

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. 8.

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 19, 1884.

WHOLE No. 1552.

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.

I SHALL BE SATISFIED.

Nor here! Not here! Not where the sparkling waters
Fade into mocking sands as we draw near,
Where in the wilderness each footstep falters,—
I shall be satisfied; but oh! not here.

Not here! where every dream of bliss deceives us,
Where the worn spirit never gains its goal;
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

There is a land where every pulse is thrilling
With rapture earth's sojourners, may not know;
Where heaven's repose the weary heart is stilling,
And peacefully life's time-tossed currents flow.

Far out of sight while yet the flesh enfolds us,
Lies the fair country where our hearts abide;
And of its bliss is naught more wondrous told us
Than these few words, "I shall be satisfied."

Satisfied! satisfied! the spirit's yearning
For sweet companionship with kindred minds,
The silent love that here meets no returning,
The inspiration which no language finds,—

Shall they be satisfied?—The soul's vague longing,
The aching void which nothing earthly fills?
Oh, what desires upon my soul are thronging
As I look upward to the heavenly hills!

Thither my weak and weary steps are tending.
Saviour and Lord, with thy frail child abide!
Guide me toward home, where, all my wanderings
ended,

I then shall see thee, and "he satisfied."

—Henry Miller.

Our Contributors.

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

HEAVEN: IS IT, FOR A TIME, TO BE THE HOME OF THE SAVED?

BY ELD. W. H. LITTLEJOHN.

In a former paper, it has been demonstrated that heaven is a literal place, and that it excels in grandeur and beauty anything with which the human mind is acquainted.

It becomes, therefore, a question of intense interest whether the saints are to witness its splendors for themselves, or whether they are to be dependent for their conceptions of them upon the meager references to the subject found in Holy Writ. Were this question to be decided upon the basis of the aspirations of the human heart, it would not take long to reach a solution of the whole matter. Tell the devout saint that he is never to see the dwelling-place of God, the grand center of the universe, where have originated those plans the execution of which has brought into being the myriads of

worlds in space and indeed everything which is desirable in the present order of things,—and, in effect, you have deprived him of that which he prized more highly than everything besides. You may talk to him of the glories of the new earth, and you may even tell him that the New Jerusalem is finally to be located on this planet; but that will not satisfy the longings of his heart. What he desires, and what he must have before he can be perfectly happy in anticipation, is the prospect of visiting and inspecting in person—as the angels do at the present time—the different spheres which shine in the blue vault above him.

If you are to shut him away from any of these, he will plead with you that at least he may have the privilege of visiting heaven; as that to him has more charms than all the balance of the universe. He does not object to regarding this earth in its renewed form as distinctively his home, so long as he can have the privilege of going out from it occasionally to visit the other portions of God's fair domain; but when you say to him that his home is also to be his perpetual prison, his heart sinks within him in hopeless discouragement. When, therefore, the strength of these desires is considered, and when it is recollected that they are the devout aspirations of good men who love God and thirst for a more intimate knowledge of him and his dwelling-place, it is readily perceived that they have a decided bearing on the question whether the saints are ever to go to heaven. Whenever a desire of this nature is found to be universal among the very highest order of men, it is safe to conclude that it is intuitional, or heaven-born, and therefore destined to be gratified sooner or later, provided the conditions upon which its gratification is suspended, are met.

Having felt our way along thus far by the aid of human reason alone, it is now time to examine the question in the more certain light of revelation. Sound philosophy and the Scriptures always agree in their inculcations.

For the sake of brevity and clearness it has been decided to discuss the question in a manner similar to that in which the materiality of heaven was treated in a previous article; i. e., by laying down theses, or propositions to be proved, and then proving them by citations from the Bible. These could be introduced in the following order:—

1. Heaven is the place where the saints are to be rewarded. Proof: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you." Matt. 5:11, 12.

Conclusion: The reward here spoken of evidently relates to the final reward of the saints. Two things are declared in regard to it: First, that it is great; secondly, that it is in heaven. To the reader who has no theory to maintain, the obvious teaching of the passage is that heaven is the place where the reward spoken of is to be enjoyed.

2. The Christian hopes for something which is, or is to be, in heaven. Proof: "We give

thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of truth of the gospel." Col. 1:3-5.

Conclusion: That which is styled "hope" in the foregoing must refer to that which is reserved for the saints of God; i. e., the condition of final blessedness. The natural inference is, therefore, that the language was designed to convey the impression that heaven is the locality to which the Christian looks as his place of reward.

3. The child of God has a title to substance in heaven. Proof: "For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance." Heb. 10:34.

Conclusion: Substance which is in heaven would be of no service to one on the earth unless he could go to it, or it should be brought to him. The substance spoken of is most likely the New Jerusalem. As we shall show hereafter, it will not descend to this earth until a thousand years after the coming of Christ. But as such a delay in the reward of those who suffer the loss of temporal goods cannot be made to harmonize with the numerous scriptures which teach that the saints will enter upon their reward at the second advent, it must be concluded that they will go to heaven, and enter into the possession of the "enduring substance" alluded to when the Lord shall come. Matt. 16:27.

4. The inheritance of the Christian is reserved in heaven. Proof: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." 1. Pet. 1:3-5.

Conclusion: It is undeniable that the New Jerusalem is to be a part—and a very important part—of the inheritance of the children of God. Rev. 22:14. It is also clear that the "inheritance" and the "salvation" mentioned in the preceding verses cover substantially the same thing. As a consequence, the city, which is a part of the inheritance or salvation to be revealed in the last days, will be given to the saints at the coming of the Lord. But in order that this can be done at that time they must first go to heaven, since the city will not come to this earth until a thousand years after that event. Rev. 20.

5. Peter is to go to heaven. Proof: "Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." John 13:36. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." John 14:2.

Conclusion: In the preceding texts three

things are brought to view : First, the question of Peter respecting the place to which Christ intended to go ; secondly, the fact that Christ intended to go to heaven ; thirdly, the promise of Christ to Peter that the latter should at some time go to the place to which he was about to depart ; *i. e.*, to heaven.

If the reader will take the pains to read the 13th chapter of John, from the 36th verse to the end of the chapter, and the first three verses of the 14th chapter, he will see that beyond all controversy Christ was talking to Peter about his (Christ's) ascension to the Father, and that he distinctly promised Peter that he should at some future time follow him to that place. It is proved, therefore, that at least one of the saints is to go to heaven ultimately. But if one is to go there, why may not all go ? We need not stop to argue this point on the ground of propriety. Christ has settled it by positive statement. In talking to the twelve in the same connection, he says : "And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, there ye may be also." John 14 : 3. He who would seek to turn aside this testimony by insisting that Christ was talking simply to the twelve, and, consequently that his remarks do not apply to the church at large, would manifest a spirit so thoroughly captious as to render further disputation unnecessary.

6. The saints are to stand on the sea of glass. Proof : "And I saw as it were a sea of glass mingled with fire : and them that had gotten the victory over the beast and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. 15 : 2.

7. The sea of glass is in heaven. Proof : "And immediately I was in the Spirit ; and, behold, a throne was set in heaven, and one sat on the throne." Rev. 4 : 2. "And before the throne there was a sea of glass like unto crystal ; and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind." Rev. 4 : 6.

Conclusion : Under the last two propositions it has been proved that the saints are to stand on the sea of glass ; and that the sea of glass is before the throne of God in heaven. The unavoidable conclusion is that the saints must, at some time, go to heaven.

8. Men out of every nation and kindred and tongue and people are to stand before the throne of God in heaven. Proof : "And immediately I was in the Spirit : and, behold, a throne was set in heaven, and one sat on the throne." Rev. 4 : 2. In the next chapter and before the same throne spoken of above (*i. e.*, one in heaven), as we shall find by following the narrative, the company of the redeemed are to employ the subjoined words : "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof ; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5 : 9.

Conclusion : As in the foregoing it has been shown that a company is to stand before the throne of God in heaven, which is to be made up from persons taken from every nation, kindred, tongue, and people ; and as such a company must include all of the saved, it follows that all the redeemed will eventually be gathered before the throne of God in heaven.

9. The saints are to behold Christ in the possession of the glory which he had with the Father before the world was. Proof : "Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory which thou hast given me ; for thou lovedst me before the foundation of the world." John 17 : 24.

Conclusion : The glory spoken of was that which Christ had before the world came into being, or the glory which he had in heaven before his humiliation. He not only wished them to see that, but also desired them to be

with him when it should be restored to him again. But this could not take place unless the saints are to go to heaven ; for it is there that the Saviour is to receive once more the glory bestowed upon him before the world was.

10. Children of God are to inherit the universe as joint heirs with Christ. Proof : "And if children, then heirs, heirs of God, and joint-heirs with Christ, if so be that we suffer with him ; that we may be also glorified together." Rom. 8 : 17. "He that overcometh shall inherit all things ; and I will be his God, and he shall be my son." Rev. 21 : 7.

Conclusion : As it would be absurd to suppose that an heir of the universe and a son of God could be confined to one of the smallest planets and be forever excluded from the grand center of that universe and the glorious home of its Author, it is safe to conclude that the followers of Christ, who are to be both heirs and sons of God, will go to heaven, his dwelling-place and the great metropolis of his domains.

11. A great multitude of the saved are to stand before the throne of God, surrounded by the elders and the angels. Proof : "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." Rev. 8 : 9. "Therefore are they before the throne of God, and serve him day and night in his temple." Verse 15.

Conclusion : The scene described above was located in heaven, or in the city before it descends to this earth. But it could not be located in the city after it had descended to this earth ; since John says expressly that the New Jerusalem is to have no temple in it after it is seen coming down from God out of heaven. Here are his words : "And I saw no temple therein ; for the Lord God Almighty and the Lamb are the temple of it." Rev. 21 : 22. The conclusion to which we are inevitably forced is, that the view under consideration covers events which are to transpire in heaven, and therefore that the saints must go to that place in order to meet the requirements of the prophecy.

12. John heard the voices of many people in heaven ascribing glory to God for their salvation and for the judgments visited upon the great Romish apostasy. Proof : "And after these things I heard a great voice of much people in heaven, saying, Alleluia ; Salvation, and glory, and honor, and power, unto the Lord our God : for true and righteous are his judgments ; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand." Rev. 19 : 1, 2.

Conclusion : It will be observed that the term "people" is applied in the above to the hosts whom John heard praising God in heaven. That term is never applied to the angels ; but always to men in contra-distinction from the angels. This fact settles the question that those whose voices John heard were the redeemed from all the nations of the earth. But their voices would not have been heard in heaven unless they are to be there in person. Were it true that they are to be located in this world at the time in question, then it would have been much more appropriate that their voices should have been heard coming from that quarter. As it is, the text yields most unanswerable testimony to the doctrine that the saints are to be found in heaven at some future time.

—Don't become so absorbed in the question of the state of the dead as to neglect the condition of the living.

—Happiness is like the echo ; it answers you, but it does not come.

OUR PRAYERS.

BY ELIZA H. MORTON.

How oft with tears we bow the knee,
And wrestle with the Lord,
Beseeching him to bend his ear
And be an answering God !

And oft when heavens are brass above,
And faith is sorely tried,
And seeing not our Father's face,
We sadly turn aside,

And blindly grope mid mazy wilds,
Uncertain of God's care ;
Because he seems to spurn our love,
And answers not our prayer.

But when we cling with trusting hold
To his plain word and sure,
And say, O Lord, we know, we feel,
Thy promise must endure ;

Then rays of light and stars of hope
Illume the darksome way ;
And patience hath her perfect work,
And Jesus hears us pray.

And though fruition of our hope
May be delayed for years,
Yet it will come,—we know 'twill come ;
We have no doubts, no fears.

And trusting in our Saviour's love,
We leave our burdens there,
Prepared to hail with rapturous joy
The answer to our prayer.

Portland, Me.

GOSPEL BAPTISM.*

BY ELD. D. T. BOURDEAU.

(Concluded.)

OBJECTIONS ANSWERED.

1. DID NOT CHRIST BLESS LITTLE CHILDREN ?

Ans. Did he baptize them ? Did he command to baptize very small children ? God blessed Abraham. Gen. 12 : 2, 3. Did he baptize him ? Jacob blessed his twelve sons when he was dying. Gen. 46. Did he baptize them ? God blessed the seventh day. Gen. 2 : 3. Did he administer baptism to that day ? It is one thing to bless children, but it is quite another thing to baptize them.

2. Baptism answers to circumcision (Col. 2 : 11-13.) ; therefore it is very essential to baptize young children.

Ans. Therefore it is very essential to exclude baptism from very young girls, and even from women ! for those of the feminine sex could not be circumcised ! What proves too much proves nothing.

Under the old covenant as well as in the days of the apostles, the term circumcision was sometimes used figuratively to denote the spiritual incisions of the heart, and the heartpangs and inward contrition that are experienced in true repentance (Lev. 26 : 41 ; Deut. 10 : 16 ; 30 : 6 ; Jer. 4 : 4 ; Acts 7 : 51 ; Rom. 2 : 28, 29 ; Col. 2 : 11) ; but the Scriptures never tell us that baptism answers to circumcision, and that circumcision is the rule by which to determine who should be baptized. Because baptism represents that circumcision which is made without hands,—spiritual circumcision (Col. 2 : 11, 12),—shall we appeal to a requisition of the ceremonial law concerning *literal* circumcision, which, applied to baptism, would change the law of baptism ? Shall we return to the ceremonial law ?

3. Entire families were baptized in the days of the apostles (Acts 16 : 15, 31-34), and those families must have comprised little children.

Ans. Are there little children in all families ? The families to which allusion is here made must have been composed of believers. Acts 16 : 15, 31-34 relates to the family of Lydia and to that of the jailer, who resided at Philippi. Paul presided over the work in that city, and he was too well instructed in the doctrines of the gospel, and too well disposed to follow those doctrines, and was too faithful to his Master to baptize or cause to be baptized persons who were too young to fulfill the con-

* Translated from a French essay read at a missionary meeting at Tramelan, Switzerland, Nov. 26, 1883.

ditions of baptism. The jailer "rejoiced, believing in God with all his house," and Lydia and her family had to do the same to receive gospel baptism,—the baptism of believers. Mark 16:16.

4. Is there not in the prophetic declarations, "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you (Eze. 36:25); "So shall he sprinkle many nations" (Isa. 52:15), a proof in favor of sprinkling as baptism?

Ans. These passages do not say one word about baptism. God cannot lie; therefore he does not establish by prophecies of the Old Testament a doctrine for this dispensation which would be in antagonism with a gospel doctrine. In the above scriptures God uses a purification by water to represent a purification by his grace. Read again Eze. 36:25.

5. How could three thousand persons be baptized by immersion on the day of Pentecost?

Ans. Very easily. At that time the number of the disciples was "about an hundred and twenty." Acts 1:15. Admitting that only sixty of those disciples were authorized to baptize (but before the death of Christ there were seventy besides the twelve), each administrator would have to baptize only fifty persons; and the whole ceremony could be easily performed in two hours. And surely it would take less time to baptize those persons in the simple gospel manner, then it would to sprinkle them after the modern style; i. e., with all the accompaniments that go with sprinkling. Besides, there was enough water in and near Jerusalem to accomplish this work.

6. The baptism that saves us is not the putting away of the filth of the flesh, but the answer of a good conscience by the resurrection of Jesus Christ. 1 Pet. 3:21.

Ans. The simple act of removing the filth of the flesh can save no one. If that act could save us, we should have simply to take now and then a bath, and we would be saved independently of Jesus and his work. The object of baptism is not to purify the body, but to help us better to seize the true means of purification and salvation in Christ. The "good conscience" that we must have in baptism, is a conscience enlightened by the word of God, especially by those portions of that word which relate to baptism. And if we have this good conscience we shall retain the true, God-given form of baptism. God did not abolish through Peter what he had established by his Son and sanctioned by Paul. Matt. 28:19, 20; Col. 2:12.

7. The baptism of the Holy Spirit is sufficient.

Ans. It is sufficient if we have the right to separate what God has joined, to abolish a divine institution. It is sufficient if the Spirit of God is not in harmony with the word of God, and if the first work of that Spirit does not consist in guiding men into the truth and in leading them to obey the truth. It is sufficient if the Spirit of God does not sanction and enjoin every divine institution, baptism included. The baptism of water exists in the gospel plan, as well as the baptism of the Holy Spirit. Christ received the baptism of water, then that of the Holy Spirit. Matt. 3:16, 17. After that he showed the urgent necessity of being born of water as well as of the Spirit. John 3:5. In the days of the apostles the Holy Spirit was granted before and after baptism, especially afterward. Acts 2:38; 8:14; 10:44-48; 19:1-6. The sure means of receiving the Holy Spirit is to walk in the light of truth. The Spirit of God closely follows the truth, of which it is the guardian angel. It forsakes those who oppose the truth, and the spirit which opposes the truth cannot be the Spirit of God; for that Spirit is "the spirit of truth." John 14:17; 15:26; 16:3.

