, there would be no propriety in speaking of it as having a gate. Evidently, he supposed that the ladder that he saw in his dream was a literal one and actually reached from earth to heaven, furnishing a means of ascent and descent for the angels from the one to the other. But such a notion could never have suggested itself to his mind had he believed that heaven was merely a condition and not a place.

Do you ask what bearing this has upon the subject? I answer: A very important one. Abraham was the friend of God (Isa. 41:8); the Lord appeared to him again and again in vision. Isaac, his son, was also favored with direct communications from the Lord. It is safe to infer, therefore, that they must have had substantially correct views on so important a question as that of the literality of heaven. Again, it is but natural to conclude that the views of Jacob, his father, and his grandfather,

would coincide on a subject of this character. This being so, it becomes almost certain that Abraham and Isaac, as well as Jacob, believed in heaven as a locality. The testimony of three such patriarchs surely ought to be conclusive in such a matter.

2. Heaven is the dwelling-place of God. Proof: "And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place; and hear thou in heaven thy dwelling-place; and when thou hearest, forgive." 1 Kings 8:30.

Conclusion: Heaven must be a locality; for a mere condition could not be properly styled a dwelling-place.

3. Heaven is contrasted with the earth. Proof: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth; therefore let thy words be few." Eccl. 5:2.

Conclusion: As the earth is a literal place, and as the text teaches that God is not on the earth but in Heaven, thus contrasting the earth with heaven, it is safe to conclude that heaven, as well as the earth, is a separate and distinct locality.

4. Heaven is above, or outside of, the earth. Proof: "If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there." Ps. 139:8. "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Mark 16:19. "And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Luke 2:15. "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man, which is in heaven." John 3:13. "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them." Rev. 11:12. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16.

Conclusion: The texts cited above all speak of heaven as something which could only be reached by ascending up to it from earth; it must, therefore, have a definite position. But if it has a definite position, it must be something different from a mere state or condition; since states or conditions are not necessarily confined to localities. Again, if to ascend to heaven means to ascend into a heavenly condition, spiritually speaking, then to descend from heaven would mean to descend from a heavenly condition, spiritually speaking. But in several of the texts quoted, Christ and the angels are represented as both ascending to and descending from heaven; if, therefore, heaven stands for a spiritual condition, then Christ and the angels are spoken of in a manner to indicate that they must have fallen from grace occasionally; and it is declared that they pass from heaven to earth and from earth to heaven, alternately.

5. Heaven is spoken of as containing a variety of things. Proof: "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God." Rev. 21: 10. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18: 10. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. 11: 19. "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened." Rev. 15: 5. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." Ps. 2: 4. "Unto thee lift I up mine eyes, O thou that dwellest in the heavens." Ps. 123: 1. "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8: 1. "The Lord is in his holy temple, the Lord's throne is in heaven; his eyes behold, his eyelids try, the children of men." Ps. 11: 4. "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven." Luke 10: 20. "Wherefore he saith, When he ascended up on high, he led captivity captive [margin, a multitude of captives] and gave gifts unto men." Eph. 4: 8. See also Matt. 27: 52, 53.

Conclusion: As in the foregoing texts we have seen that heaven contains God the Father, Christ the Son, the angels, some of the resurrected saints, the temple of God, the ark of the testament, the throne of God, the record of the names of the saints; and as some of the things mentioned are composed of tangible and visible substance,—as, for example, the resurrected bodies of Christ and the saints, the temple, the ark, and the throne of God,—it is manifest that heaven must be a place with locality and boundaries; since otherwise it would not be proper to speak of it as containing the things mentioned.

Reflections: Further citations of Scripture on a point so clearly proven as is the materiality of heaven by the passages already introduced, would be superfluous. If that proposition is not demonstrated by that which has already been written, it is difficult to conceive how that end could ever be reached. The simple fact is that the modern doctrine of an immaterial heaven is in direct antagonism, not only to the most obvious teachings of the Scriptures, but also to the plainest dictates of common sense. Every fiber in our present organisms indicates that man was created to occupy a world made up of tangible and visible objects. The eye, the ear, the nervous system, the senses of smell and taste, constitute the only avenues through which we can communicate either with each other or with nature. Indeed, it is so obvious that men, organized as they are at present, are adapted only to a world of substance, that there are none who would have the hardihood to argue for a moment that the opposite were true; *i. e.* that they could live in anything but a sensible world.

It is not until modern theologians have robbed man of that substantial body which God gave him in the beginning, and transformed him into a shadowy spirit, that they proceed to usher him into a world of myth and moonshine as empty as the philosophy of which it was born. With a confusion of ideas which is really unaccountable, they acknowledge the Scripture doctrine of the resurrection of the body in one breath, and in the next, virtually deny that there is any such thing as a resurrection *body* by refusing to attribute to it *substance*, without which, in some form or other, there really can be no body whatever. If man has a composite nature made up of body and

spirit, as is claimed, and if in the resurrection the composite nature is still to be preserved, then nothing is clearer than that they will stand related to each other as they do in this life; *i. e.*, the spirit body will be more thoroughly material than the spirit itself. But where there is a comparison or contrast in substantiality, then substance must be predicated of at least one of the things compared or contrasted. This being true, it is clear that at least the spirit body, if not the spirit itself, will be more or less substantial.

In order to ascertain how fully the resurrected body will partake of the nature of substance, it might be advisable to appeal to the Scriptures for information on that subject. As the doctrine of the resurrection of the body is one which the human reason has never been able to demonstrate independently of revelation, it is not to be presumed that it can accurately define what are to be the qualities of the body which is to be the product of that resurrection. All that we can certainly know in reference to that matter must be derived from the Scriptures. Without stopping to frame an argument based on the definition of terms, it will be well to proceed directly to practical illustrations of the matter under discussion. Such a course is much safer than to rely upon deductions drawn from nice verbal distinctions.

The first question to be propounded is this: Are there given in the Scripture records any practical illustrations of the doctrine of the resurrection? The answer is in the affirmative. All are well acquainted with the fact that God has from time to time caused the dead to be brought to life for the purpose of demonstrating his ability to bring about such a result. The son of the Shunammite woman, Lazarus, the son of the widow of Nain, the multitude raised at the time of the resurrection of Christ, Dorcas, and Christ himself, furnish some of the most notable instances. It will not be disputed that in all of these cases the parties who were raised—with the exception of Christ and the saints who arose with him—came up with tangible bodies; for it is well understood that they were not only visible to the naked eye, but also that they were mortal and died a second time.

If, therefore, those who favor the doctrine of an immaterial resurrection body (if I may be allowed the expression) find any support for their theory in the cases cited, it must be drawn from those of Christ and the company who arose with him. As far as the latter are concerned, it is certain—in the absence of any positive declaration on the subject—that all the inferences are in favor of the view that they come up with substantial bodies. Otherwise, the statements in regard to the opening of the graves, and the declaration that the raised saints went into the city and were seen by different ones, are altogether inexplicable. If the dead saints did not come forth with actual bodies, the miraculous opening of the graves was worse than a farce; for it was exactly calculated to impart a false and injurious conception of things.

Passing to the case of Christ, abundant evidence is found to establish the proposition that the body with which he arose was of the most substantial character. Instance the proof on this point brought out in the interview between him and Thomas about eight days after his resurrection. The latter personage was not with the disciples on a previous occasion when the Lord had met with them. He was of an incredulous turn of mind, and refused to accept any evidence tending to prove that Christ had arisen, unless it should be of the most substantial kind,—“except,” said he, “I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.” John 20: 25. The Saviour, aware of what Thomas had said subsequently to the first meeting, was by no means inclined to withhold from him in the

second one the evidence which he desired. Here is the record: “Then said he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.” John 20: 27. Thomas, complying with the request of Christ, cried out, “My Lord and my God.” Even his skeptical mind could doubt no longer. It was not an apparition which stood before him, but the same material Christ whose fleshly hands had been punctured by the cruel spikes, and whose side had been pierced by the spear of the unfeeling soldier. He knew that this was so; for he had actually inserted his finger into the prints of the nails, and his hand into the still open wound in the side of the risen Christ in whose presence he then stood.

Were it desirable to furnish any further testimony on this point, the attention of the reader might be directed to the circumstance that in the first meeting of the Lord with the disciples after he had come forth from the grave, he dispelled all their fears, which arose from the suspicion that he might be a ghost, by eating fish and honey-comb in the presence of them all. Luke 24: 33-43.

The lesson taught by this act was not designed for the apostles alone; it has been placed on record that the church in all ages might have the most undubitable proof that their Lord still wears the same substantial body which once hung upon the cross. The importance of such a lesson is obvious. He well knew that a tendency would be developed in the direction of spiritualizing away all those scriptures which teach the existence of a material heaven for his saints when they have been resurrected. To counteract this tendency, he gave a proof of the solid nature of his own body, which no sophistry can set aside or even weaken. Subsequently, he inspired one of his apostles to write the following words:—

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.” Phil. 3: 20, 21.

By these two scriptures he has established two facts: First, the substantial character of his own body; and, secondly, that of the bodies of his resurrected saints. The bearing of these facts upon the nature of the future abode of the blessed is manifest.

A world in which at the present time is located our risen Lord with a body bearing the imprints of the nails, the wound made by the spear, and so solid that it could be handled by the disciples at will, and one which is also the residence for the time being of a host of risen saints, with bodies equally tangible with that of their Lord, must possess the qualities of that which is material in itself. Were it not so, there would be an incongruity in the whole affair which would be utterly inexplicable. Why preserve in the Saviour, and give to the saints, substantial feet and hands if they are to be located in a world in which these feet will find nothing to rest upon, and those hands nothing upon which to lay hold. Assuredly, the works of God are not marked by such a want of adaptation of the means employed to the end to be accomplished thereby.

To our mind the proofs that heaven is a literal place are not only conclusive, but they are also very comforting. There is something about such a heaven which is satisfying. If there be such a thing as a separate, intangible, invisible, imponderable entity, capable of existence independently of the body, it is barely possible that it might be content to flit about in a shadowy world which can neither be seen nor felt, which has neither center nor circumference; but so long as men exist in the body and know nothing practically of any world save one with which they have been made acquainted through the senses, it is idle to talk

to them of a heaven possessing none of the characteristics of materiality. To them, the very thought of floating about in space as thistledown floats in the atmosphere of this world, with no feet to plant upon anything, and nothing to plant them upon, did they possess them, is painful in the extreme. What they desire is a heaven substantial in its character,—one where there are trees, and beautiful flowers, towering mountains, and lovely valleys, rivers of water, luscious fruit, magnificent mansions, which know no decay, and the society of those earthly friends who cannot be disassociated in their minds from that which is real and tangible.

In fine, they must have a heaven of which they can form some conception,—a thing which can never be true of that land of dreams with which the sublimated theories of modern theologians abound. The Bible meets them just where they are, and furnishes them with just what they need. It gives to them a world, situated perhaps in the grand center of the universe, which is no less real than the one in which they are at present located, but infinitely more beautiful, and perfectly free from the drawbacks and disadvantages which characterize the present one. In it, they are told, is a golden city, with gates of pearl and walls of jasper. Rev. 21. There, too, they are informed, is the lovely tree of life, which bears twelve kinds of fruit, and leaves which are for the healing of the nations,—the same tree from which Adam was shut away by the flaming sword of the cherubim. Rev. 22:2.

Again, they are instructed that in the midst of the heavenly city the pure river of water of life pours its crystal flood along, easily accessible to all who thirst for its life-giving waters. Rev. 22:17. Once more they are told that the mountain of God,—the Mount Zion above,—lifts itself in incomparable grandeur above the surrounding plains, impressing the beholder with a sense of the sublime and beautiful such as could not be imparted by anything which can be seen upon the planet which we inhabit. Rev. 14:1. Such a heaven,—bathed in the golden sunlight, known only to the celestial sphere on which it is located, and ringing with sweet music such as heaven alone can produce,—fully meets all the aspirations of the human heart. Nothing less will do this.

ALL.

BY HELEN L. MORSE.

GOD does no half way work for us, and he will accept none from us. The terms of admission to the kingdom above are the surrender of *all* below. The man who found the field that contained the valuable treasure secured it because for joy thereof he went and sold *all* that he had and bought it. The merchantman who discovered the pearl of great price became its possessor because he sacrificed all for it.

"Then answered Peter and said unto him, Behold we have forsaken all and followed thee; what shall we have therefore?" "Jesus said unto them, Verily I say unto you, . . . Ye also shall sit upon twelve thrones judging the twelve tribes of Israel."

The poor widow was commended because she gave her little *all*. Paul says, "I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord; for whom I suffered all things and do count them but dung that I may win Christ." The young ruler went away sorrowful because the terms Christ offered, "Sell all that thou hast and distribute to the poor," were too hard for him. Ananias and Sapphira were cut off because claiming to dedicate all they kept back part.

"So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

What does God offer in return?—"For all things are yours; . . . whether the world, or

life, or death, or things present, or things to come; all are yours."

"He that overcometh shall inherit all things and I will be his God, and he shall be my Son." "He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things?"

"Having a promise of the life that now is and of that which is to come," and having the assurance that with Christ all things will be freely given us, who will for the present world sacrifice his immortal inheritance?

OUR WILL.

BY ELD. J. H. DURLAND.

WHILE Jesus was in Gethsemane just before his crucifixion, pleading with his Father that the cup might pass from him, he closes his petition with the words, "Not as I will, but as thou wilt." The trials just before him were not to be desired. He knew that he should be mocked, spit upon, and finally crucified. These thoughts caused the poor, frail nature of man, which he had taken upon himself, to draw back. No doubt Satan tried to bring all his forces to bear upon the Son of God, that he might cause him to refuse to do the will of his Father.

Satan lost his place in heaven because he would not surrender his will to that of the Lord. He knows that his doom is sealed. He has no hope of salvation. He also knows that every one of the human family he can deceive and cause to be lost will lighten the burden he will have to bear. He worked with all his power to cause the Son of God to fail in his mission, that thus he might become victorious in his desires. But in this he failed. He now turns his forces upon the human family, and tries to plant the seeds of unbelief in each heart. How well he succeeds, we can tell when we see how well we love our own ways.

Our nature is to doubt God's word. We think we must have our own way. We think our judgment the best. If we could get to heaven on "flowery beds of ease," we would be anxious to go; but to suffer much tribulation we cannot bear. This is why men rack their brains in trying to invent a religion that will not take any effort on their part to be saved. It is that stubborn will.

Sometimes when God grants to us a special blessing, we say we can give up all for his cause. We say, "Not my will but thine be done." Then the Lord calls us to do something we did not expect. We now see how little faith we have. We try to excuse ourselves by saying it is not convenient, or if it was something else, how willingly we would obey. But this unpleasant, unexpected request! Like Moses, we shrink from the call of the Lord by saying, "Who am I that the Lord should send me." We cannot now say "not my will," for we find that we still love that will that Satan has planted in our hearts.

How many have thus been tried! How often they think God unjust! They think they would be willing to work if they could occupy the position they desire. But how few are willing to work in *any* place, if they can but do something for the cause of the Master? That *will* is in the way.

Is this the way we should feel when the Lord calls us to work for him? If we had no examples of those who have traveled the way before us, we might think so. But Jesus set an example for us to follow when he went to Gethsemane. His soul was burdened with what he would be called to pass through. He spent the silent watches of the night seeking help from the Father above. He sought for help until he could say, "Not as I will, but as thou wilt."

The Apostle Paul says, "Let this mind be in you that was also in Christ Jesus." Phil. 2:5. The writer of the above words knew the need of becoming like Jesus. He had been

called upon to surrender his will, and go where the Lord called him to labor. At one time when he was about to go to Jerusalem, the Spirit, through Agabus, warned him of the imprisonment that awaited him, and his brethren pleaded with him not to go. But the apostle did not consult his own feelings nor those of his brethren. He answered them by saying, "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." This was a time when he needed the mind of Christ. Oh how much we need this same spirit in our hearts in these last days! Nothing short of this will ever give us a place in the kingdom.

If every laborer in present truth could say from the depths of the heart, "Not as I will but as thou wilt," how much more would be accomplished! The little inconveniences that hinder us now would vanish, and we would see nothing but the will of God. Can we have this spirit? We can if we seek for it. "Ask, and ye shall receive," says the Saviour. We need to go to Gethsemane. Oh, may we seek the Lord earnestly for his help until we can say, "Thy will be done" in all things.

Forest City, Iowa.

GRACE AND TRUTH.

BY N. J. BOWERS.

"For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:17.

What is this grace and truth? Answer, The gospel. "For the grace of God that bringeth salvation hath appeared to all men." Tit. 2:11. In what is brought salvation? The gospel. Paul speaks to the Ephesians about "the gospel of your salvation." Eph. 1:13. He further speaks of the "gospel of the grace of God." Acts 20:24. This he declares he had received by the ministry of Jesus Christ.

Said Jesus, "If ye continue in my word, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free." John 8:31, 32. The word that Jesus taught was the gospel, and this was true. Hymenaeus and Philetus concerning the truth had erred, saying the resurrection was past already; and some were overthrown. An important doctrine of the gospel had been perverted. 2 Tim. 2:17, 18. "Ever learning and never able to come to the knowledge of the truth." 2 Tim. 3:7. Some professors of the gospel never come to the knowledge of its real principles, doctrines, and experience. Paul before Festus testifies that Jesus brought salvation "to the people and unto the Gentiles." He preached the gospel. He declares that his words were those of "truth and soberness." These examples prove that the grace and truth which came by Jesus Christ was the gospel of salvation to man.