Generally speaking, those who present this

objection practice sprinkling. To be consistent they should reject every form of baptism. Will they do it?

8. It is not convenient to be baptized by immersion, especially in certain seasons of the year; and if I were to be plunged, I would be a subject of ridicule and mockery.

Ans. If we do only that which is convenient and agreeable to the carnal heart, we shall not deny ourselves, and the old man in us will not be crucified; we shall not die to sin and to the world, nor shall we truly repent and be converted. We shall not take up the cross, and follow Christ in his sufferings and humiliation, and shall not be purified; nor shall we have a place with Christ in his kingdom. Read Matt. 16:24-27; 20:20-23; 2 Tim. 2:12; Heb. 12:11; Rom. 5:3-5; Job 23:10.

A disposition to drink of the cup of suffering is rarely seen in the masses of Christians of today. The result is that the spirit of the world is fast pervading the church. Most of those who bear the name of Christ are governed largely by worldly principles, and may more properly be called the followers of the world than the followers of the meek and lowly Jesus. They exhibit selfishness and pride, and court worldly applause. But few Christians manifest the Spirit and life of Christ, enjoy the sweet consolations of the Spirit of God, and have the power of godliness that overcomes the world. By receiving true baptism with all its significance, we may help to change this state of things, so far as our cases are concerned, and our influence will be felt by others. At baptism we place ourselves, in spirit, at the burial of Jesus. In one sense we attend that burial. We first think of the cruel death of the dear Saviour which made his burial necessary. And shall we refuse to suffer some inconvenience on such an occasion? If Christ had halted before inconveniences he would never have died for us, and would never have undertaken our salvation. But what is there in sprinkling that is of a character to suggest and encourage such thoughts?

In baptism we also see Jesus rising triumphant from the tomb; we see him at the right of his Father pleading for our pardon and justification. But can we be pardoned and justified if we retain our pride and selfishness? If we are ashamed of Christ and of his words before this sinful and adulterous generation, will he not also be ashamed of us when he comes in the glory of the Father, with all the holy angels? Mark 8:38.

There is no season of the year in which we cannot, by using prudence and by exercising faith in Him who raises the dead, receive baptism by immersion with perfect safety as to health.

ADMISSIONS OF THE ROMAN CATHOLIC CHURCH AND INTERESTING HISTORICAL FACTS IN FAVOR OF IMMERSION.

In "L'Encyclopédie Méthodique" (a voluminous work published in Paris in 1788), Theology, Vol. 2, article Immersion, we read:—

"Immersion; action of plunging in water any body or object whatever. It is certain that in the first centuries of the church it was the custom to administer baptism by immersion; i. e., in plunging the candidate in water from head to foot. It appears that St. John thus baptized the Jews in Jordan, that Jesus Christ gave baptism in the same manner, or caused it to be thus given by his disciples. John 4:2. Thus, in the origin, to baptize was to plunge in the water, or cover with water, the entire man."

According to the instructions of the apostles, the candidate in being thus buried in the water and in coming out of the water, represented the sepulture and resurrection of Jesus Christ. St. Paul says to the Colossians (Col. 2:12): "By baptism you have been buried with Jesus Christ, and by it you have been raised with him, through faith in the power of God who

took him out of the tomb." In this same work, Theology, Vol. 1, article Baptism, it is written: "We would like to know why Protestants, who profess to imitate so scrupulously the primitive church, have not renewed the custom of administering baptism by immersion." Here the Catholic church testifies in one of the popular works of the last century. In many of her catechisms and controversial works she frankly admits that the Bible does not establish sprinkling as baptism, nor infant baptism. But to justify herself she appeals to the power of the church and to tradition, as she also does in behalf of other doctrines which are not taught in the Bible. A Roman Catholic work entitled, "The Shortest Way to End Disputes about Religion," p. 19, says:—

"As zealous as Protestants are against the church's infallibility, they are forced to depend wholly upon her authority in many articles that cannot be evidently proved from any text of scripture, yet are of very great importance: 1. The lawfulness for Christians to work upon Saturday, contrary, in appearance, to the express command of God, who bids us 'keep the Sabbath holy,' and tells us the seventh day of the week is that day. 2. The lawfulness and validity of infant baptism, whereof there is no example in Scripture."

In "Le Nouveau Testament, avec le Commentaire littéral du Père des Carrières, et des Notes explicatives," published with the approbation of the archbishop of Quebec, in Note 1 on Romans 6, is found this frank admission: "The baptismal water in which, according to the ancient custom, the candidate was entirely plunged, is like the tomb in which he is buried, and from which he comes forth with a new life; that is to say, the life of grace and righteousness that is given him by Jesus Christ."

Ancient baptisteries, which were constructed at an early age to administer baptism by immersion, and that are found in different parts of Europe, etc., and historical facts given by distinguished Catholic and Protestant authors, furnish an irrefutable proof that for many centuries immersion was retained in the Catholic church. The Waldenses practiced it; and the Greek church, which separated from the Latin church in the eleventh century, baptizes by immersion to this day.

In 404, Chrysostom, bishop of Constantinople, with the assistance of the clergy of his church, baptized three thousand persons by immersion in one day; and in 496 the same number of persons were baptized in the same manner by Rémi, archbishop of Rheims, France, in a single day. Clovis, king of France, was among those who were plunged, or immersed. — *Dictionnaire general de Biographie et d'Histoire*, vol. 1, p. 615; *Christian Review*, vol. 3, pp. 91, 92. In those times, Christianity was being popularized in certain countries, and the largest baptisms took place at the two great feasts of the year, when the masses were assembled together.

The "Encyclopédie Méthodique," article Baptism, certifies: "The council of Calcutt or Celchyth, held in 816, ordained that the priest should not content himself with pouring water on the head of infants, but that he should plunge them in the baptismal fonts."

Bossuet admits that immersion was practiced in the times of Christ and his apostles; and he affirms "that for thirteen centuries baptism was thus administered throughout the church, so far as practicable." — See *Hinton's History of Baptism*.

Sprinkling, like other errors, was brought into the church by a slow process. According to Eusebius, Neander, and other historians, cripples and sick persons were made exceptions by pouring water on their heads. But this practice was rudely criticised at first, and the sick who recovered were held to immersion. It was not thought at first that these deviations, which appeared like trivial affairs to those who proposed them, would result in the general

abandonment of gospel baptism. But the sad result has been reached. The "Encyclopédie Méthodique" certifies: "The custom of baptizing by infusion, or pouring water on the head, seems to have commenced in northern countries, where baths are impracticable during the greater portion of the year, and it was introduced in England in the ninth century."

As if Jesus had not instituted baptism for the human race! As if baptism depended on warm countries and favorable climates for its existence! As if God had established the institution of baptism for the entire dispensation, and had then rendered it impracticable—had abolished it—through bad climates and other insurmountable difficulties! In all countries where men can reside, baths and baptism by immersion are practicable in all seasons of the year. And if baptism was practicable in England till "in the ninth century," it is practicable in that country since that time. So of other countries. In cases that are comparable to that of the penitent thief, God accepts the desire and the will for the action. He is satisfied with what baptism represents, repentance and faith, until it is possible to be baptized. But God will never sanction the change, mutilation, or abrogation of the sacred ordinance of baptism, which involves his honor that of his Son, and that of the Holy Spirit.

Dear reader, shall we receive the teachings of the word of God on baptism? or shall we receive those founded on tradition and on excuses that no one will dare present to God in the day of Judgment, and which will make void gospel baptism. Shall we be true Protestants? or shall we return to Roman Catholicism? For if we receive sprinkling for baptism on the authority of the Catholic church and on the authority of tradition, should we not, to be consistent with ourselves, receive every other doctrine that is peculiar to Romanism?

THE LOVE OF GOD.

BY A. SMITH.

We speak of the love of God for man, but our minds are not strong enough to grasp the grand idea in its heights and depths. We repeat the text, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16); and by the associations of the "Lord's Supper," our sensibilities perhaps become sufficiently aroused to satisfy us that we comprehend the solemn fact. But by no theory that we can adopt, by no associations with which we can voluntarily surround ourselves, can the nature and depth of God's love be adequately impressed upon us?

Traitors and rebels against some earthly government, condemned to death, might comprehend with deep emotion the love of the crown prince for them were it possible he should take their place upon the gallows and secure for them a free pardon. They could then also understand in a limited degree, the nature of Christ's love for our guilty race.

When Christ, just before his passion, drew near Jerusalem, he wept over the city. But he wept not as we weep over the loss of a dear child or other kindred by removal or by the hand of death, but as a parent might weep over a disobedient, wayward child, who had fled from the shelter of home and loved ones. With grief welling up from his compassionate heart, and eyes suffused with tears, the Saviour in broken accents exclaims as he views the city, self-secure in its sin and rebellion, "If thou hadst known, even thou at least in this thy day, the things which belong to thy peace!" A like feeling of grief is no doubt experienced by our Saviour when his children go astray from him; and the parent who receives to his arms a wayward child, now repenting and weeping, may know the nature of the "joy in heaven over one sinner that repenteth."

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.

ONLY MY BROTHER.

BLANCHE, my darling, I heard you say
Something very peculiar to-day.

You were not in a very angelic mood,
And to Willie your tones were fretful and rude.

Then mamma said, "Blanche, don't speak in that way;"
And you, "Why it's only my brother." And pray,

Little girl, to whom should a sister be sweet,
If not to her own darling brother? Ah! fleet

As the wind, as the snow-flake, your years must fly past;
And the love of a brother will be to the last

As armor, as jewels, as gems full of worth;
Your brother, the dearest of friends upon earth.

So, sweet little maiden, don't trifle and play
With the feelings of brother, as you have to-day.
—Sel.

A LETTER TO MARY.

BY COUSIN HOPE.

MY DEAR SISTER: I have been thinking some time about writing to you; and now there are so many things on my mind that I hardly know what to say first. I have been much exercised of late on the subject of happiness in the home. Oh, the wretched homes,—the dark, dreary, desolate homes that are scattered all over our land! I think of them in all classes of society, in every rank and station of life. Among the rich as well as the poor, we can find illustrations of these unhappy circles. We expect wars, tumults, and distress, among nations; but at home, the green-house of future generations—oh let not these elements enter there!

Mary, you say you cannot talk to your husband and children about their wrong doings because you are so wicked yourself. I should say, Do not be so wicked. You have no right to be cross and fretful; and if you are, how can you expect them to do any better. The mother is, or ought to be, the guiding star of every household. Oh the possibilities of a happy home! Make true piety the ruling element in your family. Do not send the little ones off to bed without teaching them to pray,—not merely a form of words, but cultivate in their little hearts faith in the Being they are talking to. I know it will make an impression on their minds which they will not soon forget. Why, don't you remember how mother taught us to pray? I do. I remember, too, sometimes I would dream some frightful dream; and I would rouse up, and just ask God to protect me, and would go right to sleep again without a fear. Now, a faith like that will bring help in every time of need. It will help us to overcome our hasty tempers, and cross words will often remain unspoken.

Then, too, I think much trouble might be avoided by a little care and good management in other respects. Do not let the children look so untidy that they will be repulsive to John, when he comes home tired and care-worn. Suppose you are poor, and have to economize closely. You can keep them neat and clean; and this will be to your credit, though their clothes may be patched and plain. And especially, do not go so untidy yourself that John will wonder how he ever found anything attractive in you. If you will just brush your hair a little now and then, put on a plain linen collar and a clean calico apron, you will see how much better you will look. Not only that, but you will feel better, and be better. (I suppose John is rejoicing that I am talking to you so plainly; but he doesn't know what I have in store for him about disorder, muddy boots, and many other thoughtless acts.)

But, Mary, above everything else make home happy. Do not let John or the children feel that there is a dearer, happier place on earth than home. When you are tempted to be cross or fretful toward them, stop a moment, and think of a little grave, or in imagination stand by the dying bed of your husband, and your impatience will soon pass away. You will rejoice that it is only imaginary, and that you still have the opportunity of proving how much you love them. Let not the enemy of all good separate you from those who are the light of your life. Neither be discouraged. As Christ said to Paul, so he says to you: "My grace is sufficient for you; for my strength is made perfect in weakness."

Educational.

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

THE SOUTH LANCASTER ACADEMY.

BY EUGENE LELAND.

SITUATED in the beautiful valley of the Nashua, about seventeen miles north of the city of Worcester, Mass., is the site of South Lancaster Academy. Lancaster is a very old village, and one of historic interest, many of the scenes connected with the early history of our country having been enacted here.

The scenery about the village presents all the characteristic picturesqueness of the Eastern and Middle States. About three miles to the east are the Bolton Hills, from the summits of which may be had one of the grandest views, perhaps, in New England. To the east and south, the landscape stretches away to the sea, dotted here and there with villages, whose church-spires rise above the tree-tops like lonely pines in a forest of oaks. Far to the north are the mountains of Vermont and New Hampshire; while several miles to the west, the huge form of the Wachusett rises to view. Nestling among the trees at the foot of the hills on the west, and almost hidden from view, is our own little village, with its single church-spire standing out alone like a sentinel over a sleeping army.

It is in this church and some adjoining buildings that the school is carried on, until suitable school-buildings can be erected. Already grounds have been purchased for the purpose, and with the opening of spring, work will be commenced on the buildings. The plan of establishing a school in New England had been under consideration for some years, but it was not until the spring of 1882 that the plan took a tangible form, and then only that of an experiment. Some of the leading features of the experiment may be summed up as follows:—

First, to connect physical labor with mental discipline. The lack of physical training is coming to be considered one of the greatest deficiencies in our system of education at the present time. Exercise is as essential as food; and the student who burns the midnight oil for the sake of acquiring a titled name, if he does his work with flabby muscles and a crazy stomach, is neglecting a part of his education as surely as is the plowman who does not look into a book from one year's end to another. And of the two, the student neglects the more essential part of his education; for if he lives at all, he drags out but a miserable existence; while the plowman is as hale and happy as the day is long.

Secondly, to provide a place of education whose moral atmosphere is such that parents can feel safe in trusting their children under its influence. People send their children away to school, young, healthy, and full of life; but after a course of three or four years, they return to their parents with a diploma and a broken constitution. Vice and immorality are

fostered by the plans upon which most of the boarding-schools of the country are conducted at the present time; and it would be strange indeed if a child could go through a course of instruction in one of these institutions without becoming more or less corrupted by the surrounding influences.

Thirdly, to provide a place for the proper religious training of its students, as well as to protect them from the pernicious doctrines of "freedom of thought," and positive infidelity, so prevalent in some of the leading schools of the day. Numerous instances might be given in which young men have gone out from their homes with the love of God and a respect for the Bible in their hearts; but after a course of a few years in some one of the popular schools, they have come out with their minds and hearts corrupted by the baleful influence of the doctrine of Evolution.

Fourthly, to provide a place where young men, and those even of more advanced years, can prepare themselves to enter the great harvest field which is fast whitening for the sickle; and gather the precious sheaves into the garner of the Lord. Calls are coming in from every direction for help; and even were this not so, the cause of truth should be an aggressive one, and young men should be preparing themselves to push the truth to the utmost bounds of the earth, until every nation, kindred, tongue, and people shall hear the glad tidings of the soon coming of our Saviour in the clouds of heaven.

The results which have been achieved by the South Lancaster School during the past two years, in carrying out the specifications above mentioned, have more than met the expectations of the most sanguine. In regard to the first, though it was not entered upon without some misgivings, the result has shown it to be a step in the right direction. Already, three different trades are in active operation in connection with the school, and others will be established soon. All the work in connection with the boarding-house,—washing, ironing, mending, cooking, and general housework,—is done by the students; and the willingness and zeal with which they enter upon their regular daily tasks, is hardly equalled by the interest taken in the exercises of the school-room.

The school is so arranged and conducted that all the exercises connected with it, whether in the daytime or in the evening, are under the direct supervision of the teachers. The result of this mode of training on the moral character of the students, can hardly be estimated. Instead of the carnival usually carried on in boarding-schools, resulting in disordered moral characters as well as disordered bodies, the higher traits of Christian character are developed, and habits of punctuality and order are cultivated.

But the great success which has attended our school is due to the religious influence of its teaching. Though we have no curriculum of study marked out, yet every student is expected to take daily exercises in the study of the Bible, no matter how old he may be, nor how young, nor how long a course of study he intends to take. The result has been that quite a number who have come to the school, directly opposed to the truth, have returned to their homes thoroughly converted men and women; and there are no less than twelve who have gone out from the school and are now actively engaged in the work of spreading the truth.