But was not the law truth? Yes. Neh. 9:13. "True laws" (margin, Heb. "laws of truth") were delivered on Sinai. David says, "Thy law is the truth."

The words of John, "For the law was given by Moses, but grace and truth came by Jesus Christ," standing alone, would imply that the law was not the truth. But it was as we have shown. The law is the truth, but not in the sense in which the gospel is. The law could not give life. It was the rule of life. Violated, it demanded the life. The sacrifices of the law could not take away sin; it was not possible. The gospel, whose life and center is the person and work of Jesus, does. It *truly* takes away our sins, and redeems us from all our transgressions of the law indeed and in *truth*.

—A weak flame is put out by a high wind; a strong one is made to burn more brightly. So it is with Christian faith amid fierce temptation and trouble.—*Christian Advocate*.

THE SINNER'S ANSWER.

BY J. M. HOPKINS.

"What wilt thou say when he shall punish thee?" Jer. 13:21.

WHAT will I answer to my Judge
For all my sin and shame?
How can I meet my Maker, God,
And bear the chastening of his rod,
Or hear him speak my name?

I own his sovereign will is just;
His law is holy, too;
His blessing like the dew descends,
His goodness still my life extends,—
I only am untrue.

The light of truth shines from his throne
With ever-brightening ray;
His voice is sounding loud and clear,
In warning, admonition, cheer;
Yet still from him I stray.

His Spirit whispers to my soul,
"Repent, believe, and live;"
It points me to the Crucified,
And says, "Behold his wounded side;
Nor longer mercy grieve."

Thus warned, reproved, invited, blessed,
I no excuse can plead;
The fault is mine, and mine alone;
I stand condemned before his throne—
Just sentence for my deeds.

GOSPEL BAPTISM.*

BY ELD. D. T. BOURDEAU.

"AND Jesus spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28: 18, 19.

This command of Jesus to his disciples just before his ascension, does not come from an ordinary personage, but from the divine Son of God, to whom all power is given in heaven and in earth. By this command the duty of baptizing is inseparably connected with that of teaching the gospel. The same authority that here commands the disciples to teach the nations, commands them equally to baptize them. And observe that the authority of the eternal Father and of the Holy Spirit is as truly involved in this injunction as is that of the Son of God; for baptism is to be administered "in the name of the Father, and of the Son, and of the Holy Ghost." Baptism being enjoined by such high authority, and occupying so prominent a place in the gospel commission, it certainly deserves our serious attention, and we may reasonably expect that the word of God will not fail to give us its true signification.

In treating this subject in the light of Holy Writ, I shall briefly answer the following questions: 1. What is the object of baptism? 2. What is the mode or form of baptism? 3. Who are the proper persons to receive baptism? I shall also reply to those objections which are most commonly urged against gospel baptism.

I. What is the object of baptism?

The object of baptism as a memorial is to commemorate the burial and resurrection of Christ. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. 6: 3-5. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Col. 2: 12.

Christ having become the first-fruits of those who sleep in him, by his resurrection (1 Cor. 15: 23), baptism is also an emblem of the resurrection of the just. "Else what shall they do which are baptized for the dead, if the dead

rise not at all? why are they then baptized for the dead?" (That is to say, in favor of the dead, to show their faith in the resurrection of the dead.) 1 Cor. 15: 29.

II. What is the form of baptism?

The mode or form of baptism is indicated, 1. By positive declarations of the word of God; 2. By the nature of the event that baptism brings to our remembrance; 3. By the sense of the words baptism and baptize; 4. By examples of baptism recorded in the Scriptures.

1. By positive declarations of the word of God. "Buried with him by baptism." "Planted together in the likeness of his death," etc. Rom. 6: 4, 5. "Buried with him in baptism, wherein also ye are risen with him." Col. 2: 12. It is therefore a burial and a resurrection, a going down into the water and a coming up out of the water.

2. By the nature of the event that baptism brings to our remembrance. That event is the burial and resurrection of Christ, and it demands an emblem that is of the character to represent it,—a burial into the water and a rising up out of the water. In the Bible there is always analogy and adaptation between a memorial and the event it commemorates; as, for example, between the Lord's supper and the death of Christ; between the passover and scenes connected with the deliverance of the Israelites from Egyptian bondage; between the rest of the seventh day and the rest of the Creator. So of the form of baptism with regard to the burial and resurrection of Christ.

3. By the sense of the words baptism and baptize. Baptism is derived from the Greek noun βαπτισμός (*baptismos*), which signifies immersion, the act of plunging or submerging. Baptize comes from the Greek verb βαπτίζω (*baptizo*), which means to immerse, to submerge, to plunge. See Greek and French and French and Greek dictionaries; Greenfield's Greek Lexicon to the New Testament, etc. Such was the sense given to these words by the ancient Greeks, and which has been attached thereto in Greek literature till the present day, as has been amply shown by many distinguished critics, among whom are found learned Pedobaptists, as Prof. Stewart, etc. See "Thoughts on Baptism," by J. H. Waggoner.

4. By examples of baptism recorded in the Scriptures. John baptized "in Jordan," and where there was "much water." "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. 3: 5, 6. "And John was also baptizing in Ænon near to Salim, because there was much water there; and they came, and were baptized. John 3: 23. "And Jesus, when he was baptized, went up straightway out of the water." Matt. 3: 16. "And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip." Acts 8: 38, 39.

To be baptized, immersed, or plunged, it is necessary to be where there is much water, in order to go down into the water and come up out of the water; but to be sprinkled one needs simply to go where a few drops of water are available. A pail of water would suffice to sprinkle one thousand persons. And what is there in sprinkling that would lead us to think of the burial and resurrection of Christ?

III. Who are the proper persons to receive baptism?

Those who have believed in the gospel, who have repented of their sins and exercised saving faith in Christ. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved." Mark 16: 15, 16. "Repent, and be baptized every one of you in the name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38. John the Baptist said to those who came to him to be baptized, "Repent." "Bring forth

therefore fruits meet for repentance." Matt. 3: 2, 8. "And the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest." Acts 8: 36, 37.

All the duties of the gospel require the exercise of the understanding, and those only can fulfill those duties who can appreciate what they do, and who are responsible for their conduct. Therefore those who are too young to discern between right and wrong, to comprehend the duties of the gospel, to repent and believe, should not be baptized. Sin is not imputed to such persons, and the gospel does not command them to be baptized. But those who are old enough to understand their duties and to be responsible for their actions, who have repented and believed in Jesus Christ, can and should be baptized. And according to the gospel, baptism should closely follow repentance and faith. Those who received the gospel on the day of Pentecost were baptized immediately. Acts 2: 41. Such was the case with Paul. Chap. 9: 18. Ananias, who was sent of God to assist him, said unto him, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Chap. 22: 16. The jailor was baptized the very night that he inquired what he must do to be saved. Chap. 16: 33.

To be prompt in receiving baptism when the conditions of baptism have been fulfilled, aids in softening the heart, in closing the door against temptation, and in binding the individual more firmly to duty. It also secures the blessing and approbation of the Lord. He who, in temporal affairs, gives his word of honor, has an additional motive to do what he has had the intention of doing. So the sacred vows that we make before God and men at our baptism, aid us, thenceforward, to be separate from sin and from the world, and to walk in the way of holiness. Our word of honor *par excellence* is given, and serves as a barrier to keep us from venturing into the paths of the world.

If we view baptism simply as a form, as an exterior act, and separate it, in our thoughts and experience, from the inward work that it represents,—from deep repentance and the exercise of saving faith in Christ,—it will be of no value to us. In that case we would not be in a proper state to receive baptism. But if, while retaining the true form of baptism, we view baptism from a spiritual standpoint; if, in our experience as well as in our thoughts, we associate it with the interior work of which it is a sign, it will be for us a truthful emblem, will strengthen our faith, and aid us in perfecting the work of repentance.

Is it essential to avoid receiving baptism without having fulfilled the conditions of baptism? It is equally essential to avoid postponing baptism when the conditions of baptism have been properly regarded. These are two extremes which must be avoided because of the serious results that follow them. To receive baptism when one is not ready to be baptized, is to prepare the way for dissatisfaction and discouragement, and to bring reproach upon the gospel of Christ.

To postpone baptism when we can and should be baptized, hardens the heart, encourages indecision and spiritual sloth, the influence of which will be felt with reference to other duties, and opens the door for temptation. Those who neglect this duty will be tempted to believe that as they have not been baptized they are not so bound to perform certain duties, and can take liberties that baptized people dare not take. And in this way many never fully engage in the service of the Lord, are never baptized, and by thus postponing one duty after another, souls are lost at last that might have been saved.

It is not necessary to take months and years to prepare for baptism. We live in a time when God is to cut his work short on the earth (Rom.

*Translated from a French essay read at a missionary meeting at Tramelan, Switzerland, Nov. 26, 1833.

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.

BETTER THAN GOLD.

Better than grandeur, better than gold,
Than rank and titles a thousand fold,
Is a healthy body and a mind at ease,
And simple pleasures that always please;
A mind that is quick to perceive and know,
A heart that can feel for another's woe,
With sympathies large enough to enfold
All men as brothers, is better than gold.

Better than gold is a conscience clear,
Though toiling for bread in a humble sphere,
Doubly blessed with content and health,
Untired by the lusts and cares of wealth.
Lowly living and lofty thought
Adorn and ennoble a poor man's cot;
For mind and morals in nature's plan
Are the genuine tests of a gentleman.

Better than gold is the sweet repose
Of the sons of toil when the labors close;
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep.
Bring sleeping draughts to the downy bed,
Where luxury pillows its aching head—
The toiler simple opiate deems
A shorter route to the land of dreams.

Better than gold is a thinking mind
That in the realm of books can find
A treasure surpassing Australian ore,
And live with the great and good of yore,
The sage's lore and the poet's lay,
The glories of empires passed away;
The world's great dream will thus unfold
And yield a pleasure better than gold.

Better than gold is a peaceful home
Where all the fireside characters come,
The shrines of love, the heaven of life,
Hallowed by mother, or sister, or wife.
However humble the home may be,
Or tired with sorrow by Heaven's decree,
The blessings that never were bought or sold
And center there, are better than gold.

—Sel.

CHEAP AND GOOD FOOD.

T. R. ALLISON, writing to the *London Times*, says: Allow me to bring under the notice of your readers some experiments I have just concluded, to solve the difficulty of feeding our poor in London and elsewhere. The cry is that food is so dear that the poor can scarcely live. This cry is true if they want to live on luxuries; but if they will live on wholesome, but plain and healthy fare, they can do so for very little. A little over a month ago I determined to give up all expensive articles of food and live almost as cheaply as possible. Having left off flesh foods for nearly two years, and lecturing frequently on the question of food, I knew what to select. Looking over my food accounts, I found milk, butter, eggs, and cheese, with tea and coffee, to be fairly expensive articles, and none of them necessary; so I gave them up for a time to see the results.

On October 19 I began my experiment. I continued this purely vegetarian diet for a month, when I had gained three and a quarter pounds. My friends said I looked well; I felt well, and did my usual work the same as ever. I walked from ten to fifteen miles daily, seeing patients or taking exercise. Here is an account of my dietary, which cost me little more than sixpence a day, and I could easily live for less without luxuries: Breakfast consisted of a basin of porridge, made from a mixture of oatmeal and wheatmeal, which I found more palatable than either singly. This I usually ate with bread to insure thorough insalivation. Then came bread fried in refined cotton seed oil, or fried vegetable haggis. For drink I had a cup of cocoa or fruit sirup, with warm water and sugar. The cocoa used was an ordinary one with plenty of starch in it, which makes a thick drink, and no milk is then required. Dinner consisted of a thick vegetable soup, and bread, potatoe pie, savory pie, vegetarian pie, vegetable stew, stewed rice, and to-

9: 28), and when events must succeed each other more rapidly than they have in the period of fitting up for the last great work. Our experience, so far as advancement and conquest are concerned, must be more like that of the early Christians, and like that of the Israelites at the close of the forty years in the wilderness; otherwise it would take a millennium to prepare a people for the coming of Christ.

Although children who are too young to believe the gospel should not be baptized, yet we should not neglect those children who are older, even with regard to baptism. They should not only be instructed on repentance and faith; they should also be taught the significance and importance of baptism, and should be encouraged to receive baptism as soon as they have complied with its conditions.

And the needful preparation for baptism should not be confounded with perfection, which is not found in those who have been baptized after years of conflict and experience. Those who have been baptized and hope to be saved, should not demand of candidates for baptism a degree of perfection that they do not themselves possess.

It would be imprudent to fix upon a definite age for the baptism of children; for in so doing some children would be baptized too soon, before fulfilling the conditions of baptism; while others would be deprived of the rite when they actually need it to aid them in their Christian experience. In some children the intellect is developed earlier than it is in others; and some children can make the necessary preparation for baptism sooner than others.

It is certain that many of the youth, as well as many who are more advanced in age, would be baptized sooner than they are, if those who have professed to serve the Lord for years, took more pains to give them the needed religious instruction, and if they showed a greater interest in their salvation. If children receive the impression that they cannot be baptized before reaching a certain age, they will be likely to act according to that impression, and will, if the age specified is distant, neglect an important duty. Is it necessary to lay the axe at the root of the tree? Matt. 3:10. It is equally necessary not to break the bruised reed, and not to quench the smoking flax. Matt. 12:20. To be baptized when we have fulfilled the conditions of baptism, is a mighty means of obtaining that help which is so necessary to overcome sin, and which God grants to those who obey him.

Have you repented of your sins in the light of God's holy law? Have you experienced sorrow for your sins? Have you confessed them? Do you earnestly endeavor to forsake them, and to keep all the commandments of God and the gospel of his Son? Have you taken the firm resolution to die to the world and to its vain show and fashions? Have you abandoned all your idols? and have you consecrated yourself to God unreservedly? Have you commenced to pray? Have you placed the heavy load of your sins on Jesus, asking God in his name and for his sake to forgive you? Do you have the salvation of your fellow-beings at heart as well as your own, and will you do all that lies in your power to help save poor sinners? Will you contribute of your means for the support of the gospel? Do you understand the subject of baptism?

To every person who has not received baptism, who can answer such questions affirmatively, God says to-day, as he once said to Saul of Tarsus, "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Acts 22:16.

(Concluded next week.)

—I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.—*Rutherford*.

matoes, etc. For a second course I had bread plum pudding, stewed rice and fruit, baked sago, tapioca and apples, stewed prunes, figs, raisins, and bread. Supper consisted of bread and jam, stewed fruit, or some green stuff, as watercress, celery, tomatoes, etc. I had only three meals a day; frequently, when very busy, I had only two, and a cup of cocoa and a biscuit for supper. I always use the whole meal bread, as it is laxative and contains a good deal of nitrogen, which is thrown away with the bran. The cotton seed oil is a cheap and good cooking oil, and is impossible to detect. This diet I continued for a month, and now I only take animal products when out, not having them at my table.

Now compare this diet with one of flesh or a mixed one. The latest analysis shows flesh to contain from 70 to 74 per cent of water, the dry residue being very rich in nitrogen, and it contains a little carbonaceous or fatty matter. Hence, to live on meat alone, as much as eight pounds a day is necessary. Then there are to be considered the diseases of animals, which are communicable to man if that flesh be not thoroughly cooked all through; and as very few of our animals live a perfectly natural life, most of them are more or less diseased, especially the fat ones. The excess of nitrogen taken into the system in eating flesh-meat has to be got rid of by the liver, kidneys, and lungs; hence these organs are overtaxed, and much disease is the consequence. In fact, were it not for flesh food, we doctors would have very little to do.

Man living in towns cannot afford to eat much flesh, because he does not get sufficient exercise and oxygen to burn up the excess of nitrogen. If he does eat this flesh, and if he eat much, then he must suffer from many complaints, such as indigestion, bilious attacks, congested liver, hemorrhoids, gastric catarrh, and other gastric troubles. If the habit be continued, gall-stones, or urinary calculi, may follow, or rheumatism and gout. Then the kidneys become diseased, and more work is thrown on the heart, which becomes also diseased; the end is death by one of the lingering diseases which shows a diseased organ somewhere. Even epilepsy and many nervous diseases are aggravated by flesh. Cancer is on the increase, and from some observations I have made, it may be indirectly traced to flesh. Consumption has only a remote connection with flesh, it being due chiefly to want of fresh air. Vegetable food is cheap, contains an abundant supply of nutriment at first cost, and our systems are so formed as to use it with least expenditure of vital force. We use no cruelty in obtaining our food, and can easily see if it be wholesome or in a rotten state.

By means of our diet much disease is prevented, and even most chronic cases of present disease can be alleviated by it. If we want a cheap dietary, we have the following foods to choose from: Wheat, oats, barley, maize, rice, sago, tapioca, semolina, hominy, peas, beans, lentils, etc., which are all concentrated foods, and very rich in nutriment. Potatoes, parsnips, beets, carrots, turnips, onions, cabbage, sprouts, etc., give variety, bulk, and flavor; to these may be added the sweet herbs for making savory dishes. Apples, pears, currants, gooseberries, plums, strawberries, raspberries, blackberries, and other fruits, with melons, peaches, grapes, etc., are high priced but wholesome fruits. The dried fruits, as dates, figs, apple rings, currants, raisins, etc., are cheap and good. To these may be added tinned goods. Thus one can see the immense variety of tasty things we have, and these to suit all purses. We can add to these milk, butter, cheese, eggs, and honey, which are obtained without killing animals. But if we take animal food, then fish is least injurious, then beef and mutton; while veal, pork, game, etc., are very indigestible, and ought to be avoided.—*Knowledge*.