With these results before us, we can but conclude that the experiment of starting a school in New England, through the blessing of God, has proved a success. We would call the attention of all lovers of truth to the article by Sr. White in the REVIEW of Jan. 15, and invite them to offer their means as well as their prayers in behalf of the South Lancaster school.

—God is the fountain-head of all wisdom.

Our Tract Societies.

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

IT IS THE LORD'S APPOINTMENT.

I SAY it over and over, and yet again to-day,
It rests my heart as surely as it did yesterday;
"It is the Lord's appointment;"—

Whatever my work may be,
I am sure in my heart of hearts,
He has offered it for me.

I must say it over and over, and again to-day,
For my work is somewhat different from yesterday;
"It is the Lord's appointment;"—

It quiets my restless will
Like the voice of a tender mother;
And my heart and will are still.

—Christian Intelligencer.

NATIONAL TRACT SOCIETY OF GREAT BRITAIN.

Report for Quarter Ending Dec. 31, 1883.

No. of members,.....	14
" " reports returned,.....	12
" " members dismissed (by removal),.....	2
" " missionary visits,.....	2,831
" " ships visited,.....	729
" " letters written,.....	288
" " printed letters sent out,.....	1,916
" " letters received,.....	321
" " periodicals sold,.....	196
" " " loaned,.....	212
" " " given away,.....	11,587
" " pages tracts loaned,.....	4,586
" " " given away,.....	14,906
" " " sold,.....	112,809
" " subscribers obtained for periodicals,.....	46

Received on donations, £3, 6s., 3½d.; on sales, £33, 17s., 2d.; on subscriptions, £7, 4s., 7d.; total, in American money, \$215.35.

JENNIE THAYER, Sec.

INDIANA TRACT SOCIETY.

THE first quarterly meeting of this Society for 1884 was held with the Oak Hill church, Jan. 20, at 9:30 A. M. Opening prayer by Bro. J. W. Covert. A report from the districts was read, and after being consolidated showed the following result:—

No. of members,.....	275
" " " reporting,.....	164
" " " added,.....	8
" " " dismissed,.....	6
" " missionary visits,.....	115
" " " letters written,.....	155
" " Signs taken in clubs,.....	130
" " new subscribers obtained for periodicals,.....	148
" " pages tracts, pamphlets, and books distributed,.....	118,703
" " periodicals distributed,.....	3,001

Received on membership, donations, and

sales,.....	\$56.63
" " periodicals,.....	153.62

Total, \$209.65

Short addresses were made by leading members, the burden of which went to show that we are not doing more than a small portion of what we can and should do; we are too much inclined to hide our light under a bushel. Many instances of the fruits of successful missionary work were given.

Adjourned to call of Chair.

SECOND MEETING, JAN. 20, AT 3:30 P. M.—After singing and prayer the minutes of last meeting were read and accepted.

Eld. Lane spoke at considerable length in regard to establishing a mission at Indianapolis, after which the following resolution was presented:—

Whereas, It is the intention of this Conference to establish a mission in the city of Indianapolis; and—

Whereas, Bro. J. T. Richards, who we deem would make an efficient worker in that mission, has found a room which he thinks will be suitable for the purpose; therefore—

Resolved, That we accept the room suggested by him for that purpose, and set him to work as soon as he can arrange for it.

After some discussion the resolution was adopted.

Eld. Lane then spoke of the condition of our tent fund, after which those present pledged quite freely, as it was decided to run an additional tent this season.

Adjourned to call of Chair.

THIRD MEETING, JAN. 21, AT 4 P. M.—Prayer by Bro. Roberts. The question of the State taking a club of *Sabbath Sentinels* was considered, and after

a lengthy discussion it was voted that the officers of this Society be instructed to use their discretion in the matter.

Adjourned *sine die*.

S. H. LANE, Pres.

W. A. YOUNG, Sec.

DAKOTA TRACT SOCIETY.

As appointed, the State quarterly meeting convened at Swan Lake, Jan. 28. The officers were all present, and quite a number came from a distance. Minutes of the last meeting were read and approved. The report of labor for the last quarter was read as follows:—

No. of members,.....	229
" " reports returned,.....	96
" " members added,.....	20
" " " dismissed,.....	3
" " missionary visits,.....	366
" " letters written,.....	239
" " Harolds taken in clubs,.....	20
" " Stimmes " " ".....	203
" " Signs " " ".....	53
" " Sentinels " " ".....	100
" " new subscribers obtained for periodicals,.....	170
" " pages of tracts and pamphlets distributed,.....	21,618
" " periodicals distributed,.....	1,259
Received on membership,.....	\$ 20.00
" " donations,.....	5.00
" " book sales,.....	131.14
" " periodicals,.....	90.05
" " general book sales,.....	21.28
" " pledges to Tract Society,.....	3.00
" " reserve fund,.....	12.00
" " tent fund,.....	23.09
" " International T. and M. Society,.....	106.00
" " Scandinavian Mission,.....	102.00
" " European ".....	111.00
" " English ".....	201.00
Total,.....	\$825.56

Some very interesting individual reports were then given, and all were encouraged by remarks from those present showing the opening providence of God in the spread of the important truths for this time.

The President spoke of the magnitude of the work, and of the duty and necessity of each one giving to others the light of truth God has given to us, and of doing all in our power to spread the last warning message by devoting our time and means to the service of God. Many subjects of interest came before the meeting, among which was the location of the State depository, and the raising of means to erect a suitable building for that purpose. The location was referred to a committee of five, who recommended that the depository be located at Howard City or Vilas Junction, the choice to be determined by the Board of Directors.

Voted, That a building fund of \$1,500 be raised by the Conference for the purpose of erecting a suitable building for the State depository, to be raised by Dec. 1, 1884.

Voted, That a fund of \$500 be raised to replenish the Conference treasury, this amount to be apportioned among the churches, and a committee of five of which the Chair shall be one, was appointed to apportion the same.

The matter of canvassing for the *Signs* was brought before the meeting; a report of canvassers who had been employed was given; and persons were appointed to engage in re-canvassing and colporter work.

Voted, That this Tract Society subscribe for 1,000 copies of the *Sabbath Sentinel*, and that suitable persons be appointed to canvass for it.

Bro. Conradi made some encouraging statements in regard to the rise of the work and progress of the truth among the Germans, stating that some are becoming actively engaged in canvassing and colporter work. The first German church ever built by S. D. Adventists has recently been dedicated, and \$50 was pledged by those present to assist in its erection.

It was the opinion of those present that this was the best State quarterly meeting ever held in Dakota.

O. A. OLSEN, Pres.

MARY HEILESON, Sec.

CALIFORNIA STATE MEETING.

THE following report of the quarterly session of the California Tract and Missionary Society, which was held at Healdsburg, beginning Jan. 4, is condensed from the *Signs of the Times* of Jan. 24:—

The report of ship missionary work was read by H. C. Palmer. Bro. Brorsen related items of interest in regard to that branch of the work. A

file of the *Signs* is placed on each steamer of the different lines; these are renewed each trip. Out of sixteen steamers visited, only one refused to accept the papers. Publications are placed on ships going to every part of the world; through this means a wide-spread interest is aroused. As the result of the establishment of a reading-room, sixteen have decided to observe the Sabbath.

Wm. Ings referred to several interesting incidents that have come to his notice,—one of a captain who has strictly kept the Sabbath for two years.

Sr. E. G. White was present, and, in view of the shortness of time in which we will be permitted to work, urged all to activity, to the putting away of worldliness, and the cultivating of a spirit of humility and meekness, that the world may see we really believe what we teach.

A responsibility rests upon each church, however small. This work is to go forward till the whole world is warned. Although we may not always see the fruit of our labor, we should not become discouraged.

The report of labor for the quarter showed 1,313 missionary visits, 1,390 letters written, 1,670 *Signs* taken in clubs, and 481 subscribers obtained for our various periodicals. This was an encouraging increase over the report of the previous quarter.

Many important resolutions were adopted, the most noticeable of which were those providing for (1) The placing of bound books in the principal libraries; (2) Supplying reading-rooms with the *Signs* and *Good Health*; (3) The sending of the truth to all English-speaking people of Mexico; (4) The preparation of the way for the living messenger in the islands of the Pacific Ocean by a thorough canvass for the *Signs*; (5) The working up of interests in Idaho, Utah, Arizona, and New Mexico; and (6) The circulation of the *Sentinel* in all parts of California.

God has shown that a paper should be published in Australia; and just as soon as missionaries can be spared, this enterprise should be entered upon.

M. C. ISRAEL, Vice-Pres.

ANNA L. INGELS, Ass't. Sec.

WHO ARE ENTITLED TO REDUCED RATES OF POSTAGE.

THE question of re-mailing our periodicals is one of importance at the present time. It is quite important that we claim no more than the law grants us; yet it is our privilege to have all it does allow. We have had quite an experience in the matter of securing pound rates of postage since we opened our depository at South Lancaster. We have visited Washington several times that we might better understand the privileges granted us by the postal laws. It will be noticed by those who have the postal guide for 1884, that in some respects the rulings relating to the re-mailing of periodicals are different from those of 1883. That our brethren may clearly understand who are entitled to pound rates, we present the following:—

1. *Second class matter* is defined as follows: "Mailable matter of the second class embraces all newspapers and other periodicals, publications which are issued at stated intervals and as frequently as four times a year. It must bear a date of issue, be numbered consecutively, and be issued from a known office of publication."

2. All "second class matter must be so covered or wrapped that the ends may be exposed and the contents readily seen. Second class matter cannot have any marks made after printing, to call special attention to any part of the same, except to the date the subscription expires." Second class matter can have no advertising sheets, notices, memoranda, or circulars enclosed therein, excepting a supplement, which must be issued at the office of publication.

3. But the most important question which relates to our work is, Who are entitled to send out periodicals at publishers' rates of postage? Second class publications may be mailed in bulk by publishers to news dealers and agents at the pound rates, and may be re-mailed at the same rates by such agents or news dealers to other news dealers, or to a branch of their own office, or to their subscribers. "Only publishers and news dealers have the right to send their publications at pound rates."

4. But who are news agents? It is evident from the law that news dealers and agents are different terms applied to the same office, and are defined as follows: "No person is a news agent

within the contemplation of the law by virtue of his acting simply as a local or traveling agent for a publication. He must be engaged in business as a news dealer or book seller in order to be entitled to send newspapers and periodicals at the pound rates."

5. Who are regular subscribers? A regular subscriber is a person who has paid, or promised to pay, a subscription price for a periodical, or for whom such subscription price has been undertaken to be paid by any other person. In the latter case it must be with the consent or at the request of the person to whom such periodical is sent. From the above it is evident (1) that to entitle our brethren to send periodicals through the mails at pound rates it is necessary that they be more than simply a tract society secretary or agent for our periodicals. They should be dealers in books, papers, or stationery; in short, be a news agent. Those societies, therefore, that have no depositories and keep nothing for sale which would give them the name of a news dealer, are not entitled by the rulings of 1884 to send out matter at pound rate postage. (2) In order that our agents work within the province of the law, it is necessary that those who receive the paper at pound rates first be visited or in some way their consent to receive it be secured. (3) The plan recommended by the International Society of canvassing the country for short-term subscriptions for our periodicals, seems to be the most feasible course to pursue where the papers are sent at pound rate postage.

A complaint has sometimes arisen in reference to our periodicals not being delivered to the subscriber by the postmaster. In that case, the proper course to be pursued is (a) To be sure the paper is sent regularly; (b) that the subscriber has called for the paper a number of times and is thus prepared to testify that from some cause the postmaster refused to deliver the paper. When this is the case, and it can be clearly proven by responsible parties, it will be an easy matter to secure the papers. In fact, there is no postmaster who really understands the law upon the subject that would refuse to deliver the paper.

Those States and churches, and also individuals, who last year took hold so nobly to extend the circulation of the *Signs of the Times*, should redouble their efforts this year. Not a club should be lessened, but rather should be increased. Every church and many living alone should engage in the work. It is altogether too late for our zeal or confidence to diminish in spreading the light of present truth. Especially should all of our State society secretaries, presidents, and ministers unite their influence to carry forward the work. Could the curtain be lifted and the fruit of past labor be seen, every heart that is warm with the love of the truth would be encouraged to press forward.

Those Conferences which have no depository, and thus at the present time cannot open a news room, should not be hindered in the work of canvassing for our periodicals and getting them into families all over the country. Such Conferences can make arrangements with the one nearest to them which has the proper facilities for re-mailing our periodicals. It is far better for such Conferences to have a reserve fund and with this have a depository of its own that the work may be carried forward on a more extensive scale than it ever has been in the past. The Lord is soon coming, and already we have seen in 1884 wrecks by sea which have equalled, if not exceeded, any in 1883. The steamer City of Columbus, which was wrecked off the Massachusetts coast last month, presented a heart-rending scene indeed. The judgments of God are in the earth, and these things will multiply until the end. Our work of spreading the light should also increase in a rapid ratio, and we expect to see a far greater work done by our people the present year than in the past.

Our brethren in three Conferences east of Michigan have commenced to raise about \$60,000 for the interests in their respective Conferences for 1884, one-half of which is already subscribed. Add to this the \$15,000 reserve fund which Michigan has undertaken to raise, and we have \$75,000 which will be raised and expended by these Conferences during the present year. Thus the work is onward, and its consummation is not very far off. May the God of battles arm us with might, and prepare us to act faithfully our part in the final contest between truth and error.

S. N. HASKELL.

Special Attention.

DRUNKARDS AND GAMBLERS FOR LAW-MAKERS.

SPEAKING of "The Rum-Hole as a Political Power," Dr. Howard Crosby in the *Christian at Work* writes: "A car full of legislators coming from Albany, is avoided by gentlemen just as a car full of rowdies would be. The exceptions to the statement do not disprove the statement itself. Drunkards, gamblers, and their like, are sent to represent us in the State Legislature, and a decent citizen is ashamed for his country when he goes to Albany, and sees the low character of its representative assemblies."

SUNDAY RAILROAD TRAVEL.

THE increasing traffic and travel on the great trunk lines of railway on the first day of the week, is one of the most serious problems with which the Sunday reformers have to deal. Through the efforts of the "International Sabbath Association," aided by the friends of Sunday in Philadelphia, Baltimore, Newark, and New York, a remonstrance has at length been brought before the great trunk lines diverging from New York to the West; namely, the Baltimore and Ohio, the Pennsylvania, the Erie, and the N. Y. Central. The subject has been referred to committee of the directors of the Pennsylvania railroad, and a request has been sent to other roads to appoint a representative to confer over the matter. The *Statesman* has no hopes of any immediate good results in this direction, doubtless seeing more prospect of success in the efforts to secure a law through the action of the people, when they will have a weapon which will pierce even the rhinoceros hides of the great corporations.

EPIDEMIC OF CRIME.

THIS is what the *Chicago Inter Ocean* calls the present outburst of wickedness in that city. It calls it the "latest epidemic," recognizing previous manifestations which took a somewhat different direction. "A year ago," it says, "sand-bagging was the terror of Chicago. No one who was out after dark and alone, was really safe." Then the direction of the current of crime was toward robbery and murder. It goes on to show, to quote its own words, that "the present epidemic of crime in Chicago, and largely in the country generally, is the worst possible form. Women, especially young girls, are now the victims, and the object in view is one by the side of which robbery is an angelic virtue."

The remarks were called out by the terrible fate of Amelia Olsen, one of the many, according to reports from different parts of the country, who have fallen victims to base and brutal passions—the most dark, devilish, and damnable of which fiends in human shape are capable. A year ago the "violence," such as that with which the earth was filled in the days of Noah, was the prevailing feature. To this is now added the corruption of Sodom, which was also to characterize the last days.

MONEY IN POLITICS.

HARPER's *Weekly* of Feb. 9, 1884, quotes a paragraph from a long article in the N. Y. *Times*, containing the following astounding declaration:—

"There are to-day sitting in the Senate of the United States sixteen Senators who owe their election entirely to the indirect use of money and the exercise of corporate power and influence in their respective States. Why mince words? The last Presidential election was determined by the use of money. The Democratic party cannot throw stones at the Republican harlot. They are not without sin. They taught Republicans the art in 1876."

An article in the same vein appeared in the

Chicago Tribune of Jan. 10, in which occurs the following passage:—

"The Union Pacific Railroad has several Senators, the Northern Pacific has one, the Pennsylvania Railroad has two, the Central Pacific has two, the Georgia railroads have one, the lumber monopolists of Michigan and Wisconsin have two or three, the Chesapeake and Ohio has one, the Wilmington Match Company has one. Behind every one of half of the portly and well-dressed members of the Senate can be seen the outlines of some corporation interested in getting or preventing legislation, or of some syndicate that has invaluable contracts or patents to defend or push."

This state of things would make inevitable what the Tribune says is the case; namely, that "the Senate is losing intellectual power and representative character, and is becoming a merely plutocratic, and therefore an obstructive, body."

The Weekly remarks: "The talk about monopoly and anti-monopoly signifies the public perception that government is getting to be too much controlled by money. Laws made by legislators who have bought their places and do not represent public sentiment, have no moral sanction. It is this fact which makes the advancing power of money in politics alarming."

If such a state of things is allowed to continue, it is evident what the future of the government must be. The time will come when the masses, already irritated and exasperated toward the money power, will deem the evils of acquiescence greater than those of resistance; and then comes revolution.

A NOVEL INVENTION.

THIS is an astonishing age, but who would have dreamed that among its other wonders would be a barrel without staves or hoops! Nevertheless, here it is, the work of Mr. Mark L. Deering, mechanical engineer, Cleveland, Ohio. The material he uses to make this seamless barrel is wood pulp, an article for making paper. A certain amount of this pulp is placed in an iron cylinder, the inside of which is shaped exactly like a barrel. This cylinder is made to revolve by an ingenious arrangement both ways; that is, the ordinary way that a barrel would revolve, and revolve at the same time head over head, at right angles, at about one hundred revolutions a minute. The centrifugal force of this double revolution throws the pulp equally in every direction, spreading it, so to speak, equally all over the inside surface of the cylinder.

After being revolved in this manner three or four minutes, air is then pumped through the bung (which is made tight around the pipe conveying the air) till a pressure of one hundred pounds to the inch is obtained. This is done without a cessation of the movement of the cylinder. The pressure of this air squeezes all the water in the pulp through the brass lining of the cylinder, which is perforated with minute holes, and is carried away in the grooves of the iron cylinder. After being revolved for three minutes under this pressure, the two halves of the cylinder are opened, and a perfectly shaped barrel is taken out all complete, with heads in, which is laid aside for twenty-four hours for the purpose of being seasoned; it is then placed in a drying room, heated by steam to one hundred and sixty degrees of heat, and kept there for about three days, when it is taken out all finished for the market.

It should have been stated that the pulp is prepared with a certain compound for the purpose of making the barrel perfectly oil tight. It should be borne in mind that oil will leak where water will not; and owing to the action of dampness and heat, the ordinary oil barrel will leak sooner or later, thus causing a loss of oil to a greater or less degree. This wood pulp barrel never can leak, owing to the character of the compound entering into its manufacture, and also owing to there being no staves to shrink. This is an invaluable advantage; for it will save to those engaged in petroleum trade thousands of barrels of oil annually. In addition to this advantage of tightness is the extraordinary cheapness with which it can be made, which will enable it to take the place of

the ordinary oak barrel. It bids fair to become used entirely in the oil business. A company composed of well-known business men has been organized and incorporated, and the stock all taken, for the purpose of going largely into the business of manufacturing this seamless barrel. Works will be erected of sufficient capacity for turning out several thousand a day.—*Sabbath Recorder*.

The Sabbath-School.

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

LESSON FOR THE FIRST SABBATH IN MARCH.

(See Instructor of Feb. 20, 1884.)

STORY OF THE LESSON.

(Review of Acts 12 and 13.)

PETER DELIVERED FROM PRISON.—For some time the church had enjoyed rest from persecution; for the Jewish leaders had been too much concerned with the desecration that Caligula proposed to bring upon the temple by having his statue within its sacred walls. Now that that danger was passed, they again sought how they might afflict the Christians. Herod Agrippa I., the grandson of Herod the Great, was their willing tool. He beheaded James the brother of John, thus fulfilling the words of Christ, "Ye shall drink of my cup" (Mark 10:39); and "because he saw it pleased the Jews," he caught Peter and placed him in prison, intending after the Passover to put him to death also.

At last the time drew near for his execution; only a single night intervened. "On this last night, a mighty angel, commissioned from heaven, descended to rescue him. The strong gates which shut in the saint of God, opened without the aid of human hands; the angel of the Most High enters, and they close again noiselessly behind him. He enters the cell, hewn from the solid rock, and there lies Peter sleeping the blessed, peaceful sleep of innocence and perfect trust in God, while chained to a powerful guard on either side of him."

Smiling off the chains which bound the sleeper, the angel bade the astonished Peter to put on his sandals and follow him. Peter obeyed, wondering what it all meant, and was unable to persuade himself that it was real, but thought he saw a vision. Safely they pass the first and second guards, stepping over their motionless bodies, safely through the great iron gate, which opens to them of its own accord, noiselessly threading street after street lighted up with the glory of the heavenly guide, until, the mission of the angel being finished, he suddenly disappears.

Peter thus left to himself, and realizing that the Lord had delivered him from his enemies, found his way to the house of Mary, the mother of John Mark, where were gathered a company of Christians praying for his deliverance. Peter knocked at the gate; but the young woman who came to learn who the visitor was, knowing Peter's voice, opened not the gate for joy, but ran and told the company that Peter was before the gate. When they heard it, they would not believe, but thought the girl was mad, so small was their faith that God had granted what they prayed for. But going to the gate, they found it as the maid had said; and Peter, after relating the manner of his deliverance, departed and hid himself.

There was a great stir the next morning when it was found that Peter had escaped; and after searching in vain for him, Herod ordered the guards to be put to death. He then went down to Caesarea and there abode. Some time afterward, he made a great oration to the people of Tyre and Sidon, with whom he had been displeased, and who desired to be reconciled; and at its close, they all shouted and said, "It is the voice of a god, and not of a man." Receiving this praise, and not giving to God the glory, "the angel of the Lord smote him; and he was eaten of worms, and gave up the ghost."

PAUL'S FIRST MISSIONARY TOUR.—We left Paul and Barnabas engaged in a glorious work for the Gentiles at Antioch. While ministering to the Lord and fasting, the Holy Ghost said to the other prophets and teachers that were at Antioch, "Sep-

arate me Barnabas and Saul for the work whereunto I have called them." Accordingly, they were ordained by the laying on of hands, and departed, being sent forth by the direct authority of the Holy Ghost. Their first point of destination was the island of Cyprus. They sailed from Seleucia, a city about sixteen miles from Antioch at the mouth of the Orontes River, taking with them among others John Mark, before spoken of in chapter 12:12.

Arriving at Salamis, they preached in the synagogues, and passed onward about one hundred miles across the island to Paphos, the capital, where dwelt the Roman governor, who called for Barnabas and Paul, and desired to hear the word of God. But a certain sorcerer opposed them, and tried to turn the deputy from the truth. Then Paul, inspired by the Holy Spirit, rebuked him, and he became blind. "The sorcerer had closed his eyes to the evidences of truth, and the light of the gospel; therefore the Lord, in his righteous anger, caused his natural eyes to be closed, shutting out from him the light of day. This blindness was not permanent, but only for a season, to warn him to repent, and to seek pardon of God, whom he had so offended."—*The Great Controversy*.

Leaving Paphos, they sailed in a northwesterly direction to the province of Pamphylia, and came to Perga, seven miles up the river Cestrus. Here occurred an event which must have caused painful feelings at the time, and finally, as we shall see, resulted in separating Paul and Barnabas. Mark "departing from them returned to Jerusalem." His reasons for this course are not stated in the sacred text; but the circumstances leave little room for doubt concerning what they were. As Matthew Henry pithily remarks, "Either he did not like the work, or he wanted to go and see his mother;" or, in the more elegant language of Mrs. E. G. White, "Like many young ministers, he shrank from hardships, and preferred the comfort and safety of home to the travels, labors, and dangers of the missionary field."

"Paul and Barnabas next visited Antioch in Pisidia, and on the Sabbath went into the synagogue, and sat down." Being invited to speak, Paul responded, opening his remarks in a very impressive manner, and giving a history of God's dealings with the Jews from the time of their deliverance from Egyptian bondage. In this he followed the example of Stephen, and probably for the same reasons,—to remove prejudice, and secure attention. In his discourse, the apostle established the following propositions: (1.) God chose Israel to be his people and David to be the progenitor of the Messiah. Ver. 17-23. (2.) John the Baptist was his predicted forerunner. Ver. 24, 25. (3.) The rulers of Jerusalem fulfilled the prophets by causing the death of Jesus. Ver. 26-29. (4.) His resurrection was attested by many witnesses. Ver. 30-32. (5.) The glad tidings that the resurrection of Christ had fulfilled the promises of God were now to be declared by the apostles. Ver. 32-39. (6.) He proclaims forgiveness of sin and justification from its guilt through faith in Christ. Ver. 38, 39. (7.) He closes with a warning against rejecting the light and thus perishing. Ver. 40.

This discourse made a profound impression upon all, especially the Gentiles, who besought him to speak the same words to them the next Sabbath. At the appointed time, nearly the whole city came together. The Jews, filled with envy at seeing the multitudes, spoke against Paul, contradicting and blaspheming. "Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." At this language the Gentiles rejoiced; but the Jews "raised a persecution against Paul and Barnabas, and expelled them out of their coasts." But they, fulfilling the instructions of the Saviour in Mark 6:11, "shook off the dust of their feet against them, and came unto Iconium." c. c. l.

—The feeble tremble before opinion, the foolish defy it, the wise judge it, the skillful direct it.

—Bad habits are the thistles of the heart; and every indulgence in them is a seed from which will come forth a crop of rank weeds.

The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 19, 1884.

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

SPIRITUALISM.

(Concluded.)

2. SPIRITUALISTS do not deny that their communications with so-called departed spirits are what is termed in the Bible, "enchantment," "sorcery," "necromancy," "divination," "consulting with familiar spirits," etc. Webster defines "necromancy" to mean "The art of revealing future events by means of a pretended communication with the dead; the art of magic; conjuration; enchantment." But every reader of the Bible knows that all these practices are denounced as "abominations," and are strictly forbidden in both the Old and New Testaments. See Deut. 18: 9-12; Lev. 19: 31; 2 Kings 21: 2, 6, 9, 11; Rev. 21: 8; Gal. 5: 19-21; Acts 16: 16-18. Gesenius describes "sorcerers" as "those who profess to call up the dead;" and Webster says that "a familiar spirit is a demon or evil spirit, supposed to attend at a call." Those who embrace spiritualism are therefore obliged to give up the Bible. And such is invariably found to be true in its practical working.

3. They deny the existence of God and blaspheme his name. We will not pain the ear of piety by quoting their fearful language, abundance of which might be given. An admission of the fact by one of their own number will be sufficient on this point. Joel Tiffany, a spiritualist lecturer and publisher, in his *Monthly* of June, 1858, said: "My experience has been, go among spiritualists where you will, and as a general thing, they have no faith in a living, conscious, intelligent Deity."

4. They deny Christ, declaring that any just and perfect being is Christ; that the story of the first advent is a fabulous tale, that the crucifixion of Christ is only the crucifixion of the spirit, and that all the second advent of Christ there is to be is the advent of spiritualism, as we now behold it.

5. They deny all distinction between right and wrong. A. B. Childs says (Better Views of Living, pp. 28, 29, 128), "The divine use of the ten commandments is in their violation, not in their observance." J. S. Loveland, once a Methodist minister, declares in the *Banner of Light*, that "with God there is no crime;" that "he is in the darkest crime and the highest holiness, and equally pleased with both."

6. They deify mortal man. In a spiritualist work, "The Educator," we read: "Man is God's embodiment—his highest, divinest outer elaboration. God, then, is man, and man is God." Satan's first lie to man was that he should be as God. No wonder he now tries to build up a reputation for veracity by making them believe that they are Gods. Edmunds (Spiritualism, vol. i. p. 10) says: "The soul is a god of itself."

7. They are at war with marriage. One of the notorious tendencies of spiritualism is to separate husbands and wives, and plunge them all into the maelstrom of free love. It takes every moral restraint from man as regards either heaven or earth, and gives the freest rein to his most debasing passions. The author of "Spiritualism as It Is," pp. 10, 11, 20, says: "After years of careful investigation, we are compelled, much against our inclination, to admit that more than one-half of our traveling media, speakers, and prominent spiritualists, are guilty of immoral and licentious practices that have justly provoked the abhorrence of all right-thinking people."

8. They acknowledge the devil as their God and Father, and pray to him. In the *Banner of Light* of Nov. 4, 1865, is published the following: "Question. Do you know of any such spirit as a person we call the devil? Answer. We certainly do. And yet this same devil is our God, our Father." This was given through the celebrated medium, Mrs. Conant. Miss Lizzie Doten, a celebrated trance lecturer, addressed a formal prayer to "Lucifer," who "fell from his high estate, and whom mortals are prone to call the embodiment of evil." An "Invocation" found in the *Banner of Light*, of April 18, 1871, opens in substantially the same manner.

9. The Bible speaks of them as "seducing spirits," "deceivers," "speaking lies in hypocrisy," and working wonders to prove a lie. 1 Tim. 4: 1-3; 2 Tim. 3: 13; 2 Thess. 2: 9, 10. Judge Edmonds (Broadway Tabernacle Lecture, Feb. 16, 1855) said:—

"I assure you from my own experience and observation that the *fascination* of this intercourse is so great that its tendency is to lead men away from their proper judgment, and instill a spirit of fanaticism most revolting to the calm and natural mind."

Spiritual Telegraph, July 11, 1857: "Spirits unquestionably can, and often do, *personate other spirits*, and that, too, often with such perfection as for the time being to defy every effort to detect the *deception*."

Joel Tiffany (Lectures, pp. 122, 123): "Mediums are under an influence to deceive, to cheat, which is almost irresistible."

Dr. Child (*Banner of Light*, October 6, 1864): "They will deceive us for their amusement."

10. It is impossible to identify the spirits. They perform their work by mesmeric power, causing the medium to see such images as they please. A. J. Davis (*Herald of Progress*, Feb. 1, 1862) says: "They can psychologize a medium to see them in the style to produce the deepest impression on the receiver. They can easily represent themselves as being old or young," etc. A person who will yield himself to the control of such spirits, must be very anxious to be deceived.

11. Of late years this movement is assuming a new phase. It is carefully concealing from public view its grosser features under the garb of Christianity. It can talk of sin, Christ, the atonement, and even of future punishment. In this more respectable attire, spiritualism well-nigh obliterates all marks of distinction between itself and the greater part of the professedly religious world; for the great majority in all the churches believe in its fundamental principles,—the conscious state of the dead, and their power to act as guardian spirits of the living. Spiritualism only insists upon more frequent and open intercourse, which the bereaved, made most susceptible in their tender grief to every offer of comfort, are only too glad to receive, on any plausible evidence that it is from their departed friends. Virtually, the greater part of the religious world to-day are spiritualists after the new order.

12. Spiritualism is one of the great crowning signs of the last days. It is the fulfillment of Matt. 24: 11, which declares that just before the end, "many false prophets shall arise and shall deceive many." Its mediums and ministers are the "false Christs and false prophets" that should arise and "show great signs and wonders," inasmuch that if it were possible they should "deceive the very elect," just before Christ appears in the clouds of heaven. Matt. 24: 24-27. It is that "working of Satan," which is finally to reach "all power and signs and lying wonders" just as the brightness of Christ's coming bursts upon the world. 2 Thess. 2: 8-10. It is the "doctrine of devils" taught by "seducing spirits," to which some in the last days would depart, as the Spirit of God has expressly declared. 1 Tim. 4: 1, 2. It is that

work which was to take place "in the last days" corresponding to the work of Jannes and Jambres, who, by their wonders wrought in the presence of Pharaoh, withstood Moses. 2 Tim. 3: 6-8. It is that anti-Christian work described in Heb. 10: 29, which was to be witnessed when the great day of the Lord was approaching. Verse 25. The same class is described by Peter (2 Pet. 2), and by Jude (verse 13), who are to receive vengeance for their ungodly deeds at the coming of Christ. It is that wonder-working power brought to view in Rev. 13: 13, 14, which is soon to gather the nations to the battle of the great day of God Almighty (Rev. 16: 13, 14), and is again brought to view in Rev. 19: 20, in the last struggle against Christ, the King of kings, when it perishes in the lake of fire.

Is it any wonder that Satan cherishes such venom against the word of God which so fully exposes his deceptive work?

CANVASSING FOR THE SENTINEL.

HINTS AND SUGGESTIONS.

THE circulation of the *Sentinel* is designed to accomplish a certain object. That object is well expressed in the resolution of the General Conference which called the paper into existence. It reads as follows:—

"Whereas, We, as students of prophecy, have for years anticipated the present Sunday movement, and understand that there is a conflict before us, the magnitude of which can scarcely be appreciated; and—

Whereas, Thousands of earnest Christians are laboring sincerely for the enforcement of the Sunday law, who would not do so if the claims of the true Sabbath were placed before them; therefore—

Resolved, That we remind our people of their duty to place the great light which God has given them upon the Sabbath question before others; and we urge that this be done before the leaders of this Sunday movement have opportunity to represent the issues of this question in a false light.