57560

Educational.

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

SOME OLD SCHOOL BOOKS.

I HAVE been back to my home again,
To the place where I was born;
I have heard the wind from the stormy main
Go rustling through the corn;
I have seen the purple hills once more;
I have stood on the rocky coast
Where the waves storm inland to the shore;
But the thing that touched me most

Was a little leather strap that kept
Some school-books, tattered and torn.
I sighed, I smiled, I could have wept
When I came on them one morn;
For I thought of the merry little lad,
In the mornings sweet and cool,
If weather was good, or weather bad,
Going whistling off to school.

My fingers undid the strap again,
And I thought, How my hand has changed!
And half in longing, and half in pain,
Backward my memory ranged.
There was the grammar I knew so well—
I didn't remember a rule;—
And the old blue speller—I used to spell
Better than any in school;—

And the wonderful geography
I've read on the green hill-side,
When I've told myself I'd surely see
All lands in the world so wide,
From the Indian homes in the far, far West
To the mystical Cathay.
I have seen them all. But home is best
When the evening shades fall gray.

And there was the old arithmetic,
All tattered and stained with tears,
I, and Jamie, and little Dick
Were together in by-gone years.
Jamie has gone to the better land;
And I get, now and again,
A letter in Dick's bold, ready hand,
From some great western plain.

There wasn't a book, and scarce a page,
That hadn't some memory
Of days that seemed like a golden age,
Of friends I shall no more see.
And so I picked up the books again,
And buckled the strap once more,
And brought them over the tossing main;
Come, children, and look them o'er.

And there they lay on a little stand
Not far from the Holy Book;
And his boys and girls with loving care
O'er grammar and speller look.
He said, "They speak to me, children dear,
Of a past without alloy;
And the Book of books, in promise clear,
Of a future full of joy."

—Harper's Weekly.

BATTLE CREEK COLLEGE ITEMS.

BY ELD. W. R. LITTLEJOHN.

PRESENTATIONS.

IN response to our suggestion in the REVIEW, B. A. Badgers has contributed several volumes to the College library. Prudy L. Allen has also donated a valuable book to our present collection.

The friends of the College will please remember that the names of those contributing money for the purchase of books for the College library, will be placed in those books, when purchased, as those of the donors of them. Contributions as small as one dollar and fifty cents will purchase books which we would gladly place in the library; and five and ten dollar donations will secure for us standard works of great value.

PREACHING.

There are in the College quite a number of students who are preparing themselves for the work of the ministry. Some of these have done more or less in the line of preaching heretofore, and could occasionally spend a Sabbath with some of our smaller churches, or devote an occasional first-day of the week to labor in new fields. If any of the smaller churches situated within a short distance from Battle Creek desire the services of these students, and are willing to pay their traveling expenses to and from the places where their churches are

located, they will please inform me to that effect. Also, should any person know of a promising field of labor not far from Battle Creek and situated in some rural district, they will oblige by communicating with me respecting it. The place should be one where the people do not enjoy many religious privileges, and where a school-house or place of meeting could be obtained without charge.

BIBLE STUDY.

I wish to call attention again to the subject of Bible study in the College. It would be difficult to devote more time to the study of the Bible than is at present allotted to that purpose without destroying altogether the original plan of our school, which was that it should unite the teaching of the Bible with that of classical and scientific studies. Each day Eld. U. Smith occupies the time from half past three to half past four in the afternoon with his theological lecture. During the day Prof. Veysey hears four recitations from as many different classes in Bible study. Besides the Bible work mentioned above, Sister F. H. Sisley has two classes each day in Tract and Missionary work. At the present time the number of students taught by the teachers mentioned, is respectively as follows: Eld. U. Smith, 58; Prof. Veysey, 86; Sr. Sisley, 55.

Fortunately it is not too late in the term for persons coming to the College within a few days to enter to good advantage any of the classes just mentioned. The lectures of Bro. Smith deal with many subjects which are more or less independent of each other. Bro. Veysey's lessons also are quite miscellaneous in their character, while Sr. Sisley has thus far devoted her attention largely to matters which are preliminary to the tract work proper.

HEALDSBURG COLLEGE ITEMS.

SABBATH, January 19, was a good day for the Healdsburg church. The quarterly meeting, which had been postponed until after the State meeting, was held, and was well attended. Of the one hundred and thirty-five members, ninety-eight were present and bore testimony. These, with about a score who are members of other churches, united in the evening in celebrating the solemn ordinances of the Lord's house. There was a degree of love manifested that was truly cheering. We believe that the good work recently begun will be carried forward to completion.

The school prospects are encouraging. There are one hundred and twenty-four students in attendance, a very large majority of whom realize the importance of improving the present hour, and are taking hold of the work with an energy that promises success. We are glad to see an increased attendance this term on the part of those of more mature years. There are many more whom we would like to see here.

The special Bible-class numbers thirty-eight. The law of God has been the subject of study thus far during the present term. Quite a number in this class are expecting to engage in active labor next summer. While the brethren are praying for the laborers already in the field, we hope that they will not forget those who are diligently preparing.

Fifty-four of the students live at the College Boarding-hall, which is in fact a "Students' Home." The new students are getting used to the regulations of the house, and all the allotted tasks are performed with the least possible friction. We have never seen a more harmonious and happy family than the one at Healdsburg College.—E. J. W., in *Signs of the Times*.

—Home is the seminary of all other institutions.

—The present is the living sum total of the whole past.

Special Mention.

THE UNION OF PROTESTANTS AND CATHOLICS.

IN the February number of the *Century* magazine, just published, there is a suggestive article in the editorial department discussing the possibilities and probabilities "of a reunion in the future between the Roman Catholic and the Protestant bodies."

The discussion of that subject in such a place is peculiarly significant, because the *Century*, though a secular periodical, has always been conducted with special reference to meeting the tastes and steering clear of the prejudices of the average Protestant public. Its original editor, Dr. Holland, was a strict Calvinist, and its chief owner and manager, Mr. Roswell Smith, is a prominent and pronounced Presbyterian.

The *Century* takes for its text the celebration of the four hundredth anniversary of Luther's birth, which, it says, brought to view the fact that "the religious reformation of the last four centuries has not been confined to the churches of the reformers. A constant reformation in discipline, if not in doctrine," it thinks, "has been going on in the church" assailed by Luther.

So premising, this Protestant exponent shows that bonds of sympathy are now joining Catholics and Protestants to a degree which, twenty-five years ago, could not have been anticipated. It sees especially the growth of a feeling that these two bodies of Christians need to be united to resist the onset of modern infidelity.

"As the conflict with Materialism and Agnosticism has been waxing hotter and hotter," to use the words of the *Century*, "it must have become evident to intelligent Protestants that they have in Roman Catholic theologians a strong body of allies with whom they ought to maintain friendly relations. It is not Protestantism, nor the Papacy, nor Calvinism, nor Trinitarianism, nor any other secondary Christian dogma, that is now on trial," it says further, but "whether there is any such thing as religion—whether there is a conscious God, and a life beyond the grave, and a free will, and a moral law."

The *Century* also renders just tribute to the exalted ethical standards of the Roman Church, and to its courage and consistency in maintaining them against all efforts at compromise. It acknowledges, for instance, that "the Roman Catholic doctrine and practice respecting divorce are much closer to the law of the New Testament than those of the Protestant churches have been." It speaks also of the "earnest effort at the present time to bring the practice of the Protestant churches a little nearer to the Roman Catholic standard."

All this is in line with what we have repeatedly said. It becomes more and more evident every day that the civilized world is dividing into two classes, the believers and the unbelievers, the Christians and the Agnostics. The separation between them is not like that between Catholics and Protestants, which is caused by difference of dogma and ecclesiastical practice, while both agree on fundamental points of theology. It is total; for modern belief does not attack portions of the faith only, but rejects the whole, abandoning faith altogether. In its view Christianity has no more supernatural basis than the mythologies it succeeded.

The ultimate union of all the forces of faith and theology to meet such an enemy, steadily increasing in numbers and audacity, seems, therefore, to be inevitable. Protestantism needs alliance with Roman Catholicism to enable it to stand up against the current of modern skeptical thought. It requires the aid of the more steadfast and uncompromising body the more because many of its leading exponents and some of its chiefs who have hitherto been most trusted, are opening the gates of the fortress of faith to the hosts of infidelity. Even if they are not doing that, they are parleying with them, when there can only be war to the knife between the two.

There is no possible compromise between theology and modern infidelity. The church must understand that at the beginning. One or the other must triumph, and its victory will mean the utter destruction of the conquered. While this great contest is going on, intestine divisions must weaken the army of faith, and we are not surprised that intelligent Protestants desire to heal them.—*N. Y. Sun*.

DO THE MEEK INHERIT THE EARTH?

WHEN a person undertakes to apply to this present state predictions which belong to the future, he is sure to find himself in all sorts of dilemmas and confusion. That is the trouble with the author of the following lines, which lately appeared in the Boston *Saturday Evening Gazette*. The very state of things which he describes shows that the prediction that "the meek shall inherit the earth," does not apply here, but that there must be a future and better state in which it will be fulfilled:—

"The eagle plucks the raven,
And the raven plucks the jay,
To whose voracious craving
The cricket falls a prey.

"The big fish dines at leisure
Upon the smaller fry,
And the minnow eats with pleasure
The poor, unconscious fly.

"The miser skins his neighbor,
And the neighbor skins the poor;
And the poor man doomed to labor
Spurns the beggar from the door.

"And thus the world is preying,
The strong upon the weak,
Despite the precious saying,
'The earth is for the meek.'

"JUDGMENT IS TURNED AWAY BACKWARD."

THE 59th of Isaiah is a wonderful prophecy bringing out some of the striking features of the last days. Among other things, the prophet says: "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets, and equity cannot enter. Yea, truth faileth, and he that departeth from evil maketh himself a prey." Compare with this the following remarks of United States District Attorney Corkhill in his closing address in the Creek murder case in June last, at the national capital:—

"I cannot allow this occasion to pass without calling attention to the remarkable exhibition of want of character of the witnesses both for the government and defense. In this case and the one tried a few weeks ago of a similar character, almost one hundred witnesses had been examined; and so much perjury and utter disregard of the obligations of an oath I never saw in a court of justice. It suggested to me that those worthy and benevolent gentlemen and ladies who are soliciting money and devoting their time to reform and Christianizing the heathen from Greenland to Africa can find work closer home, here at their own capital. If these one hundred people represent the neighborhoods in which they live, under the very dome of this temple of justice, and within sound of the church bells, there is a field ripe for harvest, as worthy the labor, and as fully demanding their attention, as any to be found on the sands of Africa or the shores of Abyssinia."—*Inter Ocean, July 1, 1883*.

Let us be thankful that the prophet adds: "And the Lord saw it, and it displeased him that there was no judgment." And the remainder of the prophecy assures us that the Redeemer, clad with zeal as a cloak, with garments of vengeance for clothing, with salvation for an helmet, and righteousness for a breastplate, "shall come to Zion and to them that turn from transgression in Jacob." This coming is the world's great need, and for this we earnestly pray.

SEVEN MURDERS—ONE EXECUTION.

THERE is naturally wide and varied speculation in regard to the present persistence of murder. Some resort to the epidemic theory, others refer it to the existence of tramps. But a writer in the *Chicago Tribune* has probably got at the bottom facts in the case by the simple process of counting the murders and the convictions.

This year, 1883, the telegraph has already reported 1,517 murders, an increase of nearly 300 over those of the whole of last year. This is at the rate of four each day, and equals the fatalities of a severe battle. But this is not the worst.

Of this enormous number of murderers only 93 were hanged, the majority of whom were negroes in the South; and 118 were lynched, the majority of whom were also Southern negroes. The total is only 211, or a ratio of less than one in seven. The other six were permitted to escape without any punishment worthy of the name.

It is quite superfluous to speculate about a fancied cause when facts point so unerringly to the real trouble. It is the timid, tender, and sentimental unwholesomeness in the public treatment of murderers which is at the bottom of so much crime. From police justices up, there is a weak and flabby fear lest some harm shall come to a man who cuts his neighbor's throat, or ravishes his daughter, or shoots him in the heart. We have more pity for the murderer than sorrow for his victim. And if giving bonds, torturing testimony, pleading insanity, asking the jury to pity "the poor wretch" or the poor wretch's wife and baby, or taking exceptions, or getting a new trial, or appealing to the governor for a pardon, can save "the poor wretch" from what he deserves, any and all of these legal tricks, musky feelings, and maudlin sentiments are used in his behalf. And so for every seven guilty of murder, only one is caught in the net of the law, or failing that, is caught by his indignant fellow-citizens and the penalty illegally executed.

No wonder that the murderer is willing to take his chances when of the eight who every two days in the year take human life, only one of them will suffer. This is why murder is so horribly common. There is comparatively no danger in it.—*Detroit Free Press*.

The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH
IN FEBRUARY.

(See *Instructor of Feb. 13, 1884*.)

STORY OF THE LESSON.

(Review of Acts 10 and 11.)

THE GOSPEL PREACHED TO THE GENTILES.—The time had now come for the Gentiles to receive the gospel; and God by a wonderful series of providential circumstances prepared the way for its proclamation and reception. Peter is the chosen vessel to bear the glad tidings; and Cornelius, a heathen centurion living at Caesarea, is the one selected to receive them. The heart of each must first be prepared for his part of the work.

Cornelius was a devout man, prayerful and generous; but he "had not an understanding faith in Christ, although he believed the prophecies, and was looking for Messiah to come." "He believed in the one God, the Creator of heaven and earth." He felt the responsibilities of his position, and daily prayed for wisdom to meet them aright. To such a soul, thirsting for the truth, the Lord is not slow to reveal himself. While at prayer, Cornelius was given a vision, in which an angel assured him that his prayers and alms had "come up for a memorial before God," and instructed him to send to Joppa for Peter, who would tell him what he ought to do. Accordingly he dispatched two of his household servants and a devout soldier upon this important errand.

While they are on their way, let us precede them to Joppa, where we left Peter at the close of our last lesson, and notice how the Lord prepared his heart for the work before him. Peter certainly needed even greater preparation than the centurion; for he was strongly prejudiced against the Gentiles, and had little thought that the Lord would grant them salvation. So while the messengers were on their journey, God showed to him in a trance a great sheet, gathered at the corners and let down from heaven, in which were all manner of beasts and creeping things; and a voice said, "Rise, Peter; kill, and eat." "But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean." Then the voice said, "What God hath cleansed, that call not thou common." Three times this scene was presented, and Peter came out of vision, wondering what it could mean. Just then the men from

Caesarea stood at the door, and the Spirit told Peter to go with them nothing doubting.

When Peter arrived at the house of Cornelius, he found that the latter had gathered his kinsmen and near friends; and together they were awaiting his arrival. At first Cornelius worshipped Peter; but the latter told him he was also a man; and raising him up, they entered the house together, and each related before the assembled friends the vision he had seen. Then Peter saw and proclaimed the great truth that "God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him." He also preached to them concerning the life of Christ, showing how he had fulfilled the prophecies respecting the Messiah, and proclaiming remission of sins through his name to all who would believe on him. While Peter was speaking these words, the Holy Ghost fell on all who heard, Gentiles as well as Jews. Those of the circumcision who came with Peter were astonished when they heard the Gentiles speaking with tongues; but Peter said, "Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."

PETER CHARGED WITH ASSOCIATING WITH UNCIRCUMCISED MEN.—The apostles and brethren in Judea heard that the Gentiles had received the word of God, and were doubtless rejoiced. Still they could not understand that they were to receive them upon anything like grounds of equality, and associate with them freely. Hence, when Peter returned to Jerusalem, they took him to task for entering the houses of men uncircumcised, and eating with them. "It will be observed that Peter was attacked by those of the circumcision, not because he had preached to the heathen, but because he had associated with them in such a manner as to partake of their supposed uncleanness. The charge was that he had gone in and eaten with men uncircumcised. Peter's defense consisted in the relation of his vision, wherein he was told not to call that common or unclean which God had cleansed, and in the recital of the fact relative to the pouring out of the Holy Spirit upon the Gentiles. The defense was convincing. 'When they heard these things, they held their peace, and glorified God, saying, Then to the Gentiles also hath God granted repentance unto life.'—*Sunday-School Times*.

SOME RESULTS OF PERSECUTION.—To go back to the time of Stephen's martyrdom, resuming the narrative broken off in chapter 8:4: By the persecution which followed that event, it will be remembered that the disciples were scattered abroad, some of them going as far as Phenice, Cyprus, and Antioch, and all of them preaching the word wherever they went; but to the Jews only. Certain ones, however, at Antioch finally spoke to the Grecians; "and the hand of the Lord was with them: and a great number believed, and turned unto the Lord." When "tidings of these things" came to the ears of the church at Jerusalem, they sent Barnabas to help them, who, being a "good man, and full of the Holy Ghost and of faith," labored to so good a purpose that "much people were added unto the Lord."

Barnabas, probably finding the work at Antioch "beyond his powers, and desiring some one in whom he could confide, and with whom he could work in entire harmony," now sought Saul at Tarsus, whither he had fled from persecution at Jerusalem four or five years before. Having found him, they returned to Antioch, where they labored together harmoniously and successfully for a year, raising up a large church, and making the city the head quarters of gospel work for the Gentiles. It was Barnabas who first saw what was in Saul, and first brought him into the great field of preaching to the Gentiles. C. C. L.

—In this age almost every person is a reader, and receives more instruction from the press than from the pulpit.

—Nothing is easier than fault-finding. No talent, no self-denial, no brains, no character, are required to set up in the grumbling business. But those who are moved by a genuine desire to do good have little time for murmuring or complaint.—*R. West*.

The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 12, 1884.

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

SPIRITUALISM.

IN the latter part of the month of March, 1848, the papers in Rochester, N. Y., came out one morning with sensational headings about certain mysterious noises and knockings which had been heard in the house of Mr. John D. Fox, in the village of Hydesville, near that city. At one bound the whole region round about rose to the highest pitch of excitement, and committees of investigation were appointed who earnestly set about the work of trying to ascertain the source from which the raps proceeded. It was soon ascertained that there was some intelligence behind the manifestations; that certain questions would be answered, certain letters of the alphabet indicated, spelling out words, and thus imparting information. It was also ascertained that certain ones were particularly successful in calling forth these responses.

The communicating intelligences proclaimed themselves the spirits of departed human beings; and the movement was therefore named *Spiritualism*. Those to whom responses from the unseen world were vouchsafed, were called *mediums*. The agencies, spirits and mediums, through which a new revelation was to be given to the world were now recognized. A sluice was opened through which a flood of teaching, whatever it might be, could be poured upon the community.

The movement spread like flame in the stubble. The teaching was named a new philosophy. The intelligences behind the curtain declared their object to be, to convince the world of the immortality of the soul. Multitudes offered to be the vehicles by which intelligence might be brought from the unseen world. Lecturers took the field to advocate and defend the system; and papers sprung up to work in its behalf. So marvelous was its progress that in only twenty-eight years from the time it first attracted the attention of the world through the so-called "Rochester knockings," its adherents numbered, according to the estimates of its friends, from five to eight millions; according to those of its enemies, from three to eleven millions.

The phenomena attending the movement were marvelous. It showed itself from the beginning a wonder-working power. That there has been in these later years a great amount of fraud, jugglery, and deception practiced in its name, we do not deny. But there is, notwithstanding, abundant evidence to show that real spiritualism possesses a supernatural power, accomplishing wonders beyond the range of human possibilities. Men of philosophy and culture, after the most careful and scrutinizing investigations, have been compelled to admit that various articles, some of them too heavy for any one man to lift, have been transported from place to place by spirit power alone; that beautiful music has been produced independently of human agency, with and without the aid of visible instruments; that many cases of healing have been presented; that persons have been carried through the air by spirits alone, in the presence of many other persons; that tables have been suspended in the air with several persons upon them; and finally that the spirits have produced many well-authenticated cases of what is called "materialization," presenting themselves in bodily form, and talking with an audible voice.

Professor Zöllner, the great German philosopher,

a man whose name is ranked with the highest in the scientific world, conducted a long series of careful and conclusive experiments to test the question whether or not spirit power was involved in the manifestations. In a personal interview with Joseph Cook, during the late visit of the latter to Europe, Prof. Z. testified that the following strange occurrences had taken place under his own eye, by some power not human, or if human not heretofore discovered: 1. Knots were tied in cords without moving the ends of said cords. 2. Messages were written between doubly and trebly sealed slates. 3. Coin passed through a table in a manner to illustrate the suspension of the laws of the impenetrability of matter. 4. Straps of leather were knotted under Prof. Zöllner's own hands. 5. The impression of two feet was given on sooted paper pasted inside two sealed slates. 6. Whole and uninjured wooden rings were placed around the standard of a card table, over either end of which they could by no possibility be slipped; and 7. Finally the table itself, a heavy beechen structure, wholly disappeared, and then fell down from the top of the room in which Prof. Z. and his friends were sitting.

Such wonders are calculated to make a profound impression upon the mind, and it is not strange that a movement in the interest of which they claim to be wrought, should make marvelous progress among men. A writer in the *Spiritual Clarion* has given us this description of its introduction, power, and progress:—

"This revelation has been with a power and a might, that, if divested of its almost universal benevolence, had been a terror to the very soul; the hair of the bravest had stood on end, and his chilled blood had crept back upon his heart at the sights and sounds of its inexplicable phenomena. It comes with foretelling, with warning. It has been from the very first its own best prophet, and step by step it has foretold the progress it would make. It comes, too, most triumphant. No faith before it ever took so victorious a stand in its infancy. It has swept like a hurricane of fire through the land, compelling faith from the baffled scoffer and the most determined doubter."

Notwithstanding these protestations of innocence and benevolence, this movement, if viewed in its true light, might well be a terror to the soul and chill the blood of the bravest, if not protected by the shield and buckler of truth from its unhallowed influence; for the whole development is from beneath, not from above; it is the work of the prince of darkness; its ultimate object is the ruin of souls; its apparent goodness is but a garb to cover its real character; its piety is a pretense, and its benevolence but a bait to lure the more into its snare. All this will clearly appear from an investigation of its character.

1. The Scriptures plainly inform us that the dead, after going into the grave, have no knowledge nor any part in anything that is done under the sun; that their thoughts are perished, and their love and hatred, and every emotion of the mind, have ceased to be; and that they remain in this unconscious condition, not awaking out of their sleep, till the second coming of Christ, when the heavens shall depart as a scroll, and those who are prepared for a part in the first resurrection shall rise out of their graves. Eccl. 9:5, 6, 10; Ps. 146:4; Job. 14:12; Rev. 6:14-17; 1 Thess. 4:13-18; etc. But the very first claim put forth by these communicating intelligences was that they were the spirits of the dead; and in that claim they still persist. But that is a lie; for there are no such spirits in a condition thus to communicate. And this, to him who will be guided by the Scriptures, reveals at once both the unseen agents and their character; for we are told of spiritual beings which have to do with the human family,—the angels, of which there are two classes, the fallen and the unfallen, the evil and the good. But these

spirits cannot be the good angels; for these do not lie: they must be the evil angels, who have been deceivers from the beginning. And more than this, a prophecy respecting the last days points out a series of wonders to be wrought by this very agency. The nations are to be gathered to the battle of the great day of God Almighty by "spirits of devils" working miracles (Rev. 16:14); and when Christ appears, it is to be when Satan has reached the very climax of a new development of his wonder-working powers. 2 Thess. 2:8-12.

(Concluded next week.)

A NOBLE AND GENEROUS SPIRIT.

ALL men love to meet such a spirit in their intercourse with others. It leaves a sweet and happy effect upon our own hearts when we exercise it ourselves. It will not dwell with selfishness, jealousy, fault-finding, censoriousness, envy, or extreme sensitiveness. It will appreciate the motives and efforts of others to do good; even when they may not do things in just the way we would do them, or show all the wisdom we may wish to receive the credit of possessing. It is a spirit by no means as prevalent in this wicked world as we would all like to see it. None of us can claim to possess it in as large a measure as would be profitable to ourselves and others. We may well seek for it on our bended knees, with humbleness of mind and earnest prayer.

The religion of Christ is the only fountain from which we can drink in this spirit in its purity. Jesus of Nazareth is its only perfect exemplification in this world. Those who most closely follow him possess the most of it of anybody in this world. The more of his Spirit we possess, the more noble and generous will be our spirits. This spirit is not consistent with bigotry or narrowness in religious things. It wants to do everybody good. It is in nature the same as the principle of love, or charity, which Paul so highly commends in the thirteenth chapter of first Corinthians. It thinketh no evil. It suffereth long and remaineth kind. It praiseth not itself. It seeketh not its own. It is not easily provoked. It looketh not on its own things merely, but also upon those of others. It wishes others well in all laudable undertakings. It can see more than merely those things in which we figure. It is a precious and lovely spirit. Without it we cannot be saved though we speak with the tongues of men and of angels, or give all our goods to the poor, or our bodies to be burned, or have faith to heal the sick or to remove mountains. Heaven will be most blessed because this spirit will prevail among all who dwell therein. It never faileth.

All need to drink deep draughts of the religion of Jesus that we may have more of this spirit. We need it as ministers and workers in the different branches of the cause; we need it in our intercourse with each other, that no petty envies and jealousies come in among us, upon which vulgar gossip can feed, and which Satan can use to mar and hinder the work. This spirit will bring love and union; and with these we shall be able to stand in spite of all opposition; but without them we shall surely fall. The cause cannot fall; but we shall, as individuals, unless we are united in Christian union. We need this noble and generous spirit as Conferences and societies, as institutions and boards of management; and in our papers and publications the same spirit should ever prevail.

As different enterprises are inaugurated in different parts of the field, we want to feel a noble and generous spirit of interest in them as well as in those with which we are connected, if they only tend to strengthen the blessed cause so dear to all. The salvation of souls is equally important in Michigan or Iowa, New England or California, Minnesota or Texas; and it should be just as dear to us

in States where we as individuals are not engaged as in those in which we are.

This principle was forcibly stated in a recent article by Sr. White, in which she spoke of the New England school. The friends of the cause in that Conference have given liberally to various enterprises of the common cause throughout the field. None have been more liberal. They have now commenced an enterprise in their own locality, and are straining every nerve to make it a success. They hope, and we expect, it will help to make the work of God move forward more efficiently in that whole section. It is every way fitting and reasonable for our people in other parts of the field to send of their means and assist these brethren in their time of need. We ask our brethren to do so wherever they can consistently. Such a course pursued by all prominent in the work and in all sections of the field will create links of love and a feeling of brotherhood and union, which will strengthen and make solid the whole work.

But such a spirit is worth having for its own sake. It brings more happiness than the possession of gold or silver. It makes the soul dwell in a high and pure atmosphere, above the mud and slime of envy and detraction, and the clouds and billows of strife and contention for the mastery. We want this good spirit to rule and reign in our hearts. It can be obtained through humility of soul, earnest seeking in prayer, thinking others as good or better than ourselves, studying carefully the life and example of the Master, and drawing from him the spiritual strength he alone has to bestow. Brethren and sisters, let us all seek for it.

G. I. B.

ATTENTION ALL.

THE REVIEW AND GOOD HEALTH.

BEFORE leaving for Europe, we want to call attention once more to these important periodicals, and urge our workers everywhere to make vigorous efforts to increase their circulation. We know this is an important work, and that every consideration requires that we should extend the circulation of these periodicals in all directions. We dislike to repeat the facts concerning the lack of interest on the part of our people to increase the list of the REVIEW. We cannot understand the apathy which exists in the minds of many on this important point. We are glad of the interest taken to circulate our pioneer paper, the *Signs of the Times*, and we hope this interest may never grow less; but we can see no good sense, no justice, in being indifferent as to the circulation of our own church paper, the REVIEW AND HERALD. It is important to extend the circulation of a missionary sheet to bring the truth to others who have never heard it before to reach them and bring them to Christ; is it any less important to save those who have already heard it and have embraced it, from straying from the fold into darkness and apostasy?

We know very well that there is danger lest some of those who have accepted the truth, soon lose all their interest, backslide, and be lost to the cause unless they are fed with spiritual meat, and the truth kept before them. In this age of the world there is such a whirl of everything to attract the mind that heavenly things are soon lost sight of, if such matter is not kept before it. A paper like the REVIEW paying us weekly visits, is just what is needed. Full of live matter from our most earnest writers, laden with weighty and sacred and burning truths, it is calculated to keep the people awake. For our Conference and Tract Society officers and our ministers, the shepherds of the flock of Christ, to be careless and indifferent to such a means of grace, and so regardless of the spiritual interests of those under their charge, most certainly indicates either spiritual stupor and deadness of perception or sinful indifference to the

eternal welfare of the members of Christ's body.

It is hard to believe it, though we are forced by the facts to do so, that there are ministers among us, not a few either, who visit churches and claim to be laboring for their welfare, who never make an effort to ascertain whether the members are having our church paper, or try to get subscribers at all. Perhaps they think their own *valuable* (?) labors are all-sufficient. But however valuable they may be, what is going to keep up the spiritual interest during the three, six, nine, or twelve months when they are absent? And who is going to be responsible if these souls backslide during that time, when they might have been kept awake had they received this valuable paper during the interim? Will not these ministers be responsible if they make no efforts to induce them to have it? Such ministers will have a bad account to render in the day of God. They fail to place these weak members in connection with the light and truth they need. They do not enable our most earnest and devoted laborers and writers to speak to these members, because the connecting link of the paper is cut off by their neglect. Their ease, carelessness, and lack of perception of the real wants of the people have deprived them of this great blessing; and if these souls are lost, they will have something to answer for.

It is not sufficient to say in excusing this neglect that these members ought to have known their own needs and have kept up their own subscription. Truly they should have done so. But alas! there are many who do not realize their own dangers, and who do not attend to their own duties. If every one did, we should have no need of spiritual shepherds to go around and look after them. When men dare to assume such responsible positions, they are to look after these things. They are to feed the flock of Christ and supply means to feed them in their absence. And they are not guiltless when they neglect it. These words may seem strong, but are they not true?

The Publishing Association has made generous offers to induce our people, our ministers, and our Tract Societies to help us in this important work. It has furnished circulars and offered generous prizes. Time after time we have called attention to this subject and explained its importance. We can do no more. We cannot ourselves reach the people everywhere. We want the co-operation of all these to help us accomplish this good object.

What we have said about the REVIEW AND HERALD can also be said, in a degree, concerning *Good Health*. It is our own health journal, established by our own people for a very important object. God designed it to do a great work of good in connection with the health and temperance questions, which are prominently before the people at this time, and which are attracting universal attention. In this country *Good Health* stands foremost of all journals especially devoted to these subjects. It is edited by an able physician and medical writer. It calls patronage to our own Sanitarium. It has been a great blessing to thousands who have taken it. It is a live journal, full of interesting things for the home, and excellent to circulate among others to call attention to our people. It is an honor to us. Why should so few of our people feel an interest in it? Our ministers everywhere should stir up the people in regard to it.

In conclusion, we say to all of our Conference and Tract Society officers: We believe you will greatly neglect your duty to God and his cause if you do not take immediate steps, if you have not already done so, to have every church under your charge thoroughly canvassed for these important periodicals. You should take steps at once to supply all your ministers laboring among your churches with the names of those who take these periodicals. These ministers should get the list of all the members of such churches from the clerk,

and go to work at once, publicly and privately, to get all to subscribe. Leave no proper means unemployed to accomplish this. Every Seventh-day Adventist in the land should have the REVIEW AND HERALD. The remarks of Eld. Waggoner in a recent *Signs*, that it was formerly thought that every Sabbath-keeper must have the REVIEW, or it was feared his spiritual condition was not the best, indicates the sentiment which should now prevail. We were encouraged by his remark that our brethren in California are taking hold of this work of increasing the circulation of the REVIEW. Every wide-awake Conference will do so. Provisions should be made that all the worthy poor among us may have it.

Brethren in the ministry, and officers of our Conferences and Tract Societies, may I not hope that before my return from Europe a great change will have occurred in this matter? and that the disgrace of neglecting the REVIEW circulation will have been removed, and that it is being read by all our people everywhere? We promise in behalf of its managers that everything possible will be done to make it worthy of wide circulation.

GEO. I. BUTLER, Pres. S. D. A. P. A.

BLANKS FOR MINISTERS AND CHURCHES.

THERE has been for years a special need for minister's blanks upon which to make quarterly and annual reports, especially for the latter use. Auditing committees have felt the need of them greatly; for many reports have come before them in such a shape that it was hard to make out the facts necessary to form an intelligent judgment of the labor of the one presenting the account. There has been no uniform plan of making reports. Many of our ministers have greatly desired something of this kind to guide them in making out their reports.

The General Conference at its last session appointed a committee to prepare blanks for these purposes. The committee have presented what we consider an excellent form of blanks for these purposes. They are ruled in columns, with headings which indicate the particulars needed to be known. The quarterly blank gives the days of labor, sermons preached, other meetings held, number baptized, number added to the church, those who signed the covenant, those added to the T. and M. and H. and T. Societies, Missionary Societies organized, families visited, pages of tracts loaned, value of tracts given away, and the number of subscribers obtained for each of our periodicals. There is also a page properly ruled for a financial statement, and a page giving names and addresses of those baptized or who sign the covenant, so that the State Secretary can preserve them in his records.

The annual report for the Auditing Committee has not only most of these items, but it has a column giving the place where all labor was bestowed and the time when it was done; also a page for an itemized financial statement, and the different kinds of expense incurred, and for general remarks. With this blank properly filled out, a committee could ascertain all the facts necessary upon which to base a correct opinion in less than one-quarter of the time usually employed, and get it more correctly.

The Michigan Conference is now using a form of church reports which is excellent. It gives the names of the members of each church, with columns ruled, and headings to these columns which indicate those who attend meetings regularly, those who attend part of the time, those who seldom attend, those living too far away to attend, those who pay tithes, those who are members of the T. and M. society, those who report to it, and support it by donations, those who are members of the Sabbath-school, and those who take each of

our periodicals. By a simple mark in each of these columns opposite the name of each member, the whole standing of each is given at a glance. The Secretary with one of these in his hand can tell very much about that church. So can the minister who labors there, even if he had never been there before. He knows where to commence to help the members without making any embarrassing inquiries. His labors, if a faithful man, would be far more effective in helping to build up that church and getting all to become efficient, than they would without it. Many of our members who stay away because they are not visited and encouraged, and are finally lost to the cause, could be saved from this if properly labored with. It would be a wonderful help to the faithful minister to have such a list of the churches he visits.