Whereas, The ever-shifting front of this Sunday question calls constantly for new arguments, and the stealth of their movements calls for constant vigilance; therefore—

Resolved, That we recommend the publication of a four-page paper, the size of the REVIEW, monthly, whose mission shall be to oppose this Sunday law enforcement, this paper to be conducted by a committee of five, appointed by this Conference."

With respect to this question the people whom the canvassers will meet may be divided into three classes: 1. Those who have a knowledge of the National Reform movement, and approve of it. 2. Those who have a knowledge of it, and oppose it. 3. Those who know nothing about it, and hence have no interest in it.

This third class is as yet by far the larger class in many localities. We cannot expect to bring many of the first class who are already committed to the Amendment movement, to look upon the *Sentinel* enterprise with favor. The second class would naturally give it their support. The third class furnish the real field of operation, as here the truth is to be presented to those whose decisions are not yet made, and whose opinions are yet to be molded.

But how shall the matter be presented to this class? Here will be met in the first place the barrier of indifference. Individuals knowing nothing about the movement will profess that they care nothing about it; which for the time being may be true. Why, then, it may be said, trouble them with the matter at all? The answer is obvious. The time is coming when they will be called upon to take an interest in this matter; and when that

time comes, it is desirable that they should be prepared to act understandingly. The evident policy of the amendmentists is to so shape the work that when it comes to the masses it will take but a very brief space to mold them into the position which it is desired they should occupy. It will then be too late to get the light before them in season to influence their action. Shall we wait till our efforts are thus forestalled? The first object should be to overcome indifference by creating an interest; and this can be done with the great majority of thoughtful, intelligent persons by showing them what movements are already inaugurated, resting all statements on the incontrovertible evidence of facts and figures. To do this the canvasser must thoroughly inform himself in regard to the matter he has in hand.

Secondly, there will be met the danger of being drawn aside to irrelevant subjects. The canvasser must himself control the direction of thought and conversation. The class of whom we are speaking, having no points in mind to which to confine their attention, will be very likely to seize at random upon ideas that may be dropped, and spring questions leading off in various directions aside from the real issue, so that the attention will be distracted by irrelevant questions, and the time be all monopolized in the consideration, perhaps the unprofitable discussion, of side issues. Avoid discussion, so far as possible. Remember that the very object of the paper is to discuss the principles, both political and theological, involved in the issue before us; and when a person is inclined to enter into a discussion, let him be referred to the paper, which will devote its attention to these very subjects for the entire year. The object to be immediately secured is, not to canvass all the questions in controversy, discuss the various points, and satisfy the mind of the inquirer, but to secure his subscription, and let him spend his time with the paper over these points while the canvasser goes on his way to secure other names.

Thirdly, there will be met on the part of some, not so many however as formerly, a feeling of incredulity in regard to the object of the National Reform movement, and especially in reference to its success. It cannot be, they think, that the intention is really cherished of enforcing religious institutions by law; and they are very sure such a result never can be reached if it is intended. They feel very sure that a general Sunday law to be enforced by effectual penalties can never be secured. Very well. This is a point over which there need be no controversy. No man can show that it will not be so, any more than he can demonstrate that the wind will not blow from the west next week; for if history makes any one lesson more prominent than another, it is that nothing is more fickle and subject to change than the currents of popular favor and public opinion. The shifting quicksands of the Missouri River bear no comparison to it. The channel is first on one side and then on the other.

We were first led to look for such a movement by the teachings of prophecy. For many years we had nothing but the naked prophecy to lean upon. Now, however, certain movements are appearing which plainly seem to us like the beginning of the fulfillment. These movements the people should understand. In the present advanced state of this work, it is easy to show a person that if he would keep abreast of the times, he must acquaint himself with this movement and its literature. The *Sentinel* will give both sides and all sides. It is the only publication, making this subject a specialty, which will cover the whole ground. Therefore the people need it.

It may be well to mention a few of the facts we are called upon to consider. In 1863 representatives from eleven different denominations met at Xenia, O., to consider the state of religion in

this country. Suddenly the idea occurred to them that the interests of religion could be most speedily and effectually advanced by legal enactments in its favor, and that the first thing to be done was to secure such an amendment of the Constitution of the United States as shall put all the Christian laws, institutions, and usages, in our government, on an undeniable legal basis in the fundamental law of the land.

It soon assumed an organized form, and rapidly gained adherents in all parts of the country. It is now called the National Reform Association. Hon. Felix R. Brunot, of Pittsburgh, Pa., is the president, and it has a long list of vice-presidents composed of governors of States, presidents of colleges, chief justices, bishops, doctors of divinity, doctors of law, etc. T. P. Stevenson of Philadelphia is its secretary, and a weekly paper called *The Christian Statesman*, is its organ. The first national convention of this Association was held in Allegheny, Pa., in 1864. Conventions have since been held in New York, Columbus, O., Monmouth, Ill., Pittsburgh and Philadelphia, Pa., Cincinnati, O., and other places. The last one was in Cleveland, O., Dec. 11, 12, 1883. The association now has more laborers in the field, more funds, and a more wide extended influence, than ever before. Public opinion is rapidly changing in many localities in regard to it, feelings of former indifference or even hostility giving place to favor and friendship. Papers formerly opposing, now advocate, the movement. Among these may be mentioned the *Christian Press*, the *Examiner and Chronicle*, *The Universalist*, the *Christian Instructor*, and the *N. Y. Independent*.

The principles it advocates have received the endorsement of such men as Chas. Elliott, Dr. Durbin, ex-president Fillmore, R. W. Thompson, ex-Secretary of the Navy, Joseph Cook, and others. The Sunday question has already been made the issue in one State election (California, 1882), and the party seeks to make it national by putting a national ticket into the field for 1884, as follows: For President of the United States, Jonathan Blanchard, D. D., of Wheaton College, Ill.; for Vice-president, John A. Conant, of Connecticut. There is, moreover, a widespread agitation of the Sunday question in this country and in the Old World. It is worth the while of any intelligent and thoughtful person to look at these facts and consider what they mean.

On these grounds we think a wide-spread and permanent interest in the *Sentinel* can be created, and a large subscription list be secured for the paper. At this writing the *Sentinel* has subscriptions for a list of upwards of thirty-three thousand copies.

CHOKES THEM DOWN.

UNDER the heading, "Some Silly Objections that Are Met," R. C. Wylie in the *Christian Statesman* of Feb. 14, speaks of two classes of objectors he met at Traer, Iowa, while presenting the claims of National Reform at that place. The "first was a Seventh-day Adventist, the second an Infidel." Of the first class, he says:—

"The Seventh-day Adventists desire above all things to discuss the question, 'Which day of the week should be observed as the Sabbath?' They seem to think we would be far better off without any Sabbath laws at all, than to have laws which designate the first day of the week as the Sabbath. They seem to be anxious that some power or other should persecute them; and, although they find it difficult to make any one believe that they are persecuted now, they confidently believe that they will yet be persecuted because of their faithful testimony for the Sabbath as God appointed it. They seem to be at home in the interpretation of prophecy, especially the prophecies of Daniel and the Book of Revelation. They assert, with positiveness, that the two-horned beast which came up out of the earth, spoken of in Rev. 13:11-17,

is the United States. It seems to be as meek and gentle as a lamb, but as soon as the cause of National Reform shall have succeeded (which they admit to be a foregone conclusion), its persecuting disposition will manifest itself against Seventh-day Adventists."

We are glad to see so fair a view of the prophecy of Rev. 13, presented from such a source, although it is seemingly held up to be stared at as one would look at some strange animal behind the bars of his cage. We have never seen any attempt to answer the views above named, from that side of the house, and they evidently do not intend to be troubled with them much longer; for the writer before closing his article, says:—

"These reflections are suggested by my experience with the two classes of opponents referred to above; and having met both classes frequently, and having heard their list of objections again and again, it seems as though we might as well adopt a plan that will prevent the repetition of them at our meetings in the future. Valuable time would thus be saved for the presentation of real difficulties in the minds of inquirers after the truth."

"AN 'IMPENDING CRISIS.'"

UNDER this heading, to which he adds as a sub-head, "A second 'irrepressible conflict'—must we have another 'great rebellion'?" Rev. J. M. Armour discusses the religious amendment movement, in the *Christian Statesman* of Feb. 14, 1884. He says:—

"The great Rebellion, which was put down at such frightful cost, was a rebellion which aimed to strike down liberty from its place in the American government. The rising rebellion we have yet to deal with, aims to strike down Christianity from the place it has held in our government from its origin to the present hour."

This, he thinks, can be met only by the amendment movement of the National Reform party. And he leaves it to be inferred, as did also the speakers at the National Reform convention in Cleveland, that if the success of this movement cost even as great a sacrifice as the suppression of our late political rebellion cost, the sacrifice should be made rather than that the amendment movement should fail. For he says: "The success of the present endeavor to conform our government in every respect to its acknowledged secular Constitution, would be followed by consequences more revolutionary and more frightful [italics his] than would have followed the success of the endeavor of the pro-slavery party of the North and of the South, to conform our government in every respect to our then pro-slavery Constitution."

If this is so, the rising rebellion before which he stands appalled, should be put down even at a greater sacrifice than the former.

But it might be well to inquire what has given Liberalism its recent impulse toward the secularization of the State. Is it not the National Reform movement itself? We heard nothing about the "demands" of Liberalism, nor their specially aggressive work, till the amendmentists began to seek the aid of the civil power in behalf of religious customs and dogmas. This naturally threw the liberalists into an active defensive movement under the menace of the loss of their civil rights. Thus the amendmentists find that they have conjured up a demon which they would now fain exorcise. Neither party can recede from the positions it has taken. The crisis must now come; and the amendmentists see no way to meet it on their part, but to carry through to the desperate end, the movement by which it has been precipitated.

—As the eye which has gazed at the sun cannot immediately discern any other object; as the man who is accustomed to behold the ocean turns with contempt from a stagnant pool; so the mind which has contemplated eternity overlooks and despises the things of time.

TO ALL WHOM IT MAY CONCERN.

THE time has now arrived when, in accordance with the vote of the General Conference, I am to start for Europe to spend several months. It will be impossible for me, in the nature of things, considering the long distance, and the length of time it will take for mail matter to reach me and replies to be returned, to take very much responsibility in managing matters in this country. For me to undertake to do this would only hinder the work instead of helping it, and it would be liable to cause delays and confusion in the work itself.

Through the good judgment and choice of the Conference, my companions on the General Conference Committee, Elds. S. N. Haskell, J. Fargo, W. C. White, and O. A. Olsen, who will remain on this side of the Atlantic, are abundantly competent to manage all these various interests. It is very fortunate that such good and trusty brethren have been chosen. They are all tried and experienced men in the cause, and true to its interests. My absence will occasion no hindrance or loss of any importance to the work, unless there should be misunderstanding, and matters which require attention should continue to be sent me as when in this country. In that case, delays would occur. To avoid all occasion for such difficulties, we request that business relating to the General Conference which requires attention, be communicated to these excellent brethren, instead of being sent to a distant foreign land to myself. All will see the propriety of this notice, and act accordingly while I am absent. And may God bless the great and important interests of the cause of present truth.

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

THE EARLY CAMP-MEETINGS.

SOME time since, an invitation was given through the REVIEW to the officers of the various Conferences who desired early camp-meetings, to give us notice of their preference relative to the time they should be held. I did this, expecting to be absent, and so far away that I could not make the arrangements later, and because the other brethren on the committee desired me to do so.

I have been disappointed in not hearing from more of the Conferences. I have heard from Wisconsin, Minnesota, and Dakota. In view of the preference expressed by the officers of these Conferences, we would recommend that the Wisconsin Conference be held the second week in June; that Minnesota follow the third week in June; and Dakota, the fourth week in June.

No doubt there will be a camp-meeting held in Kansas in the latter part of May; and some of the other Conferences besides those mentioned may also desire early camp-meetings. But the brethren on the committee in this country will, no doubt, arrange these in time. This is the best information we have concerning this at the present writing.

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

IMPORTANT MEETINGS IN MICHIGAN.

AS I am about to leave this State for a distant journey, I wish to speak concerning a series of meetings now to commence, which Eld. Loughborough is to hold in this Conference. He has consented to engage in this labor with the hope of accomplishing important results.

The old hands in the cause here in Michigan know Bro. Loughborough very well, and they will gladly welcome him in different parts of the State. Years in the past, his labors were largely in this Conference. Since then he has faithfully labored in California, building up the cause there, and with the blessing of God, has accomplished a good work. He has spent several years in England, and now returns to us full of interest in the cause of truth.

He consents to hold some eight meetings at important points before returning to California. We shall be much disappointed if his meetings are not well attended by the friends of the cause, in all of the country around the places of appointments.

We believe the time is very favorable for a general move all through this large Conference. In the meetings we have held for some weeks in the past, we were greatly encouraged by the interest manifested in attending, and in the appreciation shown for the word spoken, and in the willingness to take hold to help forward important moves. Had duty permitted, we would have gladly labored still further in different parts of the State. It seems to us the circumstances are very propitious for advance movements in various parts of this Conference.

Friends of the cause in Michigan, turn out to these meetings, and show Bro. Loughborough that his efforts to do you good are appreciated. He is one of our oldest laborers in the cause, and we want him to feel that Michigan is ready to respond to his earnest efforts to help forward the work. We shall hope to hear nothing but good news from these meetings.

GEO. I. BUTLER.

LIBRARIES AND READING-ROOMS.

DURING the year 1883 a good work was done by furnishing public libraries with our bound books. About six hundred libraries received these books, and placed them upon their shelves. Those who did so advertised them in their papers, calling the especial attention of their readers to them. Each effort of this kind helps prepare the mind of the people for the loud cry of the third angel's message. Nothing is more certain than that we are upon the eve of momentous events, and not a stone should be left unturned in the effort to get our reading-matter before the masses of the people.

About one-sixth of the number of libraries furnished from the International Society last year was by the New England Tract Society. The fruit of this labor is now being manifested. From a letter received from a librarian in the New England Conference, we quote the following: "Sickness in my family has prevented me from fulfilling several duties, among them writing to you. I now take pleasure in sending a circular containing a list of your books. A thousand of these were sent out. I also gave notice in one of our daily papers when the books were received. You will see by the little leaflet that we have a class of people interested in some of your works, and that others are beginning to inquire; among them a Methodist, and also a Presbyterian, minister."

With the leaflet a notice is sent of a series of lectures to be held on the subject of "Pre-Millennialism." They embrace the subjects of "The Two Advents of Christ," "The Kingdoms of this World to Become Christ's," "The Near Second Coming and Personal Appearance of Christ," "The Resurrection and Millennium," "The Final Destroying of the Earth," etc. The Judgment alone will reveal the fruit of this kind of labor. This work must not cease with the effort of last year; but it should be carried forward in all of our large cities according to the following preamble and resolution passed at the session of the International Society during the time of General Conference:—

"Whereas, It is very important that our leading books should be widely circulated, and the public libraries present one of the best avenues of circulation; therefore,—

"Resolved, That we recommend 'Sketches from the Life of Paul,' 'The United States in Prophecy,' and 'The Sanctuary,' to be placed in those libraries having the ten volumes; and that all these volumes in their best binding be placed in the best libraries of our large cities which have not the ten books; and that this Society furnish these volumes to the State Society for this purpose at one-fourth the retail price."

The following resolution, relating to the *Signs of the Times*, was also passed:—

"Resolved, That we recommend that the *Signs of the*

Times be sent to all of those libraries which have received our books, and that this Society assist our poor State Societies by furnishing the *Signs* to them for this purpose at one dollar a year."

This work should be immediately entered upon by our Tract Societies. Most of them already have a list of libraries and free reading-rooms; and those who do not should immediately procure one, which usually can be done by sending to one of the leading libraries in the State. Then sample copies of the *Signs* and *Good Health* should be sent them, together with a letter stating that the Missionary Society offers to them these journals for one year free, if they would be acceptable, to place before their readers. This will bring before the readers a different idea of our work than if only a religious paper were sent. They will see that we are not shut up to one idea, but that our religion embraces a knowledge of how to live physically as well as what to believe spiritually. We should not forget that God has spoken in reference to our health, and that the Scriptures, from Genesis to Revelation, teach truths relative to how man should live.