These different blanks will be very valuable, in my judgment, to every Conference that wishes to be thorough, and have its condition a healthy one, and be efficient in the work of God.

It would be well to have these blanks as soon as consistent, so as to have them circulated before camp-meetings are held, and thus enable our auditing committees to have the benefit of them the coming season. These, of course, should be procured through the State Secretary of the Conference by order of the Executive Committee, and then be furnished to the ministers and churches.

GEO. I. BUTLER, *Pres. Gen. Conf.*

RECENT MEETINGS.

CHICAGO, ILL.

DURING the last few weeks we have attended several interesting meetings. Sunday, Jan. 20, we met with the friends of the cause in Chicago, Ill., Bro. W. C. Sisley accompanying us. We went in the interest of the International Missionary Society and the Chicago Mission. We met Elds. R. F. Andrews, of Ill., and H. W. Decker, of Wis. Three religious services were held in the hall on West Madison Street. We had quite a good congregation of our people and others who came in to listen; we felt very free in speaking, and the spirit of the meetings was good.

Several days were spent in looking over the affairs of the Mission, and comfortable rooms were secured for the workers' lodgings, and in which to receive callers. Eld. James Sawyer and Bro. and Sr. Shireman, of Kansas, are now laboring there. The work starts with many hopeful signs of prosperity. We expect it will yet become an important central point from which the truth will radiate in different directions, and one to which others may come to obtain instruction in practical missionary work of all kinds. We expect that the Mission in Chicago will always be one of importance. It is the great central point of the whole Northwest. Hundreds of thousands of people are passing through it constantly, and it is a great shipping point for all the great lakes; it has also a large and intelligent population. The States of Illinois, Michigan, and Wisconsin having agreed to furnish \$3000 toward the expenses of the Mission, the International T. and M. Society will manage it to the best of its ability.

WRIGHT, MICH.

We held meetings with this large church Jan. 25-28. Bro. Fargo, Daniels, and Sisley were also present. The attendance Sabbath and Sunday was quite good. The preaching related to the times in which we live, the importance of the work before us, and the duties of the present time. We felt very free in speaking, and are sure the Lord helped in bringing out the truth. There was considerable response on the part of those present. The tender Spirit of the Lord was felt in many hearts. The interests of the College and the missionary work were dwelt upon quite largely Sunday afternoon and Monday. About \$2,400 were

pledged toward these enterprises, and a strong impulse given to the missionary work. We enjoyed this meeting much.

OTSEGO, MICH.

In company with Elds. Van Horn, M. B. Miller, and Bro. W. C. Sisley, we attended meetings at this place Feb. 1-4. There was an excellent attendance from the beginning till the close. The commodious church was most of the time well filled with brethren and sisters from this and the surrounding churches. A good spirit was constantly present. The Lord sent down his rich blessing on the preaching of his word, and the hearts of his people were greatly stirred by the thrilling truths of the last message. The desire to do something to advance the cause was prevalent among the people. We have rarely, if ever, attended a more interesting meeting. We had an excellent social meeting Sunday, at 9 A. M. Many interesting testimonies were given, and the hearts of many were melted in tenderness. During the afternoon the wants of the College and the reserve fund was presented, and about \$1500 was pledged. Monday morning, at 9 o'clock, another social meeting was held; we supposed it would continue an hour or at most an hour and a half; but it lasted nearly four hours. It was one of the most remarkable meetings I ever attended. One after another, waves of celestial light and of melting tenderness went over the meeting from the commencement to the close. Nearly every one in the house took part. Many eyes were moist with tears, and hearts were softened. Very many of the oldest and most experienced brethren present said it was the best meeting they were ever in; and it surely seemed as if the drops of the latter rain had begun to fall. Many of the young who had been far away from God, spoke with tears of penitence. Truly it was good to be there. I shall never forget that meeting.

This closes my labors among the churches of Michigan for the present. Were it not that the Conference has recommended me to go to Europe, I should dearly love to visit many places in this large Conference the present winter and work for the good cause. I have felt very free in speaking as I have visited churches and held meetings for a month or six weeks past; and good results have been seen. Between nine and ten thousand dollars has been pledged in the last three meetings; and best of all, the good Spirit of the Lord has been present to powerfully impress the hearts of the people, and many are preparing to devote themselves to labor in the cause. May God help carry on the good work.

G. I. B.

RECOLLECTIONS OF THE PAST.—NO. 3.

WHEN I went out to preach in the winter of 1849, I was only a bashful boy of seventeen summers, having never tarried over night among strangers but once in my life. I held five meetings in the school-house south of Kendall Corners, and then went on to Carlton, where I held meetings for ten days in a school-house not far from Two Bridges. By close study I had increased my list of discourses to ten. In one of my meetings, near Kendall, through the influence of a Universalist minister, the rough boys decided to break up my meetings; so one evening while I was speaking, they commenced throwing at me parched corn and hickory nuts. I did not consider this very fair pay for my efforts to do them good; but by the Lord's grace I took it all pleasantly.

On returning to my brother's, it was deemed advisable for me to spend a little time with some older minister, that I might learn their method of conducting meetings. Accordingly, during the month of February I was with Eld. P. A. Smith in meetings that he held at Pine Hill, Morganville, and Idleport, near Batavia. I then remained in that vicinity during the months of

March and April, holding meetings in the towns of Byron and Elba in various school-houses. During the summer of 1849 my brother was afflicted with ague; and as he had much work promised, I labored for him at carriage work.

The winter of 1849-50 I spent with Sullivan Heath, in Erie Co., Pa. The whole winter was occupied in holding meetings at State Line, North East, Erie, Edinboro, Girard, and Washington. In the spring of 1850 I returned to my native place, when I was engaged for a time at carriage work and painting, holding meetings Sundays. In the fall of 1850 I returned to Erie Co., Pa., where I spent most of the winter in holding meetings. Returning to the State of New York in the spring of 1851, I spent the most of that year holding meetings at various points in Central and Western New York. In the spring of 1852 I went to Susquehanna Co., Pa., and held meetings for one month in the vicinity of Dundaff. Then I settled in Rochester and engaged in house painting for one Mr. Horton, an Adventist. Here I worked five and one-half days each week, and held meetings as follows: Leaving Rochester in the afternoon of each seventh-day for three weeks out of four, I spent first-day of one week at Canandaigua and Bristol, of one week at Geneva, and of one week at Auburn. The fourth week I put in six days' work, staying at home over Sunday. Near the first of August, as painting became slack, I engaged in wholesale and retail trade in Arnold's Patent Sash Locks, traveling in Niagara Co., and other parts of the State, and holding meetings Sundays as the way opened where my business called me.

On one occasion, during the summer, on one of the Sundays that I was at home in Rochester, Eld. J. B. Cook, an Adventist minister of Rochester, announced that he would speak on the Sabbath question. The most of his discourse was a tirade against one James and Ellen White. But little was said about the Bible on the subject. I thought it a curious mess, especially as I had never before heard the names of the parties of whom he was speaking. At the close of the discourse I saw a man walking out of the hall whom I was told was James White. I felt to pity him for the abuse he had received, although I supposed he must be in some great error to be thus treated by an Adventist minister.

During that summer the doctrine of the age to come made great division among the Adventists in Rochester. There was confusion and much wrangling. There were two subjects on which my mind was much exercised. One was the sanctuary, and the other was the two horned beast of Rev. 13. I could find no satisfactory proof of the position then held by the Adventists that the sanctuary was either the whole earth, or the land of Palestine. At one time, in Canandaigua, I spoke to Dr. Hahn in regard to it. He said, "I think on the seventh-day brethren have the best position on that subject of any people I know of." Who, I inquired, are the seventh-day people? and what is their position on the question? On perceiving that he had aroused my curiosity, he passed the matter by without giving me a definite answer. This only increased my interest to study the subject, especially as I now had an intimation that some one held a position differing from the Age-to-Come Adventists.

A careful investigation of the thirteenth chapter of Revelation convinced me that the decrees of the two horned beast were yet future. To just what power this important prophecy applied, I could not tell. In a discourse given in Parma, Monroe Co, I advanced the idea of the future fulfillment of the making of this image to the beast, requesting the brethren to examine it carefully, believing that we should soon have more light on the subject. A few weeks after this I learned that a seventh-day minister had been to Parma, and that

a lot of the Adventists there had got the idea that the United States was the two-horned beast, and had commenced to keep the seventh-day Sabbath. I thought, That is what I have got by setting them to reading on this subject of the two-horned beast.

I prayed much over the case of these brethren; and one night after retiring to rest I dreamed that I was in an Adventist meeting in Rochester. In my dream I looked about the room; it had low, smoky walls, was ill ventilated, and poorly lighted and dirty. I recognized in my dream several ministers, among whom were Joseph Marsh, J. B. Cook, O. R. L. Crozier, and J. C. Bywater. I looked at the people. They were not only in confusion, but many of them looked sad and discouraged. As some of these ministers would rise up and preach, their talk seemed to stupefy their hearers. Their talk was about as dark spiritually as the room was literally. In my dream, as I was meditating on the situation, a door opened directly in front of me. I found it was an opening into a much larger room with high wall and, clean white ceiling. It was well lighted and ventilated, and everything in it bore the aspect of good cheer. I looked at the people; their countenances were lighted up with sacred joy. All had their Bibles in their hands, and seemed to be feasting with great satisfaction on its truths. I looked at the farther end of the room, where hung a chart which differed from any chart I had ever seen before, in that there was on it a figure of the Jewish sanctuary and the two-horned beast. By the side of the chart stood a tall man whose very countenance indicated earnestness, devotion, and sincerity. He looked as though he had something very important to say, and that he felt the responsibility of saying it just right. In the congregation I saw the brethren from Parma and Hamlin.

I thought I arose and said, "I am going to get out of this. I am going into that other room." The first three of the ministers named above arose to their feet, determined to prevent me from going into the room. Their threats, ridicule, and abuse only made me more determined to leave them. I went through the door, greeted my brethren from Parma and Hamlin, who seemed greatly rejoiced that I had come into their room. They seemed very happy. I began to meditate on the great contrast between the two rooms, and awoke deeply impressed that I should soon see great light on the subjects of the sanctuary and two-horned beast.

A few days after this Bro. Orton of Rochester came to me one day, and said, "The seventh-day folks are holding meetings at 124 Mt. Hope Ave.; let us go and attend one of their meetings." I said, "No! I will not go." "But," said he, "you have a duty to do there. Some of your flock in Hamlin are there; you ought to go and get them out of their heresy. They give a chance to speak in their meeting. You get your texts ready, and you can show them in two minutes that the Sabbath is abolished." "Well," said I, "I will go." I selected my texts with which to prove that the law was abolished, and we went up to the meeting. On entering the room we found they were holding a prayer meeting, and at the same time Bro. Harvey Cottrell, who had come from Erie Co. to attend the meeting, but had been for a number of days confined to a bed in the house with a violent fever, had just been instantly healed in answer to prayer. Just as we entered the room, he came in and told what the Lord had done for him. The power of the Lord was there making a solemn impression on all our minds. On looking around the room there hung directly in front of me the identical chart. Bro. Andrews stood beside the chart, and as I looked at him, I saw he was the man I saw standing by the chart in my dream. There also sat the brethren and sisters from Hamlin and Parma just as I had seen them in the same scene.

All these things did much to remove prejudice from my mind.

Soon after we entered the room the order of the meeting was changed. Bro. Andrews in a calm, solemn manner proceeded to his subject. He said he was going to examine the scriptures supposed to teach that the law was abolished by Christ. He took up the identical texts I had selected. He examined them in the exact order in which I had arranged them. He first showed what would be the result of teaching that these texts applied to the ten commandments. Then, after introducing the subject of the two laws, he showed us how these scriptures had a complete and exact fulfillment in its abolition of those laws given to enforce the offering of the past dispensation. I left that first meeting deeply convicted that the Seventh-day Adventists had important truth I had not yet received. We followed up the meetings for several days. Bro. Andrews presented to us the glorious subjects of the sanctuary, the two-horned beast, them essays of Rev. 14, etc. When the Adventist ministers of Rochester found I was determined to investigate the Sabbath question, they did just as I dreamed they would—instead of using Bible argument, they resorted to ridicule, slang, and abuse, which only increased my conviction that the word of God was on the side of those who were keeping the Sabbath. I did not labor any more on the Sabbath. After three weeks of prayerful and careful study of the subject, I first took a public stand to keep the first Sabbath in October, 1852.

J. N. LOUGHBOROUGH.

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.

FRENCH SWITZERLAND.

LABOR IN NEW FIELDS AND IN THE CHURCHES.—Our present plan for new fields is to give lectures near the churches to further instruct and revive the believers, who have never as yet heard a full course of lectures, and to help those who intend to give themselves up to the work of the ministry. We have commenced a brief course at Tramelan with prospects for a measure of success.

We have also, since reporting last, attended the quarterly meetings of the churches of Bienne, Tramelan, and Neuchatel, to give such shape to the work that it shall answer to the design of organization; to finish up the work of ordaining officers, and to give instructions as to how to conduct quarterly meetings. God greatly blessed his people at every point. All were anxious to learn and to work systematically and harmoniously. We had precious seasons in celebrating the ordinances. We found a readiness to pay tithes, and encouraging fruits resulting from the Sabbath-school as now organized.

Last Sabbath every child of the Bienne Sabbath-school spoke in a social meeting immediately following an interesting Sabbath-school. This they did in our absence and without being urged. We expect that they will soon be asking for baptism. To meet an urgent want, and to avoid adding to the arduous labors of the workers at the office at Bâle, we have commenced the translation of Bro. Bell's "Progressive series of Bible Lessons for the Sabbath-school." We shall enlist the services of all who can help in this work.

Thus far the providence of God has held us in Switzerland. We are, however, carrying on an extensive correspondence with persons in France, and shall go to that country as soon as the cloud by day and pillar of fire by night shall move in that direction.

My P. O. address is still Rue du Canal 135, Bienne, Suisse. D. T. BOURDEAU.

Tramelan, Jan. 18.

ILLINOIS.

CHICAGO.—The interest to hear has given us a fair attendance through another week; but as we

are about to introduce the law of God and its claims upon mankind, the cry is already raised, "Not under the law, but under grace." We ask an interest in the prayers of God's people.

Feb. 1.

J. F. HANSON.

GIBSON CITY.—Since the meeting in Onarga, three weeks ago, I have been holding meetings in Gibson City. Had a very good hearing until I came to the Sabbath question and the image of the beast. Then traveling became so bad that there were but few out the last week. But first-day they again turned out well. We held our meetings in the Methodist meeting-house; we cannot have it now, so my meetings will have to close just when they ought to go on. Some are interested. Some books and tracts were sold, and four subscriptions for *Sabbath Sentinel* were secured, and we hope to obtain some for the *Signs*.

Feb. 4.

T. M. STEWARD.

MINNESOTA.

RAPIDAN.—I have been holding meetings in my district for a few weeks in the past. Found the brethren for the most part engaged in the work of the Lord. Am now holding meetings in Rapidan. Many Catholics live in the vicinity. The attendance is fair and interest good. Bro. Grant is with me. We sell a goodly number of books. Pray for us.

W. B. HILL.

OHIO.

CLARKSVILLE, JAN. 29.—We commenced a series of meetings in this place Jan. 4, and have continued with increasing interest to the present time. The Sabbath question has been presented. None have yet taken their stand for the truth but we hope for fruit of our labor. Bro. Guilford has done most of the preaching. I am engaged in colporteur work, principally in visiting and in canvassing for the *Signs* on the six weeks' plan. The *Signs* meets with a very favorable reception here, and is read with great interest. One lady, on receiving her first number and reading a certain article, exclaimed, "There! I have received my twenty-five cents' worth already." I have taken eighty-seven orders up to this time. Pray for our success here.

GEO. W. ANGLEBARGER.

INDIANA.

ROCHESTER, FULTON Co.—I began meetings four miles north of this place Jan. 11, in a school-house. Thus far twenty-five discourses have been given. We are now canvassing the Sabbath question. The interest is excellent. The house is well filled every night, and sometimes many are compelled to leave for want of room. Some have taken their stand for the truth. Satan is not asleep here; he has his agents at work circulating false reports. Eld. S. H. Lane preached two evenings, which was well received. Brethren and sisters, remember the work here in your prayers.

Feb. 4.

M. G. HUFFMAN.

RADNOR, CARROLL Co.—After preaching in this place for five weeks, I closed to attend the State meeting, but left an appointment for Jan. 25 at the Methodist church. On returning, I found the Methodist people holding a protracted meeting, and doing all they could to undo what I had done. But the friends had procured a school-house for me, and I commenced my meetings immediately. The only trouble we had was to find room for the people. The Methodist meeting closed after a few evenings from lack of interest. I continued ten days, preaching at night and holding Bible-readings from house to house during the day. I organized a Sabbath-school of thirty members, more than forty being present.

There are now more than twenty keeping the Sabbath in this place, all good, substantial people. Have arranged for them to hold social meetings each Sabbath. Sold books at my last meeting to the amount of ten dollars. A good many are investigating to see whether these things are true; and I am confident that quite a number more will be gathered. They will build a meeting-house here in the near future. God be praised for his truth. I now go to White, White Co., to strengthen the work there. Will return in a few weeks and organize a church. Brethren, remember me in your prayers.

Feb. 4.

J. M. REES.

WISCONSIN.

NEW LISBON, JUNEAU Co.—In company with Bro. J. C. Nielsen, I came to this place Jan. 11, to hold meetings among the Scandinavians. Commenced meetings the 12th, in the Wilcox school-house, about five miles north of the above-named place. But as there seemed to be no interest among the Danes, and as there were some of the Americans who wanted to hear the truth preached, I commenced holding meetings with them. The house has been well filled with attentive listeners almost every evening. Several are convinced that we have the truth, and I think some will obey. Have given fifteen discourses. Bro. Nielsen went to another neighborhood and commenced meetings among the Danes. They seem to be more willing to hear there than here. We hope to be remembered by the people of God, when they come before the throne of grace.

Jan. 30.

J. C. MIKKELSEN.

GRANT COUNTY.—I have just closed a series of meetings in a school-house seven miles northwest of Platteville. I had a fair hearing from the first, but did not see that real interest I have hoped for. The people seemed to like to take part in the Bible-readings, and yet had no interest to furnish themselves with publications treating on Bible subjects. I think I was never in a neighborhood where I found so much light and vicious literature. Five have begun the observance of the Sabbath, and three desire baptism.

The last evening of the meeting, a man who has been considered an infidel, arose at the close of the service, and after making a few remarks, proceeded to take up a collection for me. I received in all \$7.00.

I expect to begin a series of meetings at Token Creek, Dane Co., Feb. 2. I hope the brethren will remember me when they pray, that my labors may not be in vain.

W. W. SHARP.

AUGUSTA AND HUMBIRD.—According to appointment, we met with the few scattered Sabbath-keepers near Augusta. We had two meetings, also a Bible-reading which set before the people the real practical work of Christians at the present time. We found only three that were willing to sign the covenant. Therefore we could not organize a church, as we had hoped to do when we went there. We tried to encourage them all we could to work in the vigilant missionary work, knowing that if they would engage in that work they would soon become much more interested in the work of God. A V. M. committee was appointed, and in that way a part of the company decided to go to work for the Lord.

We then went to Humbird to hold a protracted meeting. This lasted eight days. The distracting influences that existed there a few months ago, are all dead; and a healthy revival influence has been created by the operation of God's Spirit through the truth. Three months ago there were sixteen Sabbath-keepers there, but there was no organization. Now there is an organized church of twenty-one members, and a tract society. As we closed our meetings last evening we left thirty-three keeping the Sabbath, and others almost persuaded to obey. New interests were created in two other neighborhoods. We have left the work in the care of some vigilant missionary workers. This church has an interesting and growing Sabbath-school, and an H. and T. Society. We did not organize a V. M. Society, as so many are young in the truth. A female prayer-meeting was established to be held weekly, besides the weekly prayer-meeting. I think I never had more freedom in preaching this solemn message than I had here. May the Lord still bless his truth in Humbird.

Feb. 5.

I. SANBORN.

MICHIGAN.

RANSOM, TOMPKINS, AND CAMDEN.—Held meetings with the Ransom church from Jan. 16 to 22. The greater part of the time was occupied in visiting and giving Bible-readings, by which our brethren were greatly encouraged, and many not of our faith were very much interested. Two were added to the church. I trust much good may be accomplished, as our brethren are to continue the Bible-readings every week as the way may open.

Jan. 25-28 attended the district quarterly meeting at Tompkins; and although but few were pres-

ent, and the brethren greatly disappointed in not having the help they expected, yet the Lord met with us, and we were all greatly strengthened and encouraged. At our business meeting, on first-day, our brethren and sisters seemed to be inspired with a missionary spirit, and agreed to take hold of the work in earnest to help carry forward this last message to the world. I held one Bible-reading at the school-house in Bro. Giles' district, and on first-day eve I addressed a large congregation of attentive hearers. The work is onward, and people are anxious to hear.

Jan. 29, attended the funeral of Sr. Miller at Ransom. Spoke to a large congregation of sympathizing neighbors and friends on the resurrection. Held a Bible-reading in the evening, I trust with great profit to many not of our faith.

Feb. 1-3, with the church at Camden. Spoke to the brethren Sabbath from Luke 18:8. This church is small, and their circumstances quite limited, yet they are trying to erect a house of worship; they have the building nearly completed, and expect to have it ready for use in the early spring. I remain here to assist Bro. Lamson in a series of meetings, after which he goes to Dist. No. 8, where he has been assigned to labor the present year. Pray for us.

M. S. BURNHAM.

IOWA.

AMONG THE CHURCHES.—We have been laboring with the churches since General Conference. Our meeting at Winterset was indeed a precious one. Our ministering brethren in the State were largely represented. The wants of the cause were considered, and plans laid for our future work. Every one who came seemed to be revived and encouraged. A liberal amount was pledged to enlarge our reserve fund, and to assist in the colporteur work. I think it is not too much to say that all went to their homes greatly encouraged, and with a determination to do more in the work of God.

At Logan and Smithland our meetings were largely of the same character as at Winterset. We dwelt largely upon the importance of the missionary work. In all of these places there was a good outside interest. At Smithland, we were obliged to leave the meeting-house, and go to a large school-room. As a result of the labor put forth, we think there are several young men who will give their time to the canvassing work as soon as they can make arrangements. The brethren donated liberally to increase our reserve fund, and to assist in the colporteur work. A large portion of the time was devoted to instruction in these things, and we believe with good results. These meetings were free, and we all felt that God's Spirit was with us.

At Grinnell our meetings were somewhat different. Some difficulties had arisen in the church, and disturbed their peace. We tried to set before them the importance of union and brotherly love. The meeting was a successful one. At nearly all these meetings, there were those who we think will soon be in the canvassing field, and others will go as colporters.

We gave Bible-readings at all these meetings, and somewhat to our surprise, we found that often they were the best meetings we had. We are sure they will become a source of great good to us.

E. W. FARNSWORTH.

H. NICOLA.

THE WORK IN CANADA.

THE year 1884 has been a time of anxiety and deep affliction with us in Canada. I was kept during almost the entire year by the side of my suffering companion, doing what I could to alleviate her distress, and to ease her down to her quiet resting-place. I do not regret that I stood by her to the last, though I was thus detained from accomplishing what I had greatly desired to in our Conference. Still, the work did not really come to a halt. We successfully erected a new house of worship in South Stukely; the brethren did better than formerly in tract and missionary work and in tithing; our annual meeting in October was a success; and a family near South Stukely, with others, embraced the present truth.

The recent coming of Eld. R. S. Owen to labor in Canada is certainly a good omen for the further progress of the work in this field. The Lord is already blessing his labors, and a few precious

souls are being brought into the truth. It is hoped that all the lovers of truth in Canada will freely hold up the hands of Bro. and Sr. Owen by their prayers and their means. These servants of the Lord are resolved to devote all their time to the service of the Master in doing what they can to push forward the work.

The brethren, especially in Ontario, were considerably disappointed when Eld. D. T. Bourdeau was called to labor in a foreign land; but while I shall be called to join my brother in his labors, they will not need to feel thus, as one is already in the field to fill my place. It is hoped that the scattered friends in Ontario will lift what they can promptly, with their means and otherwise. Bro. Owen feels a deep interest for them, and will do his best in seeing that they are not neglected.

Several of our brethren have emigrated to the States. We have regretted to have them do so. Some of them are still members of our churches. We trust that they will not forget the work in Canada.

Dear brethren in Canada, courage in the Lord! Do your best, and the Lord will not forsake you.

A. C. BOURDEAU.

PENNSYLVANIA.

AMONG THE CHURCHES.—Our meetings closed at Clymer, N. Y., Sept. 24, when we struck our tent. Six embraced the truth. Bro. Raymond returned home to attend quarterly meetings, and I went to Warren Co., Pa.

Sept. 29, 30, met with the Bear Lake church. Two were baptized, and three united with the church.

Oct. 6, 7, was with the Youngsville church. Found a sister here over seventy-five years of age who had embraced the third message. Having been a believer in the first one, the old spark soon kindled. She united with this little church at this meeting. Held some meetings at private houses during my stay here.

Oct. 13, 14, with the North Warren church. Found all alive in the missionary work. Shall return soon and follow up the work begun at this good meeting.

I returned to State Line school district, where I held a few meetings in connection with our tent effort at Clymer, and commenced meetings Oct. 17, continuing till Nov. 20. Here I found a community ready to hear and investigate the truth. Twelve took a bold stand for the truth, and many more acknowledge it. I hope to return soon, or to have some one else go.

On my way home I spent Nov. 24, 25, at North Warren; baptized two, and two more gave their hearts to God. May God bless this vine and make it a prosperous one, is my prayer.

Nov. 27, I spent with the Falconer church in Chautauqua Co., N. Y.

Dec. 1, I spent with Port Allegheny church, reaching home after an absence of nearly six months.

At our Wellsville meeting it was decided that I should go into Cameron, Elk, and Clinton counties, Pa. Accordingly I am now here in Cameron holding my first series of meetings. I have looked the county over, and find the field ripe for the sickle. This has been a lumber section; but the lumber is nearly exhausted now, and the people are turning to farming in the valleys. They seem to be an honest-hearted class, and ready to hear the truth. Bro. D. A. Ball has been canvassing here for the "Story of the Bible" and the *Signs*. In one small place, he obtained in five days 62 orders for the book and 65 subscriptions for the *Signs*. Bro. W. R. Wetmore has also been canvassing for "Story of the Bible," "First Steps for Little Feet," the *Instructor*, and the *Signs*; and in ten days took over 100 orders.

We earnestly desire the prayers of God's people that the work may prosper under our hands. My address is Emporium, Cameron Co., Pa.

J. G. SAUNDERS.

—"The Lord is thy keeper," but not thy jailor. His keeping is not confinement; it is protection. When you commit your ways to him, he does not abridge your liberty; he only defends you against the evil.—*J. M. Ludlow.*

—He is a wise man who always knows what to do next.

Our Tract Societies.

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

GLEANNING AND RESTING.

"WHERE hast thou gleaned to-day,
Where found thy task,
And what reward is thine?"
Thus will God ask.

"Where hast thou gleaned to-day,
Where wroughtest thou?
What bringest thou in sheaves
To garner now?"

"In every path of life
My knee I bow:
And I glean truth from all,"
Thus answer thou.

"I sorrow that I bring
So little fruit;
Among the reapers oft
My tongue was mute;

"Because I dared not ask
For what I sought,
Lest I should offer thee
What cost me naught.

"No garlands rare have I,
Nor branch nor leaf;
I bring thy truth alone,—
My only sheaf."

"Well done, my faithful child!"
Thus God will say.
Then sing its "Harvest Home"
Thy glad soul may;

For earthly work is done,
Night comes at last,
When God says, "Welcome thou!"
Thy toil is past.

Thy day of gleanings o'er—
How soon it sped!—
The evening hours are come;
Seek thou thy bed.

Christ reaches down his hand,
All doubt is fled;
On that all-tender hand
Rest thou thy head.

What glorious change! From night
To endless day!
Gleaner, in "Heavenly Home"
Rest thou alway.

—Selected.

NEBRASKA TRACT SOCIETY.

THE State quarterly meeting of this Society was held at Fremont, Neb., in connection with the Bible-reading Institute, which commenced Jan. 9, 1884.

The workings of the Society were thoroughly investigated by all the leading brethren present, and everything was found in a very satisfactory condition, so much so that many expressed surprise at the result, and all were very much gratified thereat.

Upon comparing our present financial standing with what it was in September, 1882, the following pleasing result was shown:—

Present net value of Society, including building, and unpaid pledges,	\$7523.53
Present value, excluding building, and unpaid pledges,	2878.23
Net value of Society in September, 1882,	\$725.89
Received on pledges and donations,	796.85
" " reserve fund,	440.10
" " loans,	545.00
Profits,	370.39
Total,	\$2878.23

This unexpected showing proved so highly satisfactory that steps were at once taken to increase the capital of the Society \$10,000 that it might work more efficiently, and that it might begin its work in some of the larger cities of the State. Three of the brethren present promptly responded with pledges of \$1,000 each; one with \$500, and two with \$200 each. It was thought best that none of the poorer brethren be asked to help in making up this fund; and consequently no pledges will be taken thereon for less than \$100.

No. of members,	328
" " reports returned,	152
" " members added,	13
" " missionary visits,	2,234
" " letters written,	573
" " Signs taken in clubs,	642
" " new subscribers obtained for periodicals,	89
" " pages tracts and pamphlets distributed,	190,266
" " periodicals distributed,	4,579

Received on membership and donations, \$133.89; on sales, \$121.58; on periodicals, \$142.37; on reserve fund, \$50.00; collected on other funds, \$18.00. The local Societies at Friend, Farmers Valley, New Era, Ord, and Columbus, failed to report. S. E. WHITEIS, Sec.

WORK FOR V. M. SOCIETIES.

THE rapid fulfillment of prophecy, as seen in the movements of the nations, the progress of the third angel's message, and the efforts of the Sunday-law advocates, warn us that the time of trouble spoken of in Dan. 12 : 1, is close at hand. How important it is that we do all in our power to warn our fellow-men of coming events, that they may be delivered from the evils of that day.

Now, more than ever before, are needed the earnest labors of all our missionary workers. Thousands of families who have never seen the *Signs* should be visited by it. Every subscriber to the *Sentinel* should receive sample copies of the *Signs* with judicious correspondence. Then, also, our brethren, in passing from place to place, can take trial subscriptions for one, three, or six months, and then place their lists in the hands of some prompt society, as provided in the following resolutions adopted at the late General Conference:—

Whereas, There are many persons who, in connection with other business, can secure short-term subscriptions for the *Signs*, but who are unable to revisit and carry forward the work; therefore—

Resolved, That we recommend such to do all they can, placing their lists in the hands of the State Secretary, or some vigilant missionary society, who will send the papers, and follow up the work by correspondence.

In some places an excellent work has been done by selecting a locality where the tent may be sent, and then, after securing a copy of the great register of the county, send the *Signs* to everybody, and thus prepare their minds for the tent-meetings. A missionary worker in an Eastern State gives us the following as the result of getting a friend to take the *Signs* three months: "This led him to investigate further, till he and his wife commenced to keep the Sabbath; and by their labors ten others, adults, are keeping the Sabbath. He says all this is due to the *Signs*. I think six of these converts are or have been school teachers. Others whom I got to take the paper for three months are interested."

These are the results as now seen, but the full results will not be known till the great day reveals them.

The opportunities for labor are far in advance of our work. Let us do what we can that in the Judgment our neighbors shall not say, Ye knew these things and warned us not. W. C. WHITE.

CANVASSING IN OHIO.

OF late we have had reason for believing that the missionary work is rising in Ohio. Our brethren are beginning to see its importance more than ever, and some are taking hold of it with a will; but notwithstanding this, we need twenty laborers where we now have one. The canvass for the *Signs* should not be allowed to stop, but should be pushed more energetically than ever. Hundreds of subscribers at the rate of twenty-five cents for six weeks might be obtained in the next few months.

One brother obtained nearly a hundred subscribers in less than two weeks. Others might do equally well by making an effort, and thus seeds of truth be sown that will bear fruit when the latter rain shall be poured out. Many of our brethren might do a good work for the cause, and at the same time make a good living by canvassing for *Good Health*. The new premium book, "Practical Manual of Hygiene and Temperance," is worth many times its cost to any family, and agents are obtaining subscribers with it rapidly. Nearly two hundred copies have been used since the General Conference. The *Sabbath Sentinel* should have a large circulation. One brother is taking five hundred copies, and sending them to all parts of the country, from Maine to California, and from the Lakes to the Gulf. Others in Ohio could do the same, and every local Tract Society can afford, at the liberal rates offered by the Office, to take from one hundred to five hundred copies. This excellent paper should be sown broadcast with a liberal hand. Read the excellent articles of Bro. Haskell on this subject.

We should have several canvassers for "Thoughts on Daniel and the Revelation." This excellent

work has been revised, enlarged, and greatly improved in many respects, and agents are getting a better commission than heretofore. We have but one agent now in the State for this book, but another brother will soon begin to canvass for it. We greatly need fifty.

A brother and his wife have been canvassing about two weeks in Marion, and are having good success with the *Signs* and *Good Health*. There are scores of towns in Ohio that should be entered at once by our canvassers, and warned of the coming Judgment. None need plead that there is nothing for them to do in God's cause, for the fields are "white already to harvest." Talents that have been buried in the earth should be brought out and used for God. To one class of servants Christ will say, "Well done;" to another, "Thou wicked and slothful servant." In which class shall we be found?

The cloud is rising, and those who are discerning the signs of the times are moving forward, investing their means and time in God's cause. Others are looking back and longing for the good things of Egypt, and burying their God-given talents deep in the earth. The storm is fast gathering that will soon burst upon us. Then of what use will be the means for which many are giving their time and best energies? Let it be the prayer of all, that the Lord of the harvest will "send forth laborers into his harvest;" and then let all try to answer their own prayers as far as possible.

E. H. GATES.

THE NEBRASKA STATE MEETING.

THIS meeting, held at Fremont, Neb., was the best we have ever had in this Conference. The attendance was good, quite a large delegation being present from all parts of the State. All of our ministers, and nearly all the colporters and canvassers, were present.

The daily programme was about as follows: At 8 or 8:30 A. M., prayer and social meeting; at 9:30, canvassing class for periodicals; at 10:30, Bible-reading service; at 2 P. M., book canvassing class, or a missionary class of some other nature; at 3:30, Bible-reading service; at 4:30, district prayer meeting; at 7:30 each evening, preaching on some doctrinal subject.