God holds us responsible for getting the light before the people placed within our reach. The apostle Paul was a debtor for both Jews and Greeks, and he did not count his life dear unto him that he might faithfully accomplish the work God committed to him. At least one thousand copies of *Good Health* should be placed in libraries before April. When our various Tract Societies have a depository, and have secured the reduced rates of postage, they should immediately order a club of the *Good Health* sufficiently large to carry forward the work.

There is a great advantage in our State Officers' having the address of institutions and libraries not of our faith; for then a friendly correspondence can be kept up with them, and many times suggestions can be made that will enable them to put forth special efforts to call the attention of their readers to our publications. These people thus become our friends, and are willing to co-operate with us to a greater or less extent. At the present time there is a large correspondence of this nature in New England and many other Conferences.

Our ideas are altogether too small. It is a great work that the Lord will accomplish in the earth, and we should lay our plans as though we expected a large harvest of souls in a short time. God will meet us according to our faith; and we shall see the work prosper in proportion to our zeal and earnestness in his service.

S. N. HASKELL.

THE PRESENT OUTLOOK.

THE present outlook is to me most encouraging. It is my most solemn conviction that the end is very near, and that our time to labor for ourselves and for perishing men is very short. I am encouraged by the good prospect for unparalleled prosperity of the cause in America. I see a sure indication of this in an increase of union and brotherly love among our people there. The same is true of our brethren and sisters in Switzerland. Their minds are less occupied with petty trials, and they are pressing together in Christian love and unity, anxious to do more and more to save perishing men. All the companies but one are organized thoroughly and have done well in signing a sacred pledge to strictly and cheerfully pay their tithes. We expect they will fulfill their vows as they see the work pushed forward in new fields.

I believe God is about to work mightily for and through his people. My first reason for this belief is that a spirit of labor is increasing among us. I believe that it is high time to prepare and pray for the latter rain, that power from on high may be added to our weakness, that God's servants may go forth and meet the powers of darkness clothed

with the panoply of heaven and strong in the strength of God. I believe we have reached the period of conquest in our history answering to that of ancient Israel after their forty years of trial in the wilderness, and that from this time onward steady, aggressive measures and conquest are to be witnessed all along the line; and our victories will only be hastened by Satan's rage and opposition. Happy will those be who now take their position in rank and file, to suffer and battle for God and his truth. But those who fail to do this, and give way to unbelief, and quail before the giants by the way, will experience a fearful loss. The work of God will not be hindered by such. The last generation is almost past; therefore God must cut his work short in righteousness on the earth. Matt. 24:34; Rom. 9:28.

I firmly believe that the general *melee* of the nations and the time of trouble are at the door. See Jer. 25:27-38; Dan. 12:1; Rev. 11:18. Are we as a people preparing to meet these solemn scenes? Do our young men realize that as war will rage everywhere, just before the close of probation, they will be brought into most trying places? Drafts for more men will surely bring them there. See also Testimony for the Church, No. 7. Are all the rich among us sending their means ahead to the kingdom of peace and to the bank of Heaven, that it may not be a source of trouble to them, and may not eat their flesh "as it were fire," when war and pillage shall visit every habitable portion of our earth? Read James 5:1; Zeph. 1:18; Eze. 7:19; Isa. 2:20-22.

My mind goes back to twenty-two years ago, when our late American war was in full blast. Our young men were brought into trying places, and the work in new fields came to a dead halt; for it was hard to get up an interest with the war excitement going through the land. Seasons of prayer and fasting were appointed by our people and by others; and God heard the agonizing prayers of his children in distress. The position of our young men troubled us much, but the bearing of the war upon the progress of the cause caused us far greater anxiety. And it is a remarkable fact that at the very time of our last season of prayer and fasting, the news came that Richmond was taken and that Lee had surrendered. Praises to God were heard from Dan to Beersheba. We understood that the winds of war had been stayed by the Mighty One, and that we were to have a brief period of peace in which to make haste in working for ourselves and for others, and that this period of peace was to be followed by "strife, war, and bloodshed, with famine and pestilence . . . everywhere." Compare same Testimony with Rev. 17.

Dear brethren and sisters, how have we improved these golden moments allotted to us? Have we carried out the solemn resolutions that we made when in distress? Is there not ten times more need of earnestness now than there was then? As for myself, I feel greatly reprov'd, yet not discouraged. Especially do I feel the force of such statements as these from the Spirit of God:—

"I saw that many did not realize what they must be in order to live in the sight of the Lord, without a High Priest in the sanctuary, through the time of trouble. Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully."

"I saw that many were neglecting the preparation so needful, and were looking to the 'refreshing' and 'latter rain' to fit them to stand in the day of the Lord, and to live in his sight. Oh how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and do not purify their souls in obeying the

whole truth, and are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it; and no Mediator to plead their cause before the Father. Before this time, the awfully solemn declaration has gone forth, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.' I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, all pride, selfishness, love of the world, and over every wrong word and action. We should, therefore, be drawing nearer and nearer to the Lord, and be earnestly seeking that preparation necessary to enable us to stand in the battle in the day of the Lord. Let all remember that God is holy, and none but holy beings can dwell in his presence."—*Experience and Views*, pp. 58, 59.

Though the work is great, yet by the grace of God victory is possible. D. T. BOURDEAU.

Ministers' Department.

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

THE METHODIST CHURCH AND THE LAW OF GOD.

BY ELDER G. G. RUPERT.

THE Discipline of the M. E. church, published in 1849, gives the following questions and answers:—

"Q. How shall we guard against Sabbath-breaking?

"A. Let us preach expressly on it." Page 64.

"Q. What is the most effectual way of preaching Christ?

"A. Declare his law as well as his gospel." Page 58.

In a later work, called "Catechism of the Methodist Episcopal Church, No. 1," published by Hitchcock & Baldwin, Cincinnati, and indorsed by the M. E. General Conference, the following questions and answers concerning the ten commandments are given:—

"Q. What does God require of men?

"A. Obedience to his revealed will.

"Q. What is the rule of our obedience?

"A. The moral law.

"Q. Where is the moral law given?

"A. In the ten commandments. Ex. 20.

"Q. What is the first commandment?

"A. 'Thou shalt have no other gods before me.'"

Here follow questions and answers which bring out all of the ten commandments, word for word, as they are recorded in the 20th chapter of Exodus. The questions and answers then continue as follows:—

"Q. What is our Saviour's summary of God's commandments?

"A. He said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and the great commandment. And the second is like unto it; Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Matt. 22:37-40.

"Q. How does our Saviour explain the commandments?

"A. He teaches they not only forbid sin in act but in thought.

"Q. Can any man be saved by keeping the law?

"A. No. 'By the deeds of the law shall no flesh be justified.' Rom. 3:20.

"Q. What, then, is the use of the law?

"A. It serves to show men their need of Christ. 'For by the law is the knowledge of sin.' Rom. 3:20.

"Q. Are all Christians under obligations to keep the law?

"A. Yes. They are not 'without law to God, but under the law to Christ.' 1 Cor. 9:21.

According to the *Independent* of January 2, 1879, Bishop Simpson bore the following clear testimony before the Yale College divinity students as to the perpetuity of the moral law:—

"No true edifice can be raised without its foundation being dug deep by repentance toward God. The gospel has no significance except as it is based on the positive law which Christ came not to destroy but to fulfill. The law without the gospel leads to service. The gospel without the law leads to Antinomianism. The two combined produce charity out of a pure heart and of a good conscience and of faith unfeigned. [Applause.]"

Dr. Clarke on Ex. 20 says: "It is worthy of remark that there is none of these commandments, nor any part of one, which can be fairly considered as merely ceremonial. All are moral, and consequently of everlasting obligation." "Though Christ is said to have fulfilled the law for us, yet it is nowhere intimated in the Scriptures that he has so fulfilled these *ten laws* as to exempt us from the necessity and privilege of being no idolaters, swearers, Sabbath-breakers, disobedient and cruel children, murderers, adulterers, thieves, and corrupt witnesses. *All these commandments, it is true, he punctually fulfilled himself.* And all these he writes on the heart of every one redeemed by his blood."

In a work published by the Methodist house in New York in 1839, we find the following words: "Whoever, therefore, denies the obligation of the Sabbath on Christians, denies the obligation of the whole decalogue."

I now close the evidence, so far as the Methodist church is concerned, although I might bring many more to testify from her ranks. When I look over the evidence, I think, Can it be possible we are mistaken? The writer was once a member of the M. E. church, and is sometimes charged with having left the principles of that church. I must answer that I believe as I have been taught from my youth. I can only say, I was in error in practice, and have turned my feet to the commandments of God. Now who has left the first principles? I answer, The teachers and many of the people of the church.

Anciently, when the whole congregation of Israel sinned through ignorance, and the sin was made known to them, they were to turn to obedience and make an offering for their sins. Lev. 4. How different now! When they have an opportunity to restore Bible truth, they turn with bitter hatred against it, and try to sustain their former course. Oh that I could say something that would cause the people to see the importance of the question, and how God looks on rebellion!

ADVICE TO A MINISTER.

HERE is Bishop Wilberforce's advice to a clergyman, who wished the Bishop to tell him why he had failed, and how he was to succeed: "Show the people that you have a pastor's heart, and I do not think they will be long in giving you the natural return, their support. I cannot tell you how earnestly I long for such a change in your ministry, in its fundamental character. I see not the love of souls, I see not faith in your Master's presence in it. Your ministry looks to me like a stunted, unwilling service of that fearful character, the mere professional priest. God knows if this is so. I speak but of the aspect which, outwardly, your ministry wears. My advice, for which you ask, is, Pray! pray! for more thorough conversion of the heart; pray for ministerial zeal; pray for love to Christ. Pray for the outpouring of the Spirit on your own soul, and on your ministry; and then live in your parish, live for your parish, work in it only as a man can work who has come to his work from intercessions for his people." There is the right ring in this. It is just the counsel which all ministers need. Would that they acted in the spirit of this solemn charge.—*Sel.*

—MR. SPURGEON does not seem to attach as much importance to oratory in the pulpit as some people do. He said recently; "I wish I knew how to preach. I wish to use not a single word of fine language; for I believe that *oratory has been the curse of the Christian church.* My one aim is to get at the heart, and bring the sinner to Christ. And such must be the aim of every true preacher of the blessed gospel."

—The best comforters in affliction are those who, like Job's friend, "sat with him three days and nights, and spoke never a word."

JESUS, MY KING.

My thoughts are winging their gladsome way
To thy presence, O Jesus, my King!
Oh fill them with purity, love, and sweet peace,
Bid holiness, judgment, and knowledge increase,
And faith with her heavenward vision ne'er cease,
That honor and glory to thee I may bring.

My heart runs over with loving speech,
In praise of thee, Jesus, my King!
Oh lay on my stammering lips a live coal,
That my words with a power beyond their control,
May carry a message of life to each soul;
So honor and glory to thee I will bring.

My soul is filling with song: break thou
Its silence, O Jesus, my King!
Oh give me a melody perfect and sweet,
With harmony ringing, and royally meet,
To bear up the hearts of thy saints to thy feet!
All honor and glory to thee I would bring.

I'm rich when I'm poor, and happy in bonds,
If serving thee, Jesus, my King!
Go with me, I pray thee, wherever I go,
Dwell in me, that I, with thine image aglow,
Draw others unto thee, as quick waters flow;
Thus honor and glory to thee I can bring.

The lights of home grow nearer, more bright!
Art coming, O Jesus, my King?
O shining in strength! O Ancient of Days!
O blessed Redeemer! O Love's living rays!
In "beautiful garments," salvation, and praise,
What honor and glory to me thou dost bring!
—Hannah Coddington.

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.

DEC. 14-16, a church and Sabbath-school were organized at Tramelan, composed largely of intelligent youth, from whom we expect much in the line of sacrifice and effective labor for the cause in Central Europe. It was a privilege to have Bro. Whitney with us during the last part of this effort.

Upon my return to Bienne, we received the sad intelligence of the death of my dear and only brother's wife, the only sister of Mrs. Bourdeau. But her farewell words, inviting us and all her loved ones to meet her at Christ's coming, together with her last words to us as we parted with her at South Stukely, P. Q., comforted us under this heavy blow. Before leaving her on her dying bed, we had a special season of prayer for grace to endure the pain of separation. Upon arising from our knees, we asked her what she now thought about our leaving to help the suffering cause in Europe? She replied: "You can go now. You know I have always encouraged my husband to go out in the field, and have been with him all I could. I am sorry I have had to hold him this summer." God comfort the afflicted husband and children.

Dec. 21, at the commencement of the Sabbath, I enjoyed freedom in speaking at Bienne. A man of intelligence who attended gave me to hope for success when a regular effort is made in this city.

Dec. 22-24, at Bro. Whitney's request, I went to Bâle. Spoke in English and in French. God drew very near to us, and many hearts were made tender by a sense of what the Lord has done in Europe, and in view of the importance of improving our present opportunities to carry the precious light of present truth to those who are perishing for a want of knowledge.

While at Bâle I enjoyed precious seasons with Bro. Whitney and his family and with the workers at the office of publication. We enjoyed sweet counsel together, and felt that the strongest ties united us to each other, to the Lord, and to his precious cause.

D. T. BOURDEAU.

Bienne, Dec. 28, 1833.

KANSAS.

AMONG THE CHURCHES.—Since Jan. 4 I have visited the churches at Topeka, Osawkie, Richland, and Centerville. Our work was to strengthen and encourage. Many times the good Spirit of the Lord came in with melting power, placing the seal of approbation on our work. How sweet to work for Jesus when near to him. Three were added to the Topeka church that have been keep-

ing the Sabbath for some time. We turn our attention now to those not of our faith, commencing a course of lectures a few miles from Ottawa.
T. H. GIBBS.

MISSOURI.

WARRENSBURG, FEB. 8.—Closed the meetings at this place last Sunday night, because of the inclemency of the weather and the amount of sickness in town. Have had a very good interest since I have been here; and notwithstanding the efforts made to keep the people away, the house was generally comfortably filled. As the result of these meetings, our people were much strengthened in the faith, brought nearer to God, and led to seek for a deeper work of grace in their hearts. Many resolved to live this precious truth out in their lives, and work for the salvation of others. In our social meetings many good testimonies were given, and the good Spirit of God was often present with melting power. Eight new ones (four of them heads of families) covenanted with us to keep "the commandments of God and the faith of Jesus." To God be all the praise.
R. S. DONNELL.

ILLINOIS.

CHICAGO.—Four weeks have now passed by since we commenced our Biblical lectures in this place. We have held in all twenty-five meetings, four of which were prayer meetings. We intend to remain here for two weeks more at least. Our house of worship is nearly filled every time with about the same number of interested hearers. We have passed through several of the prophecies, signs of the times, law, and the Sabbath question. The other evening I asked the congregation to vote in favor of Sunday or the seventh-day Sabbath, just as they understood the Bible to teach. Only one voted for Sunday, and with the exception of but few, the whole house voted in favor of the seventh-day Sabbath. As far as we can learn, five or six have already commenced to keep it holy as a result of our meetings.

We know the Lord of the great harvest field is helping us at this time, and to him be all the praise.
Feb. 11. J. F. HANSON.

MINNESOTA.

RICELAND, SILVER CREEK, AND EUNICE.—Having been near home awhile, holding in different places twenty-one meetings and Bible-readings, I left Jan. 22 to visit Bro. Olsen at Mankato. We then decided that I should go to Albert Lea to see Bro. Rosqvist and take him with me up north to labor among the Swedes. Sabbath and Sunday, Jan. 26, 27, I was with the church at Riceland, where I spoke three times and held four Bible-readings. Bro. Rosqvist came later and spoke once.

We then went to Silver Creek, Wright Co., where we found that several more had commenced to keep the Sabbath of the Lord. Sabbath and Sunday we held three meetings each day, and on the following days, two. The Lord blessed the word spoken, and many good testimonies were given. Two were received into the church, one by baptism and one by vote.

Feb. 6 I came to Eunice, Becker Co., and have since had good meetings with these brethren, who have a great deal of opposition. Expect to go to another place soon, and desire to be remembered in prayer. Bro. Rosqvist decided to stay at Silver Creek a few days longer and then commence meetings near Buffalo.
L. JOHNSON.

Feb. 11.

INDIANA.

ALTO AND DENVER.—Our good State quarterly meeting commenced at Alto, Jan. 16, and continued six days. In many respects it was the best State meeting we ever held. The brethren and sisters came from ten different churches to that extent that the meeting-house was at times crowded. There were five ordained ministers and four licentiates present. The tract and missionary work received much attention, and steps were taken to encourage all who will engage earnestly in the canvassing work. Plans were laid which will result in opening a missionary room in Indianapolis as soon as one can be secured. Thus far we have found it

impossible to rent a suitable room. We have decided however to put a canvasser at work in the city, who in time can perhaps secure a suitable location. At the meeting \$126 was subscribed on the tent fund.

Jan. 25, 26, labored with the church at Denver. The tent effort last season at this place did not result in many embracing the truth, but the labor sowed much good seed, and quite a number are now deeply interested. Several attended our meetings; and some took part in the social meeting. We think a few will fully embrace the truth in due time.

Jan. 27-29 labored at and near Rochester. Several have united with the church of late, and all seem much encouraged. Spoke twice four miles north of Rochester, where Bro. Huffman has a good interest and large attendance.
S. H. LANE.

MICHIGAN.

CEDAR LAKE.—The meeting held at this place from Feb. 8 to 10 was a decided success as to the attendance. About three hundred Sabbath-keepers were assembled in the commodious school-room. The most of these brethren and sisters resided either at Cedar Lake or within a radius of twenty miles from the place. The Lord gave freedom as we tried to set before them, in six discourses, the times in which we are living, and the duties and sacrifices required in this time, that we may each successfully act our part in pushing on the cause of present truth. Two good social meetings were held, and one spirited business meeting. Many subscriptions were obtained for the *Sabbath Sentinel*, *REVIEW*, and *Good Health*, and pledges were made to the stock of the Educational Society of Battle Creek to the amount of \$1,140. All seemed to return to their homes with a spirit of good cheer. This, it is said, was the largest religious gathering ever held in this new town. Bro. Fargo, Burrill, and Owen were with me at this meeting, taking part in the services.
J. N. LOUGHBOROUGH.

CEDAR LAKE, VESTABURG, AND FERRIS.—As quite an interest had been aroused at Cedar Lake through the labors of Bro. Caviness, Principal of the Cedar Lake High School, in his Sunday evening sermons, it was thought best for the work to be followed up for a short time. As the result, four have commenced the observance of the Sabbath.

From there I went to Vestaburg, where I labored for some time, but did not accomplish much. Some, however, seem interested at present. Have held two Sabbath meetings with the few friends keeping the Sabbath. We hope to see some good fruits of our labor here.

I am now at Ferris, where I have been laboring about ten days. The interest has been quite good from the first. Some have declared their purpose to obey the truth. The Lord has blessed in the presentation of his word. There seem to be some honest souls, for whom we still labor, with the hope of seeing them gathered into the heavenly kingdom. Pray for the success of the truth here.

L. A. KELLOGG.

VIRGINIA.

QUICKSBURG, MARKSVILLE, AND LAUREL GROVE.—From Jan. 5 to 30, we labored in the above places. On the 5th and 6th, we were with the church at Quicksburg. We had a good meeting. At Marksville we had an interesting meeting, though the attendance was not as large as desired, on account of the inclemency of the weather. Jan. 16 we commenced meetings at Laurel Grove. We had quite a good ordinance meeting. God's Holy Spirit was in our midst, and we were greatly blessed. At the ordinance meeting, an elder and deacon were chosen and ordained. The meetings were continued till the evening of the 30th. Twenty signed the covenant during the meeting, ten of whom commenced observing the Sabbath for the first time. We feel to praise God for the souls that have accepted the truth. Pray for us that we may ever remain humble before the Lord.

H. A. RIFE.

B. F. PURDHAM.

QUICKSBURG AND LAUREL GROVE.—From Feb. 1-8 I labored with the church at Quicksburg. The brethren came in from up and down the

Shenandoah Valley and over the mountains, until there was quite a company of Sabbath-keepers present. Our meetings were good from the first, and at the close all seemed much encouraged. One took a decided stand to live out the truth.

At the meeting it was decided that I should aid Brn. Rife and Purdham in their labors in new fields during the next six weeks, and then labor with the churches until my return to Indiana about May 1.

Brn. Rife and Purdham have been laboring at Laurel Grove during the past two months, and several have embraced the truth. As the interest was great when they closed, we decided to return. Bro. Purdham and I returned last week, and thus far our meetings have been good; and we think some others will embrace the truth through the blessing of the Lord. Eld. Rife is opening up the work in a new field, in which we shall aid him soon.

S. H. LANE.

DAKOTA.

SWAN LAKE.—My health did not permit me to attend my appointments at Golden Gate, Minn., and Brookings, Dak.

On Jan. 26-30 the quarterly meeting of the Dakota Tract Society was held at Swan Lake. It was the best and most important meeting of its kind ever held in Dakota. Eight churches were represented. Our greatest inconvenience was that the gathering was larger than our church's capacity. Several times during the meeting we made use of the M. E. church, which was cheerfully tendered us. On Sunday, services were held in three languages. Bro. Conradi spoke in German at 9, A. M.; at 10:30 I spoke in Danish, and my brother, A. D. Olsen, spoke in English in the M. E. church. Both houses were full. At 1 P. M. a Sabbath-school convention was held in the M. E. church. The interest was excellent.

Our time, our special work, and consequent responsibility was the burden of the preaching. Our business meetings were characterized by unity of spirit and an earnest zeal in the work. This meeting voted \$2,000 for the missionary work and the establishment of a State depository. The Tract Society voted to take 1,000 copies of the *Sabbath Sentinel*.

Our Russian-German brethren at Milltown have just erected a neat little church 20x30. They had it all paid except \$50, and that was raised at this meeting. This is the first German church among our people of which I have any knowledge. The work among the Germans in Dakota is very encouraging. Two of the churches have doubled their membership since their organization, about two years ago.

It was a source of much encouragement to see the willingness of heart that was manifested by the brethren at this meeting. And it was apparent that every advance step that was taken brought more and more light into the meetings and joy and peace to our hearts. Two were baptized after the close of the last meeting. Thus closed what we thought the best meeting we have had in Dakota. All went to their homes with new courage, and increased faith in the work.

O. A. OLSEN.

GENERAL REPORT.

As I have reported nothing through the *REVIEW* since June last, perhaps a few words from me may not be out of place.

In harmony with the request of the General Conference Committee, I have been, up to Feb. 1, working in the *REVIEW* office, trying to obtain experience and knowledge to enable me to assist in the publishing work elsewhere. In this work, I have received much excellent instruction and many kindnesses from my co-laborers, for which I am very grateful. During this time, my advancement has been much hindered by the Lord's being pleased to allow the hand of affliction to rest upon my wife. Yet I trust we have learned some precious lessons by the chastening.

It has been a privilege to see the work go forward in Battle Creek, and that church come up to a higher plane in the cause of God. The work which has been done in the church the past few months, has been blessed of God. A spirit, not of excitement and impulse, but of humility of heart, tenderness of soul, and earnestness of spirit, is

winning souls to Christ, and bringing light and hope and peace. The religious interests of the Sanitarium and College are rising, and the same spirit is kindling the hearts of the workers in the Office. The meetings have grown in interest, and the deep movings of the Spirit of God have been felt in many hearts. Courage and hope are coming in. Some, at least, are being purified by the sacred truths they handle. God grant that all may be. God bless the Battle Creek church, and the institutions which are located in its midst. God bless the burdened, over-burdened, laborers in all our institutions.

Feb. 2, I met with the friends at Roosevelt, N. Y. The day being stormy, but few were out. Yet the Lord met with us. There has been an awakening on the part of a few since we last met with them.

Last Sabbath we met with our home church at New Connecticut. Five were present from Gouverneur. We were very happy to here meet Bro. H. H. Wilcox, and listen to his words of hope and courage. This was indeed one of the most precious seasons we ever enjoyed with these dear friends. The Lord came especially near, and the words of instruction and admonition were well received. There is an advance move taking place all along the line. The "loud cry" of the third angel is just before us. The first few drops of the "latter rain" are falling. Yet we are not satisfied, we long for more of the Holy Spirit.

The 14th instant, the Lord willing, I sail for England to enter a new field of labor. I would especially ask the prayers of our dear brethren and sisters for the success of the work in which we are engaged, for my afflicted wife, and for myself.

Feb. 11.

M. C. WILCOX.

MEETINGS IN THE PENNSYLVANIA CONFERENCE.

It has been my privilege to spend the last two weeks in this Conference. The first of our meetings were held at Wellsville, Jan. 26, 27. The severe snow-storms and drifts had so blocked all north and south roads that many of our people were hindered from coming to the meeting. The Lord gave freedom in speaking as we called attention to the past history of the cause, and the aid which has been given to the work, especially through the manifestation of the gift of prophecy. On first-day, pledges were taken from the members of the Wellsville church for the purpose of clearing their church of debt. The Conference had previously voted to pay the debt from its funds; but in view of the fact that there were so many laborers in the field to be supported, and that an effort is to be made to send out eight tents in this Conference this year, instead of four as formerly, the Wellsville brethren desired to make a strong effort to clear their own church debt. This they did by individual members pledging sufficient for the same. It was encouraging indeed to see this church, which has borne so many burdens in the past, so cheerfully accept this one of \$500.

Since the general meeting at Wellsville, held in December, the Pennsylvania Tract Society has secured and opened a depository, reading and sales room at Wellsville. It is centrally located and is a neat and commodious place. Although it has been opened only a few weeks, it is already attracting considerable attention. We were pleased to learn from the Secretary of the Society so favorable a report of the work going forward in various parts of the Conference through the efforts of their colporters and canvassers, and that the ministers are also meeting with encouraging results from labor in new fields.

Jan. 29 and 30, in company with Bro. Oviatt, I held three meetings with the East Otto church. These were held in two different places for the accommodation of the members of the church, who are scattered over considerable territory. As the result of these meetings, some decided to assist in raising the \$10,000 fund of the Tract Society of Pennsylvania. We were much interested in hearing of the remarkable providence of God which has of late attended one brother in this church. Having decided not only to devote a portion of his property to the cause, but to give himself to missionary work on condition that the Lord would open the way for the sale of his farm, stock, etc., it was indeed wonderful to learn how in a very short time this had been accomplished. This is another confirmation of the truth that the Lord

has a care for, and will work with, those who truly dedicate their all to him, being only desirous to know and do his will.

Feb. 2 and 3 we held five meetings with the Steamburg church. The school-house was well filled from the surrounding churches in this T. and M. district. Many of those attending these meetings have newly come to the faith, and all seemed desirous to learn the way of truth and righteousness. They were deeply interested in hearing some of the facts relative to the rise and progress of this cause for the last thirty-one years. On first-day, after the forenoon discourse, the subject of tent operations was considered. Two of the churches in this district each became responsible for the purchase of one tent. Besides this, considerable was pledged toward the purchase of the third tent. If the same spirit is manifested through the Conference, there will be no doubt that the four new tents with the four previously run will all be manned and sent out this summer. May the Lord make these eight tents a source of great good to the cause in the Pennsylvania Conference.

At this meeting we met an aged sister who received the truth some six years ago. When she embraced the truth she had been an opium-eater for twenty-one years. She had tried many times to leave it off, and had also tried antidotes, and substitutes, but all to no purpose. Some of the best physicians told her there was no hope of her breaking the habit, that they never knew a case of so long standing where the person overcame it. This sister, who used opium, snuff, tea, and coffee, resolved that in the strength of God she would leave them all. She did so, and for six years has had no return of her appetite or desire for any of these things. Great is our God. He is a present help to all that put their trust in him. May others be induced to lay hold of his strength, for through Christ we may conquer all our foes.

J. N. LOUGHBOROUGH.

Special Notices.

TEXAS WORKERS, ATTENTION!

ALL those who may have any business with the Texas Tract Society will please send it to Capt. C. Eldridge, Denton, Denton Co., Texas. He is now acting as secretary instead of Sr. Kittie Stevenson, who has resigned. Canvassers and colporters will please report to him, and send all their orders direct to him.

R. M. KILGORE.

OHIO—NOTICE!

WILL all the brethren and sisters in Ohio please collect all their clean *REVIEWS*, *Signs*, and *Good Healths*, and hand them to the librarian of their several churches? And will the librarians, when they are all collected, please write me as to how many there are, not sending the papers until told where to send them. Many souls are hungering for the precious truth contained in these papers, although old in date. We trust the brethren and sisters will take hold of this matter now.

Battle Creek, Mich.

IDA GATES.

DISTRICT NO. 9, ILL.

THIS district embraces Will, Kankakee, Iroquois, Vermillion, Ford, and Livingston counties. Bro. A. O. Tait is the director. He is laboring to work up a thorough canvass for our periodicals, and for "Thoughts on Daniel and the Revelation." He has a few successful workers out already, and we hope for others soon. It will be necessary for all who canvass in this district to be instructed as to where they shall work, so that there may be no canvassing in one another's territory. Therefore, all who now are at work, or who expect to commence to canvass, should write to him, and have their fields assigned them. His address is Onarga, Ill.

Will not the other directors in our several districts, and all our ministers, take hold and help in

this good work? When you find a person who you believe will make a successful canvasser, send me his address at once.

R. F. ANDREWS.

Janesville, Ill., Feb. 4.

SPECIAL MEETING OF THE DIRECTORS OF THE N. Y. TRACT SOCIETY.

IN view of the rapid advancement of the work in its various branches, and the importance of the enterprises which should at once be undertaken by this Society, it seems important and absolutely necessary that there be held a meeting of the directors at as early a date as possible. It has therefore been decided to call such a meeting at Rome, Feb. 23-25 inclusive. We earnestly urge that every director, especially, and all our leading brethren as far as is consistent for them to do so, attend. We also request a general attendance of the friends of the cause in the vicinity. We also invite Bro. Haskell to meet with us if he can reasonably do so.

E. W. WHITNEY.

VERMONT RESERVE FUND.

THE work of the third angel's message is onward. By means of our publications the message is borne to fields yet unexplored by the living preacher. These silent messengers drop down into communities hitherto in darkness with reference to the sanctifying, saving truths of the last message of mercy to man. Hungering souls receive the light and truth which inspires their hearts with joy and gladness and with the hope of eternal life. The joyful response from those who love this work and give their means to carry it forward, is, Amen and amen.

The grand issue on the Sunday question is yet to be met. The arms of the civil power are yet to be thrown around this institution, legalizing it by constitutional amendment. The world must be warned with reference to the coming struggle, and enlightened respecting the down-trodden Sabbath of the Bible. Dear brethren, the time is near when our work will be greatly enlarged. Shall we not want to send out hundreds of thousands of pages of printed matter where, in this direction, we are at present scarcely making a dent. The work of the third angel's message will move in the Green Mountain State as never before. Let us put forth the efforts we should to hasten the time.

Our reserve fund should be enlarged. This fund now falls some short of five hundred dollars. To the thoughtful, the prayerful, the liberal-hearted, we submit the question, Has our Tract Society in this respect laid "up in store for themselves a good foundation against the time to come?" "The great day of the Lord is near; it is near, and hasteth greatly." Our brethren and sisters are cheerfully giving of their means to advance the cause in its different branches, both at home and abroad. To all such, and others who would gladly help us on the reserve fund, we would say, It is our mature conviction that this fund should be raised to fifteen hundred dollars within the year 1884.

Who among our more able brethren will start this work with a pledge of \$50 or \$25? and who will give smaller sums of \$10 or \$5, or even \$1? Pledges for this object may be made to Miss Lizzie A. Stone, South Lancaster, Mass., or they may be made to A. S. Hutchins, Irasburg, Vt. Who will "do good," who will "be rich in good works," in this respect?

Since writing the above, a widowed sister, dependent upon her daily labor for a livelihood, has given in ten dollars on this enterprise.

A. S. HUTCHINS, } Ver.
THOS. H. PURDON, } Conf.
H. PEEBLES, } Com.

—In religion, as in friendship, they who profess most are generally the least sincere.—*Sheridan.*

News of the Week.

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

FOR WEEK ENDING FEBRUARY 16.
DOMESTIC.

—The decrease of the public debt during the month of January was \$11,958,000.

—The fifty ladies employed in the San Francisco mint receive each \$2.75 a day.

—The Philadelphia *Medical News* says General Grant is doing well, but his recovery is retarded by rheumatism.

—The will of Wendell Phillips conveys his entire estate, valued at \$250,000, to his widow and adopted daughter.

—Frank James, in charge of United States Deputy Marshals, passed through Memphis at midnight Tuesday, en route to Huntsville, Ala.

—The rear wall of two adjoining buildings in Pearl street, Cincinnati, used as boarding houses, and occupied by thirty-five persons, collapsed early Friday morning, resulting in the drowning and crushing to death of ten persons. The search for other bodies will be continued when the water lowers.

—Latest reports from the Michigan wheat-fields show that they are covered with ice or frozen snow. Throughout the State, during the month of January, 401,788 bushels of wheat were marketed at the different mills and elevators, and for the six months ended Feb. 1, 6,516,522 bushels were marketed.

THE FLOODS.

—The Mississippi River is rising.

—Congress has appropriated \$300,000 for the relief of the sufferers on account of the late floods along the Ohio river.