The first Sabbath was spent as a fast-day. At 2:30 A. M., Eld. J. H. Cook, of Kansas, spoke from Romans, chapters 7 and 8. After preaching, a call for those who requested special prayers was made, and in response almost the whole congregation arose. This was the beginning of the earnest heart work among our workers and brethren. A spirit of confession and humbling themselves was largely manifested in the meeting. And this spirit was manifested at each social meeting until many felt like free men and women in the Lord.

At each canvassing class, matters of importance pertaining to the canvassing work were freely discussed. This canvassing school has, no doubt, been the source of much service in that branch of the work. The *Signs* canvass was quite freely discussed by those who had a part in it last year. Their testimonies show that they have not lost faith in our good paper, the *Signs of the Times*. The *Review*, *Good Health*, and the *Instructor* also received due consideration. "Sunshine at Home," which has met with such marked success in our State, was not overlooked in our meeting. Many timely remarks were made in regard to its circulation and the points to be gained by the same. It was recommended that those commencing in the canvassing work take up "Sunshine" until they have gained an experience in canvassing.

There was quite a large class in the canvass for "Thoughts on Daniel and the Revelation." And it is to be hoped that a large per cent of those present will engage in that important branch of labor.

All were requested to prepare Bible-readings, no matter how short, and hand them over to the committee appointed to examine them. The following subjects were quite thoroughly examined: "Gifts of the Holy Spirit," "The Law and the Gospel," "The Tithing System," and "The Sabbath Question."

In the early part of the meeting, the Chair appointed quite a large representative committee to examine the goods in the Tract Society building; also to consider the financial standing of the So-

ciety. A committee was also appointed to act with ministers in laying plans for future work.

The first-named committee reported themselves entirely satisfied with the work at the State office. It was voted to raise a fund of \$10,000, \$3,900 of which was raised before the committee adjourned. Three of our brethren pledged \$1,000 each. We believe the good spirit that was manifested in our meeting will work like leaven, until many of our brethren will be ready with their means to assist in the cause. It was voted also to take 1,000 copies of the *Sabbath Sentinel* for the present. Arrangements were made to enable our local societies to give this paper a wide circulation.

In the tract and missionary meetings, many questions of absorbing interest were considered,—the progress of the cause in this State, the opening up of new fields of labor such as never was seen before. The reports of the past two years were compared. By hearing them read, our brethren were very much encouraged.

In all, this meeting was a grand success, and our brethren feel like taking hold of the work with greater zeal than ever they have done in the past. At the close of the meeting, a Bible-reading school was organized and conducted by Eld. O. A. Johnson, for the benefit of those who contemplate holding Bible-readings. A short lecture would be given on some doctrinal subject, and then certain ones would be appointed to have readings on the same. In this way eight readings each day were held and criticised. Time did not permit to enter into detail on each subject; but the school served to show the best way of preparing and conducting Bible-readings. L. A. HOOPES.

THE PORTLAND MISSION.

THE missionary spirit has been awakened in the hearts of the brethren in the "Old Pine Tree State;" and within a few weeks a movement has been started which presents features of great interest to every lover of the cause of God. The little band of Sabbath-keepers in Portland, Me., have hired a well-known and popular hall in the center of that city, and are about to open a reading-room and start a series of lectures and Bible-readings. Two canvassers are already at work, and measures are being taken to place our publications on board the prominent vessels which frequent the harbor. Financial difficulties threaten to retard the work; but with a commendable zeal and faith, one brother has offered to mortgage his furniture to obtain money, and a similar spirit permeates the church.

Outsiders are already calling for reading matter, and making inquiries concerning the meetings to be held. The daily papers are giving favorable notices of the mission, and the way seems to be opening for the angel of the Lord to march through the place bearing the banner of truth. The cry goes forth from the little band of Sabbath-keepers: "Brethren, come over and help us." The testimonies have said that "there will yet be a large company raised up in the East;" and when the Lord touches hearts the message will go with power.

We appeal to our brethren in Maine in behalf of this new enterprise. A few dollars now will do more than piles of golden treasure in the future. The sands of time are being numbered, the prophetic scroll is being unrolled, the messengers of light are hurrying through the land, and the rich clusters of the vine hang ready to be gathered into the garner of the Lord. Who, oh! who, will have a share in this glorious work?

ELIZA H. MORTON.

By order of Portland Mission.

—Where shall we turn but unto thee,
O Christ, thou Lamb of Calvary?
Saviour divine!
Thou art the Heaven-appointed way
That leads to God and endless day;
Oh wash us, take our sins away,
And own us thine.

—J. M. H.

—The work of winning souls and building up Christian character should not be lost sight of. The real need of the church is not scholarship, but a revival of the Spirit in the hearts and lives of men. That is the need of the day,—the crying need of the hour.—*Christian at Work.*

News of the Week.

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

FOR WEEK ENDING FEBRUARY 9.

DOMESTIC.

- Lake Champlain is frozen over.
- The ice is moving out of Buffalo harbor.
- The January debt statement shows a reduction of \$11,800,000.
- Wendell Phillips died at Boston at 6 o'clock Saturday evening, aged 72 years.
- The New England Agricultural Society will not permit the sale of intoxicants at any of its fairs in the future.
- Eleven hundred saloon-keepers in New York have been notified that their licenses have been annulled, because of conviction in court for violation of the excise law.
- The jury which convicted the Rev. Ben Jenkins at Mansfield, Miss., Wednesday, of the murder of the Rev. Mr. Borden, petitioned the Governor Thursday that he be immediately pardoned.
- Physicians declare that two children of L. E. Grant Strang, of Amsterdam, N. Y., who are suffering from diphtheria, caught the disease by playing with a doll which had been handled by their sister, who recently died of diphtheria.
- The representative of an English syndicate who came to Texas to invest £1,000,000 in lands, quitted Dallas for home Friday, averring that, under present conditions, fence-cutting and lawlessness were too prevalent, and that there was no security of property in Texas.

—Secretary Folger instructs the inspectors at New Orleans to examine Mrs. Mary Miller as to her qualifications as master of a steamer, and, if they find her competent, of good character, and duly experienced, "though clothed in skirts rather than breeches," they are directed to issue her a license in the usual form.

—The spinners' strike in ten mills at Fall River, Mass., began Monday, three of the concerns closing down entirely, and the Metacomet mill being shut down through the strike of boys. The establishments affected produced 40,000 pieces of cotton cloth weekly, the pay-roll for the same period reaching \$24,000. It is stated that three other mills will close to-day, when 3,750 persons will be out of employment.

THE FLOODS.

—In the flooded districts of Wheeling, thieves have cut holes in the roofs of buildings and helped themselves to valuables and portable property.

—The continuous heavy rains have resulted in a rapid rise of the Ohio River, causing much anxiety at Cincinnati, where already some cellars are submerged, and causing the stoppage of a few manufacturing establishments. At ten o'clock Monday night the water gauge recorded fifty-one feet in the channel.

—Tuesday Cincinnati and the other river cities were afraid of another flood as bad as last year, and Wednesday they began to apprehend that it would be still worse now than then. At Pittsburg and its twin city, Allegheny, the danger point has been passed and hundreds of families have been driven from home by the high water. From Cairo comes the report that the Mississippi is also rising. The flood is of absorbing interest at all intermediate points.

—The river is rising at Cincinnati and the suffering is increasing. Provisions are becoming scarce at Wheeling, and contributions to aid the needy would be timely. Wellsburg, W. Va., and some Ohio towns along the river are threatened with famine. At Coshocton the water is twelve inches and at South Toledo eleven inches higher than ever before. Governor Hamilton has ordered that tents be sent to Shawneetown, Ill., to shelter the homeless who have fled for safety to high ground. The destruction of property increases with every hour.

FOREIGN.

—Hundreds of persons, suspected of being socialists, are being arrested at St. Petersburg.

—The coffee crop in Jamaica is an entire failure in some parishes. The making of sugar is retarded by the scarcity of laborers.

—The steamship *Frisia*, with the remains of DeLong and his companions on board, left Hamburg at noon Wednesday for New York.

THE SOUDAN WAR.

THE recent disastrous defeat of Baker Pasha by the adherents of El Mahdi causes the Egyptian question to assume such importance that it is thought the readers of the REVIEW will be interested in a brief account of the situation in the Soudan.

After the disaster to Gen. Hicks a few weeks ago, it was determined to withdraw the Egyptian garrisons from the Soudan, if they could not be relieved, and abandon the country to the False Prophet. To accomplish this, Gen. Baker went to Suakim, the Egyptian headquarters, situated on the Red Sea, about 700 miles from either extremity. Suakim is guarded by gunboats, and is thus comparatively safe from the attacks of the Arabs. At Khartoum, an important city lying about 400 miles southwest of Suakim at the junction of the White and Blue Niles, the smaller garrisons in that vicinity were easily concentrated; but the Egyptian troops at Toka, sixty miles south of Suakim, and at Sinkat, two days' march across the desert country to the southwest of Suakim, were surrounded by the Arabs, and were reduced to a point of starvation.

The authorities at Cairo insisted that an attempt should be made to relieve the garrisons at these points; and Baker Pasha, with 150 Turks and a number of English officers as a nucleus, formed an army of about 3,000, and, in obedience to orders from Cairo, moved on Toka. His gunboats made the march to Trinkitat, a point half way between Suakim and Toka, an easy one. But when he left his intrenchments at Trinkitat, the British officers in London counted almost to an hour the time of his defeat. So far as the Egyptian troops were concerned it was the old story of rout and massacre. The fighting was done by the few British and the Turks. The Arabs gave no quarter to the panic-stricken and pleading troops of Baker Pasha, either deliberately cutting their throats or transfixing them with spears. Gen. Baker's loss was 2,000 men killed and wounded, four Krupp guns, one Gatling gun, 36,000 pounds of cannon ammunition, 3,000 rifles, and an enormous quantity of cartridges.

Tewfik Pasha, hemmed in at Sinkat, it is reported, took advantage of the diversion to cut his way through the enemy's lines to the coast. But the road is a difficult one for military operations at best, as there is water at only one point between Sinkat and Suakim, and the Arabs would have every advantage of the Egyptian troops. The report that Tewfik's forces were cut to pieces is probably true.

RELIGIOUS INTELLIGENCE.

—The American Sunday-school Union offers a premium of \$1,000 for the best book on the Sabbath as a day of rest, to be furnished before Oct. 1.

—The Rev. Henry Ward Beecher states that, having no scruples about visiting theaters, and being interested in the best schools of the drama, he will attend performances when so disposed.

—Writers of obituaries may get a needed point from what a Southern bishop said in a sermon: "Whenever God has written an obituary of any of his servants, he has made it short." Oh that we all had Bible sense in this, and in all other things.

—Henry Ward Beecher took for his text Sunday, "The moneyed princes of New York City." In the course of his remarks he said: "I think of him as a friend to humanity; but I approach his web and a huge black spider comes forth. He is a devourer of men,—a man whose soul sits down on the dunghill of filth. God's angels hold their noses when they look down on him."

—The late M. Gambetta does not seem to have had a very high idea of the reformatory power of the Pope. An English lady once said to him: "If you had been Pope what wonderful reforms you would have made in the Church; you would have revolutionized Roman Catholicism." "Oh, no," he replied, "that would be quite impossible, for the Pope can reform nothing. If I were Pope and attempted reform, I should die a very sudden death, and a wiser Pope would succeed me." M. Gambetta very clearly had read history.—*Christian at Work.*

—A peculiar and novel ceremony took place Sunday at St. Raphael's Cathedral, Dubuque, Iowa. It was what is called blessing of the throat, and was inaugurated within the past year or two, owing to the spread of diphtheria and kindred throat troubles. The ceremony consisted in the congregation going in single file to the altar, where the priest placed lighted candles under the chin of each applicant, in the form of a cross, while he recited a Latin prayer. The church was crowded all day long with the faithful, many bringing children to receive the blessing. It took three priests to attend to all the applicants. Another invention of the priesthood to increase their hold upon the superstitions of the people.

—The great transatlantic preacher is again in London, preaching to 5,000 people every day and night, and resting, as is his wont, on Saturday, preparatory to a hard day's work on Sunday. We learn that at one of his "after-meetings," recently, an inquirer asked, "Why do people keep Sunday instead of the seventh day Sabbath, or Saturday?" To which Mr. Moody replied, "Oh! it would take half the night to tell you." Suppose the inquiry to have been, "Why do Seventh-day Baptists keep Saturday instead of Sunday?" Mr. Moody could have said, with his usual energetic promptness, "Because the Saturday is commanded and not the Sunday."—*Sabbath Memorial.*

Obituary Notices.

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

ESKEW.—Died at his home in Carroll Co., Tenn., after an illness of several months, William Eskew, aged eighty-six years, and twenty days. Bro. Eskew was a member of the Christian church for twenty-eight years. A few months ago he received the light on the Sabbath, and began immediately to keep it. He manifested great love for the truth and desired to get well that he might talk it to others. His last illness was borne with patience. He leaves many sorrowing friends. We have reason to hope that he will have part in the first resurrection. Remarks were made from Job 5:26. S. FULTON.

PAYNE.—Died of inflammation of the lungs, at the residence of his brother, near Carson City, Mich., Jan. 9, 1884, Levi Payne, aged twenty-nine years. He accepted the present truth in the autumn of 1875, under the labors of Eld. A. O. Burrill. Although sometimes found on the back-ground, he lived quite a faithful life. He expressed his faith in Christ as his redeemer, and seemed to find acceptance with him. In hopes of his having a part in the first resurrection, we laid him in the silent tomb till the Life-giver shall come. Funeral services by Eld. P. K. Shutter, from 1 Thess. 5:6. J. W. MINER.

LITCH.—Died, after a short illness, at her home in Larkin, Mich., Jan. 26, 1884, Eva E. Litch, aged thirty-nine years. Sr. L. embraced the present truth (in theory) last summer; but she did not commence its practice till about two months ago. The blessing of the Lord rested down upon her, and remained with her till she died, and we lay her away to rest peacefully till the trump shall sound. She leaves four children, who now have neither father nor mother, and many friends to mourn their loss. Words by the writer from Rev. 22:12. WM. OSTRANDER.

ROGERS.—Died of typhoid fever, near Silas, Choctaw Co., Ala., Jan. 6, 1884, S. J. Rogers, aged seventy years. He was the first to receive the doctrine of the third angel's message in this State, about thirteen years ago, and has been ever since a faithful advocate of his faith, even unto death. He leaves several children and a companion, advocating the same truths, who, together with many friends, greatly mourn his loss, though we hope what is our loss is his gain. We are consoled by this blessed promise, "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." As the weather was so unfavorable, no sermon was preached. P. T. SHUMAKER.

TAYLOR.—Died of heart disease, in South Norridge-wood, Me., Jan. 26, 1884, Jason L. Taylor, aged fifty-eight years and ten months. Bro. Taylor was among the first to accept the third angel's message under the labors of Elds. J. N. Andrews and Cornell, during the tent-meeting held there when the truth was first presented in the place. He was patient during his sickness, and at a time when they thought he was getting better, he instantly dropped into the hands of the last enemy, death, and rests under the benediction of Rev. 14:13. He leaves four children to mourn their loss. May God help them to live out the truth, and meet where death and the tomb can divide them no more. Remarks by the writer from Job 5:6, 7. J. B. GOODRICH.

WELLS.—Died at Ransom, Mich., Dec. 28, 1883, of catarrhal fever, Sr. Elinora J. Wells, aged forty-four years. Sr. Wells was a most earnest and exemplary Christian, and though a child of misfortune, having never been able to walk except upon her knees, she possessed a most cheerful and happy nature and wonderful force of character. She cared for herself, and often for others. No one could be long in her presence without partaking of her exuberant spirits. Her crippled but busy hands are stilled till the day of Christ's appearing; yet scarfs, hoods, stockings, gloves, and mittens, by hundreds in the aggregate, testify to her indefatigable industry and her Dorcas life. She was a living epistle to the indolent and easily discouraged. She had raised a great deal of poultry, and at one time she owned, and fed with her own hands, five hundred rabbits. It seems incredible, and yet it is true. Many persons have left her society ashamed that they had ever complained.

Sr. Wells loved the truth, which she had kept for years. She was born in Wayne Co., Ohio, and had lived with a married sister at Ransom for eighteen years. Two sisters and one brother mourn their loss, which seems irreparable. She will shine, we trust, as the brightness of the firmament, and herself a star in somebody's crown in that day. Let those to whom she is indebted for the truth and her baptism, rejoice in this, that she hath done what she could. There "shall be no more death." There the lame "shall leap as an hart." D. H. LAMSON.

DENNY.—Died of pneumonia, at Correctionville, Woodbury Co., Iowa, Jan. 28, 1884, Bertha Maud, daughter of A. J. and Armina Denny, aged five years, three months, and thirteen days. Bertha was a sunbeam at home, beloved by all. Her school-mates testified to their regard by attending the burial service en masse. Many were the tears shed over the place where she sleeps until the Life-giver shall come to call her to a glorious immortality. Words of comfort by E. W. Luce (Methodist) from Matt. 19:14. E. M. ALDRICH.

Appointments.

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

NOTHING preventing, I will meet with the church at Pleasant Grove, Minn., Feb. 23, 24. Meeting to commence on sixth-day, at 7 p. m. Will some one meet me at Rochester the 22d, on the arrival of the train from the west. O. A. OLSEN.

CERESCO, Sabbath, Feb. 16. Meetings forenoon and evening. W. C. WALES. C. C. LEWIS.

MONROE, Wis., Feb. 16; 17. H. W. DECKER.

THE meetings of Feb. 15 to 18 at Flint, and at Memphis 22 to 26, will be of much importance, and we trust of great interest to Dists. 9 and 10. We greatly desire a large attendance from all the churches and scattered brethren in these districts. J. FARGO. W. C. STSLEY.

No providence preventing, Eld. J. N. Loughborough will hold meetings in Michigan as follows:— St. Charles, Feb. 12-14. Flint, " 15 18. Lapeer, " 19-21. Memphis, " 22-26. Further appointments will be made in due time. J. FARGO.

Publishers' Department.

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

THE P. O. address of B. R. Nordyke and wife is Oakland, Cal., care of Pacific Press.

For Secretary of Dist. No. 3, I have appointed Miss. E. L. Cochran, Battle Creek, Mich., Box 1261; for librarian of the Parkville church, Bro. Frank Langdon, Mendon, Mich., Box 371. F. L. MEAD, Director.

THE SINGERS' WELCOME.—A collection of new music for singing classes. By L. O. Emerson. Price 75 cents. Published by Oliver Ditson & Co., Boston. It is, when bought by the dozen, not at all expensive, has 150 good tunes, sacred and secular, and all of the best. The elementary course is good, and has plenty of interesting exercises; and for beauty of music we can trust Mr. L. O. Emerson at all times.

THE OLD TESTAMENT CORRESPONDENCE SCHOOL.

THIS School is intended for teachers in the Sabbath-school, for ministers who have had no opportunity to learn Hebrew, for ministers who may desire to supplement their work in Hebrew by work, in a sense, more strictly Biblical, and for all who desire to undertake a regular and systematic course of reading and study in and concerning the Old Testament.

The work of the School implies no knowledge of Hebrew. Each lesson will constitute an "Old Testament Study." Of these there will be several courses. Each course will include twenty-four studies. The number of courses cannot now be stated. The design, however, is to cover the entire Old Testament. Lesson papers will be mailed to each member of the School regularly every two weeks, beginning March 1st. Each lesson will contain eight pages about the size of Good Health. In these lessons "the Principal and his assistants (1) prescribe the ground to be covered, (2) designate the reading to be done, (3) call attention to all points of especial interest in the Lesson, (4) furnish analyses of discussions for the more important topics, and references to the best treatment of these topics, (5) stand ready to give information, when it is desired, (6) correct and amend the Examination-papers sent with each Lesson; while the student (1) studies the passage of Scripture assigned, (2) reads the literature marked out, (3) investigates the 'topics' suggested, (4) submits to the Principal for criticism an Examination-paper, written out after the study of the Lesson, but without immediate aid."

We would commend the above plan to all who desire to pursue a systematic course of study in the Old Testament.

For further particulars, terms, etc., address the Principal, WILLIAM R. HARPER, Morgan Park, Ill.

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 usual.

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.—P A Shepherd, G A Carlstadt, D C Lindsay, W A Young.

Books Sent by Freight.—James Sawyer, Alex Gleason Neb Tract Society, Capt C Eldridge.

Cash Rec'd on Account.—R Conradi 4.75, D H Lamson 50.00, Indiana Conf per W Hill 300.00, Virginia Conf per Herbert E & Laura L West 10.00, P C Shockey 60c, Illinois T & M Soc 30.00, Bible Banner 50c, B C Church fund per M J Cornell 405.00, S H Lane per Mrs S H Lane 25.00, J F Hansen per A B O 3.00, Maine T & M Soc per R Robins 50.00, Dist No 3 Reserve Fund per F L Mead 15.00, L H Crisler 45c, Geo E Faucher 7.08, Elisha Taylor 10.16, S Farmer 25c, B C S School per W Reavis 26.34, J O Beard 2.00, A Vuilleumier per J H Kellogg 25.00, Wisconsin T & M Soc per H W Decker 300.00.

Mich. T. & M. Society.—Dist 4 per Jennie Reed \$55.63, Dist 3 per F L Mead 4.25, Dist 1 per L A Bramhall 73.95, R B Owen 10.00, Geo A King 10.00, L M Griggs 1.50, L W Stiles 60c, Gen'l Agt 25c, Dist 7 per A E Burrill 71.70, H S Guilford 5.00, S A McPherson 40c, Dist 10 per Ellen Warren 1.40, W B Burke 2.00, Dist 8 per Emily C Day 2.00, Dist 9 per M F Mullen 10c, E Stevenson 50c, B Welch 50c, A Ford 13c, Chas Wilkins 25c, L M Griggs 8.25, Dist 2 per W C Sisley 2.10, M B Miller 5.00, Geo O States 2.50, Mrs T M Waller 1.00.

Inter. T. & M. Society.—Per B J Rummery 5.00, B V Finn 10.00, Mary Finn 10.00, Sarah A Jackson 10.00, Mary Lewis 5.00, John Francisco 10.00, Mrs Isabella Francisco 10.00, Jessie R Hunter 5.00.

S. D. A. E. Society.—Sarah A Jacks on share 10.00, B V Finn shares 50.00, Mary Finn shares 50.00, Mary K Corbin shares 20.00, Mrs E M Emerson thank-offering 50 cts.

B. C. V. M. Society.—Per F H Sisley 66.32.

European Mission.—Per R L Simpson 10.00, Harold Hunter 5.00.

English Mission.—Per B J Rummery 5.00, Wm C Hunter 5.00.

Scandinavian Mission.—Per Joseph R Hunter 5.00.

Chicago Mission.—Per Mrs A M Preston 5.00.

Gen. Conf.—Missouri Conf tithe \$1.60, Per Delia A Chamberlain 2.00, Per Mrs J House 5.00, Donation Sarah Curtis 1.00.

Mich. Conf. Fund.—Mt Pleasant per M Grinnell 26.06, Ransom per D H Lamson 10.00, Napoleon per L A Moulton 27.35, Colon per F L Mead 3.75, Monterey per Leonard Ross 80.00, Clyde per Mary Finn 21.63, Orange per N Outwater 66.00, Ellis Morgan 9.00, J A Demill 2.00, Mrs Marietta Demill 2.42, Dimondale per Hannah Jones 8.00, Kalamazoo per Mrs J R Gilbert 2.00, Peter Moor and wife 4.50, Lucinda Dexter 50c, Almira Dexter 25c.

Mich. T. & M. Reserve Fund.—Per Anthony Snyder 10.00, Dist 3 per F L Mead 3.25, Dist 4 per Jennie Reed 59.00, Dist 1 per Mrs Betsy Landon 50c, Dist 9 per F Grinley 1.00, Dist 7 per D B Dibble 10.00, Dist 11 per W H Boyce 50c.

B. C. V. M. Reserve Fund.—Per E Anderson 100.00.

MICHIGAN CENTRAL RAILROAD.

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

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A.M., Battle Creek 7.33, arrives at Detroit 11.45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time.

Lay Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and New York Expresses east, daily. Night and Evening Expresses daily except Saturdays. DECEMBER 9, 1883. O. W. RUGGLES, Gen. Pass. Agt.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

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

*Stops only on signal. Where no time is given, train does not stop. Trains run by Central Meridian Time.

The Day Express, Battle Creek Passenger and Mail trains, daily except Sunday. Pacific, Limited and Atlantic Expresses, daily.

Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. S. R. CALLAWAY, General Manager.

CHICAGO, BURLINGTON & QUINCY R. R.

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

Table with columns LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE. Lists various train routes and their arrival/departure times.

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

Dubuque, Amboy, Rock Falls and Sterling trains leave and arrive from Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., FEB. 12, 1884.

CONTENTS OF THIS NUMBER.

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

Poetry.	
A Song of Trust, <i>Geo. S. Burleigh</i> ,.....	97
The Sinner's Answer, J. M. HOPKINS,.....	100
Better Than Gold, <i>Sel.</i> ,.....	101
Some old School Books, <i>Harper's Weekly</i> ,.....	102
Gleaning and Resting, <i>Sel.</i> ,.....	109
Our Contributors.	
Heaven: Is it a Place, or Merely a Condition? Eld. W. H. LITTLEJOHN,.....	97
All, HELEN L. MORSE,.....	99
Our Will, Eld. J. H. DURLAND,.....	99
Grace and Truth, N. J. BOWERS,.....	99
Gospel Baptism, Eld. D. T. BOURDEAU,.....	100
The Home.	
Cheap and Good Food, <i>Knowledge</i> ,.....	101
Educational.	
Battle Creek College Items, W. H. LITTLEJOHN,.....	102
Healdsburg College Items, B. J. W.,.....	102
Special Mention.	
The Union of Protestants and Catholics, <i>N. Y. Sun</i> ,.....	102
Do the Meek Inherit the Earth?—Judgment is Turned Away Backward—Seven Murders, one Execution,.....	103
The Sabbath-School.	
Story of the Lossen, C. C. L.,.....	103
Editorial.	
Spiritualism,.....	104
A Noble and Generous Spirit, G. I. B.,.....	104
Attention All, G. I. B.,.....	105
Blanks for Ministers and Churches, G. I. B.,.....	105
Recent Meetings, G. I. B.,.....	106
Recollections of the Past.—No. 3, J. N. LOUGHBOROUGH,.....	106
Progress of the Cause.	
Reports from French Switzerland—Illinois—Minnesota—Ohio—Indiana—Wisconsin—Michigan—Iowa—Canada—Pennsylvania,.....	107, 108
Our Tract Societies.	
Nebraska Tract Society, S. E. WHITEIS, <i>Sec.</i> ,.....	109
Work for V. M. Societies, W. C. WHITE,.....	109
Canvassing in Ohio, E. H. GAYES,.....	109
Nebraska State Meeting, L. A. HOOPER,.....	110
The Portland Mission, ELIZA H. MORTON,.....	110
News.	110
Obituaries.	111
Appointments.	111
Editorial Notes.	112

The present week Bro. Butler starts on his visit to Europe, according to instructions voted at the General Conference. Let the prayers of our people go with him, that he may have a prosperous journey and that his visit may do much to advance the precious interests of the European missions.

IS HEAVEN A PLACE?

If you think it is not, you should read the article in this number, by Eld. W. H. Littlejohn, to be convinced that it is. If you think it is, then you should read it to see how abundant and conclusive are the scriptures which prove it. Another reason why all should read it, is to be prepared for an article next week with which he will supplement this one, showing that the saints will go to this place called heaven.

BAPTISM.

This is an important subject, and all should be familiar with the Scripture testimony in regard to its nature, mode, subjects, and object. For a concise, condensed, and conclusive argument on the subject, we commend to the reader the article by Eld. D. T. Bourdeau, commenced in this number, to be concluded next week.

PROTESTANTS AND CATHOLICS.

ONE of the most significant articles that has recently appeared will be found this week in our Special Mention Department, entitled, "The Union of Protestants and Catholics." The prophecy containing the symbols which represent respectively these two divisions of Christendom, shows conclusively that at the last there will be more or less of understanding and collusion between them. And that such an article should now appear in no less a magazine than *The Century*, and that the *New York Sun* should take occasion to endorse it, and highly laud the Catholic church, shows that the public mind is fast approaching that state in which the prophecy can be fulfilled.

SPECIAL NOTICE.

THERE will be a general meeting held in Boston, commencing Friday evening, February 22, and continuing over Sabbath and Sunday. The place of meeting we will give next week. It is hoped that all the friends of the cause in Boston and vicinity will be present. Look for further particulars next week. It is expected that Eld. Haskell will be present. D. A. ROBINSON.

AN EXCELLENT MEETING.

WITH others I feel that the meeting just held in Otsego was an unusually good one. The brethren and sisters from all parts of the district turned out much more largely than was expected. Nearly all remained till the close. Eld. Butler and Eld. Van Horn both spoke with unusual freedom and power, so it seemed to me.

The social meeting Monday was a very remarkable one indeed, such as will not often be seen even in a lifetime. I believe no one present will ever forget it. No one who believes in the special operation of the Spirit of God can doubt that it was present in a powerful manner, moving and melting all hearts. Argue as we may, this is often more potent than our ablest reasoning. There is no sweeter, no deeper joy than joy in the Holy Ghost. Of this we can testify at this time.

We hope the fruits of this meeting will be good and lasting in our Otsego church. It was a great privilege to me personally to enjoy the society of these brethren, with whom I had formerly labored. It has done me good spiritually. My heart and prayers go with them, and I hope to meet them in the soon coming kingdom.

D. M. CANRIGHT.

SPECIAL PREMIUM.

IN order to expedite the canvass for the *Sabbath Sentinel*, the Kansas T. and M. Society will give the following premiums: To any agent sending in fifty names with the cash, 15 cents each, the poem entitled "Still Waters," by Eliza H. Morton, will be given; to any one sending in one hundred names with fifteen dollars, the beautifully illustrated book, "Sunshine at Home," will be given. The first premium sells for one dollar; the second for one dollar and fifty cents. These are valuable works, too well known to need any description. In addition to the above, a prize will be given to the agent who sends in the first hundred names, accompanied with the cash. This prize will be the work entitled, "Thoughts on Daniel and the Revelation," library binding. We hope to hear from many of you soon. All can work with the expectation of getting a premium, and some one certainly will obtain the prize. Send all orders, as well as the cash, to Clara L. Gibbs, Ottawa, Kansas.

THE SENTINEL IN NEBRASKA.

WE feel encouraged to see with what zeal some of our brethren in this State are working for the *Sabbath Sentinel*. Some who never canvassed before are taking orders very rapidly. Let the orders come in from every county in the State during the next two months, and let the work be done thoroughly.

Every one can and should engage in this work. Let subscriptions be taken at 25 cts. per year, and the names and addresses, plainly written, with 15 cts. accompanying each name, sent to the Nebraska T. and M. Society, Fremont, Neb. You will thus retain 10 cts. on each subscription. At this rate, even children can make over one dollar per day, and do a vast amount of good. We are now taking 1,400 copies of the *Sentinel* at the State office, besides other small clubs going to different parts of the State.

Will the brethren in Nebraska please read in

this paper Eld. Cook's offer of special premiums to those obtaining subscriptions for the *Sabbath Sentinel*? The Nebraska Tract Society will do the same. Send all names and all money to Nebraska Tract Society, Fremont, Neb.

A. J. CUDNEY, *Pres.*

MINNESOTA! NOTICE!

I WANT the address of each church clerk and treasurer in this Conference. Please send immediately, addressing me at Tivoli, Blue Earth Co., Minn.

DAVID ALWAY, *Conf. Sec.*

MISSOURI, ATTENTION!

CHURCH treasurers and T. and M. librarians, when they send money to the treasurer, William Evans, Hamilton, Mo., should enclose an itemized statement showing to what funds the money belongs and the amount belonging to each. They should also send a duplicate of the statement to the Secretary. The statement of tithes should be sent to N. W. Allen, Allenton, Mo., that of each of the other funds to Clara E. Low, Sedalia, Mo.

The treasurer now has eight funds coming into his hands, and in order for him to keep his accounts correctly it is very necessary that those sending in money should be particular to state where it belongs. Some trouble has arisen from a neglect to do this in the past. We hope it will be avoided in the future.

DAN T. JONES.

A WORD FOR THE SABBATH SENTINEL.

DEAR BRETHREN IN KANSAS: All of you who are taking the REVIEW have doubtless ere this been favored with a copy of the *Sabbath Sentinel*, and have had your minds called to the necessity for its immediate publication. Now the object of its publication will not be accomplished unless it is circulated. The General Conference, in recommending its publication, expected each State to do its part in finding interested readers for it. The question now arises, what will Kansas do? I do not believe that the brethren in Kansas will be behind the brethren in other States.

The apportionment of copies for Kansas to circulate is 2,500. This may seem large at first, but upon a little reflection it is a small thing. We have about thirty organized churches in the State; and half as many more that are not organized. Suppose each organized church should obtain subscribers for only one hundred. That would exceed the amount assigned to us, by five hundred. This would not be difficult for each one of the thirty churches to do. It is an easy matter to obtain subscribers for the *Sentinel*. In Nebraska two individuals report that in about two hours they obtained fifteen each. That would be thirty in about four hours, or half day. At that rate one hundred could be obtained in two days. But suppose it should take twice that long. It will pay. The *Sentinel* in one hundred families! What could we do that would promise more largely for the future?

But again: It will pay in dollars and cents. The price of the *Sentinel* is 25 cents for one year. We will furnish the paper to you for 15 cents. So you can have 10 cents on each copy to pay you for canvassing. This certainly is a good offer,—to work for the Lord, and make money at the same time. Let the director of each district get out as many canvassers as he can immediately. Let the elders of churches interest themselves in this work, and get out canvassers in every church. To ministers I would say, Look to this matter in your districts, and see that the work goes forward. It only wants a united effort for a short pull and the work is done. Let the names be sent to Clara Gibbs, Ottawa, Kan. There are many Sabbath-keepers who will be desirous of taking from five to twenty of these papers, and sending them to their friends. Our State secretary will furnish you these papers if you will act as agents in getting subscribers at 15 cents each, or if you take a club to send to your friends, so you can make 10 cents on each paper. Let the canvassing commence at once. There are many young sisters that I think would make a success at this work if they would only give it a trial. I hope to hear that within one or two months the 2,500 names have been sent in. You can send through the Tract Society, or direct to the State office. J. H. COOK.