—Rain has fallen continuously for 100 hours in the district of Longview, Texas, submerging the bottoms, and causing washouts and slides on the railways.

—An ice gorge caused the flooding of the lumber district at Albany N. Y., and many streets in the lower section of the town are submerged.

—An additional appropriation of \$200,000, making the total amount \$500,000 for the relief of the flood sufferers, passed both houses of Congress Friday.

—The district around Shelbyville, Ill., inundated by heavy rains, has been converted into frozen lakes by a sudden freeze. The roads are almost impassable.

—A committee has been appointed by the Cincinnati Chamber of Commerce to inaugurate a movement for filling up the lower part of the city to a height above the present flood.

—The water guards on the James River, in the upper section of Lynchburg, Va., are giving way, and a great destruction of property is threatened by an inundation. The river is rising rapidly.

—The greatest freshet ever known was caused in the Cumberland Valley Saturday by the breaking of the ice in Cenodoquet Creek. Four valuable bridges between Carlisle and Susquehanna, Pa., were swept away, and mill dams and other property were badly damaged.

—At Cincinnati, Thursday, the river was 70 feet 7 inches, nearly 5 feet higher than last year. From above that point the reports are distressing, conveying tidings of wrecked homes and hungry people. The devastation in the Kanawha Valley is complete. Lawrenceburg, Ind., is without coal or oil, and as there is no gas, darkness reigns. The Miami has cut channels through Aurora, Ind. Governor Hoadly, by proclamation, has invited the people of Ohio to respond to the call of the sufferers, and similar appeals have been officially made to the Masons and Knights of Honor throughout the country.

FOREIGN.

—Revolutionary troubles are brewing in Russia.

—An insurrection has broken out at Yemen, Arabia.

—Several buildings were destroyed at Bittlis, Asiatic Turkey, by an earthquake.

—The Chinese Imperial Council has decided upon a stubborn defense at Bac Ninh.

—The massacre in Tonquin, first announced Monday, occurred some time ago in the province of Phanhoa.

—A serious revolt has broken out in Crete, and the Porte has dispatched a large force to the scene to suppress the insurrection.

—At a banquet in Paris, Saturday, De Lesseps stated that the scheme for creating a sea in the Desert of Sahara will shortly be realized.

—A mob at San Juan, Argentine Republic, Friday night, killed the Governor and wounded many persons. Senator Gomez was found murdered in the bush.

—Russia has formally demanded of Turkey \$1,250,000 still owing on account of the indemnity exacted after the Turco-Russian war, and now long over due.

—A pamphlet issued by the Grand Trunk Company, opposing further government assistance to the Canadian Pacific Railroad, has created a sensation in the Parliament buildings at Ottawa.

THE SOUDAN WAR.

—The cable between Suez and Suakim has been completed.

—Two hundred women and an unknown number of children were massacred by Soudan rebels at Sinkat.

—Admiral Seymore has been directed by the British Government to be ready to sail for Egypt at an hour's notice.

—The Egyptian Government, in advising Gordon of Baker Pasha's defeat, leaves him full powers to evacuate or retain Khartoum as he thinks best.

—Tewfik Bey, commanding at Sinkat, preferring death to surrender, spiked his guns, blew up the fortifications and made a sortie; when the Mahdi's forces slew Tewfik and 600 men, entered the town, and destroyed the garrison. The fate of the women and children is not known.

RELIGIOUS INTELLIGENCE.

—Kensington, one of the suburbs of Chicago, has thirty beer saloons but no church.

—The Methodists have in the United States 41,271 churches, 24,485 ministers, and 3,943,875 communicants.

—At a Methodist minister's meeting in Chicago, recently, Dr. Hatfield held that there was no repudiation of the Old Testament that did not reject the New. They would live or die together.

—Advices from Canton, China, state that the American Presbyterian and Roman Catholic mission establishments in that city were wrecked by a native mob on Dec. 16. The property was destroyed. No lives were taken.

—Public morals are sadly demoralized. Conscience and creeds have departed together. Defalcations and embezzlements by high officers and banks and manufacturing establishments are so frequent as to be no longer sensational.—*Boston Cor. of Christian at Work.*

—"The mind, so far as this life is concerned," says the *Christian Union*, "can no more perform a mental action without the use of physical organs than a pianist can produce a tune by playing on a key-board when there are no strings in the piano." Then the burden of proof that the mind can perform mental action in death rests with those who teach that doctrine.

—Oil paintings have been opened to the public on Sunday; why not water colors? Sure enough, why not? At least the question is asked by the Bartholdi Pedestal Fund managers and answered by them affirmatively. And after these what next? The wedge has entered; the question is, Shall it be driven far enough to split our Sunday in two? The influence of bad example spreads like the plague. Some day, unless these movements are checked in time, we shall see when too late the mistake that has been made.—*Christian at Work.*

Obituary Notices.

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

EMERSON.—Died of quick consumption Dec. 15, 1883, at the residence of her husband's father in Lebanon, Smith Co., Kan., Sr. Nancy E. Emerson, aged twenty-eight years, nine months, and twenty-three days. Though all was done for her that could be, yet death claimed her as his victim. She was converted at the age of fifteen and had been a believer in the third angel's message for the last ten years. At the time of her death she was a member of the Topeka church. For several months she had given up all hope of living, but she felt willing to lay down the armor and rest till Jesus comes.

"She sleeps in Jesus, blessed sleep!"

The sorrowing husband has one more link to unite him to Christ. Words of comfort by the writer.

M. ENOCH.

KIRTLAND.—Died of consumption, at Battle Creek, Mich., Jan. 13, 1884, Frank A. Kirtland, aged twenty-two years, one month, and nine days. He was born at Almont, Lapeer Co., Mich., Dec. 4, 1861, and there lived until two years ago.

In character, he was quiet and kind, and his good disposition made for him friends wherever he went. These traits of character will be remembered by his friends with great satisfaction. He had never made a profession of religion till near the close of his life, becoming more and more serious, and feeling his need of the Saviour, as he approached the dark valley. In this

frame of mind he began to read the Bible through, proceeding as far as the 8th chapter of Deuteronomy, besides reading many other portions. To his mother a week or two before his death, he said, "I wonder if the doctor has any hopes of my recovery?" Upon receiving a negative answer, he continued, "I thought so. I would like to live until spring, but perhaps it is all for the best." The morning before he died, while his mother was reading to him from the Bible, he looked up and said, "Mother, I believe I shall be saved; I feel it." He seemed to wonder that the Lord was so merciful.

It was indeed sad that he should be compelled to leave his fond wife and tender babe, sadder still that for twelve days previous to his decease he was unable to see his wife, who lay at the point of death in the chamber above, and saddest of all that while knowing that he was passing away and listening to his dying groans she was unable to fly to his side, and receive his last words; but God can turn even this cup of sorrow into blessing, if the friends who are left will by this lesson be led to prepare for the glories of the earth made new. Remarks from Ps. 23: 4.

C. C. LEWIS.

KELSEY.—Died suddenly of heart disease, in Battle Creek, Mich., Jan. 29, 1884, Mrs. Lydia E. Kelsey, wife of Oliver Kelsey, aged 42 years, 3 months, and 21 days. Sr. Kelsey's religious experience commenced when she embraced the views held by S. D. Adventists, some seventeen years ago. She subsequently united with the church in Marshall, of which she was a member at the time of her death. She leaves a husband, three children, parents, a brother, and other relatives to mourn her sudden decease. Her interest in the truth continued to the close; and though death came so suddenly, we trust it found her not unprepared, but that she rests in hope of a part in the first resurrection. A very large congregation attended the funeral at the Tabernacle, Feb. 2. Remarks from Ps. 90: 12.

U. S.

HERNS.—Died, of lingering consumption, in Battle Creek, Mich., Feb. 4, 1884, Mrs. Melissa Herns, aged 72 years and 6 months. Sister Herns embraced the views of S. D. Adventists 26 years ago, in which she maintained a lively faith and consistent practice till the close of her life. In 1858, her husband, Benajah Herns, went to California, where he remained 7 years to 1865. He had made preparations to start for home in one month, and had so written his family, when he suddenly, by an accident, lost his life; and instead of the wished-for and soon-expected presence of her husband, Sr. H. next received the sad intelligence of his death, and she was left to struggle on alone with her children, the three younger of whom had known but little of a father's care and love. In this crushing trial, the Christian's hope was her comfort and support. Her death occurred at the house of her daughter, Sr. L. Graves, of this city; and her last days were a fitting close of a period of 39 years of Christian experience, during the last 26 of which she had cherished the hope of the soon coming of the Redeemer. Comforted in her children, and comforted in the Lord, she felt that she had much for which to be thankful.

An unfinished letter found among her papers showed her understanding of, and interest in, the special work of the Lord for this time; and the last sentence penned contained these precious words: "How good the Lord is!" But few really knew her worth. Prevented for years by ill health from being much in public, her life was necessarily more quiet and retired. But within the sphere of one's own household, and in the quiet chamber, the purest Christian virtues may be developed. It was so in her case, her days and years being marked with the fragrance of a steady Christian life. With the Bible and the REVIEW as her constant and well-cherished companions, she never once wavered in her belief of the message, nor in her faith in its final triumph, nor in her determination to share in the coming victory. The ministry of her children in her closing years was appreciated by her, and was a privilege to them. They can render her no more service here; but it remains for them to do one thing more; and that is to add to the joys she will experience in the morning of the resurrection, this sweetest of all next to the smile of her Saviour—the joy of seeing them all standing by her side, on the immortal shore. A large congregation attended the funeral at the Tabernacle, Feb. 6, and listened to words of comfort from the text, "He will gather the wheat into his garner." U. S.

COON.—Died of congestion of the lungs in Fon Du Lac, Wis., on New Year's eve, Abram Coon, in the seventy-ninth year of his age. His death was very sudden. All the members of the family, except two, had reached their father's house, the following day having been set apart for a family gathering. He was converted in youth, and joined the S. D. Baptist church. In 1843 or '44 he became an Adventist, ever being an earnest advocate of the Sabbath whenever he had opportunity. He leaves a companion, whose society he shared fifty-six years, seven children, and many other friends, who deeply mourn his loss. But they mourn not without hope. The funeral was held at the Methodist church, near his residence, Eld. O. T. Cady addressing the assembly from Ps. 116: 15.

H. O. CADY.

Appointments.

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

There will be a meeting of the friends of the cause in Boston in Boston Hall, 176 Tremont St., Friday evening, Feb. 22, at 7 o'clock; also one on Sabbath and Sunday at 10:30 A. M., 1:30 and 7, P. M. The meeting during the day time on Sunday will be in Pythian Hall, as Boston Hall will then be occupied. Both halls are in the same building.

We greatly desire to see a general turnout of the friends in all the vicinity on both days of the meeting. Eld. Haskell, of whose valuable labors we have had so little for years, will be present at this meeting.

D. A. ROBINSON.

I WILL meet with church at Douglass, Mich., Sabbath and Sunday, Feb. 23, 24. Hope the Clyde church will meet with us.

L. G. MOORE.

God pleasing, Pottersville, Sabbath, Feb. 23. Pray.

H. VEYSEY.

THE Lord willing, I will meet with the church at Oakland, Wis., Sabbath, March 1. Would be glad to meet the friends at that time.

E. G. OLSEN.

PROVIDENCE permitting, I will meet with the churches in Dist. No. 4, Iowa, as follows:—

Birmingham,	Feb. 23, 24.
Bentonsport,	March 1, 2.
Bonaparte,	" 8, 9.
Bloomfield,	" 10, 11.

We hope to see all the members who belong to these churches at these meetings.

C. A. WASHBURN.

No preventing providence, there will be a general meeting at Plainfield, Wis., March 1, 2. We shall look for a large attendance. Eld. Sanborn will be present.

H. W. DECKER.

Vassar, Mich.,	Feb. 26-28.
Ithaca, "	Feb. 29 to March 3.
Mount Pleasant,	March 4-6.
Greenville,	" 7-10.

The above appointments are for Eld. J. N. Loughborough.

J. FARGO.

Publishers' Department.

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

My P. O. address, until further notice, is 89 Hainton St., Great Grimsby, England.

M. C. WILCOX.

Eld. J. F. Hanson's address is now 267 N. May St., Chicago, Ill., instead of 27 Elston Ave., as heretofore.

THE BIBLE DEFENDED.

A REVIEW of Thomas Paine's "Age of Reason" and R. G. Ingersoll's "Mistakes of Moses," "Lecture on Skulls," etc. Infidel questions answered and atheism rebuked. By Eld. R. S. Webber, Richmond, Me. In this book of 340 pages, the author gives a brief sketch of Thomas Paine's life, reviews his "Age of Reason," and points out his misrepresentations. In addition to this, the following are the headings of most of the chapters: "The Midian wars. Polygamy. Ingersoll's false statements. The firmament. Jephtha's daughter. Palestine. Slavery. Woman and the Bible. Origin of man. The moral code. Apparent contradictions explained. Errors in translations. What infidelity has done. What believers have done. Distinguished Christians. Authenticity of the Bible. Prophecies concerning Egypt."

A large number of facts and quotations from a wide range of authors is presented; and the whole has been woven into a very readable book, and forms a creditable defense of the Bible against the attacks of infidels. Terms may be had by addressing the author as above.

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 at once.

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 Freight.—E W Whitney, R A Burdick, Capt C Eldridge, A O Tait, S N Haskell.

Books Sent by Express.—Wm C Hanson, Laura Lester, D A Wellman.

Cash Rec'd on Account.—New York T & M Society 114.70, C L Shelton 10.00, J Tabor 8.15, A C Bourdeau 2.55, Quebec T & M Society (per A C B) 8.00, Col T & M Society per J W Horner 15.00, Penn T & M Society per Mrs D C Phillips 450.00, J Q Burleigh per S E White 2.00, Frank S Porter 5.25, Ill T & M Society per L S Campbell 15.00, Iowa T & M Society (per A R H) 189.14, James Sawyer 3.00.

Gen. Conf.—S Fulton on Tenn tent 14.50.

Mich. T. & M. Society.—College V. M. Society per F H Sisley \$23.36, Geo A King 10.00, D A Owen 7.70, Calvin Green 6.60, Gen'l Ag't 5.55, Dist No 6 C A Preston \$36.74, B C V M Society per Perry

Staines 1.50, Ind T & M Society 2.25, R B Owen 11.20, Dist No 4 per James Roff 3.00, Dist No 4 per A J Haysmer 4.50, Dist 5 per E H Root 1.20, Dist 11 per E J Ashdon 18.85, Mrs Lizzie Lewis 1.85, Donation per Mrs Mary M Sarchet (deceased) 1.00.

Mich. T. & M. Reserve Fund.—Friend of the cause 35.00, C Buck 50.00, Dist No 6 per S P Eckert 30.00, Dist 11 per E J Ashdon 48.50.

S. D. A. E. Society.—Donation by Friend of the cause 35.00.

Mich. Conf. Fund.—Marshall (per C. S. Glover) 1.60, per C E Glover 3.00, Byron Centre per John Terrell 13.00, Bunkerhill per H L Bailey 21.25, Pottersville S W Sedore 15.21, Watrousville per J C Rogers 1.75, Bushnell per Albert Haysmer 7.00, Wright per C Buck 22.80, Sumner per John Harvey 5.00, Mt Pleasant per A O Burrill 3.00.

Inter. T. & M. Society.—Edith S Pierce 1.00, A friend of the cause 35.00.

European Mission.—Per Mrs H W Pierce 5.00, Edith S Pierce 2.00, H W Pierce 10.00, Friend of the cause 35.00.

English Mission.—Edith S Pierce 1.00, Friend of the cause 30.00, Wm Lawton 3.00.

Scandinavian Mission.—Edith S Pierce 1.00, Friend of the cause 30.00, A M Christoffersen 2.00, Christen Petersen 5.00.

THE MINISTRATION OF ANGELS, AND THE ORIGIN, HISTORY, AND DESTINY OF SATAN.

By D. M. CANRIGHT.

The following is the Table of Contents:—

PART FIRST.

MINISTRATION OF GOOD ANGELS.

INTRODUCTION.—They are not the spirits of Dead Men—The Heavenly Family—Number of Angels—Angels Real Beings—Their Exalted Character—Different Orders of Angels—They are Ministering Spirits—They execute God's Judgments—Saints have Guardian Angels—Angels Record the Deeds of Men—Angels Assist in the Judgment—Angels will Gather the Saints.

PART SECOND.

ORIGIN, HISTORY, AND DESTINY OF SATAN.

INTRODUCTION.—Devils are Real Beings—Why does God Permit Satan to Exist?—Origin of Satan—Satan a Wanderer—Satan Gains Possession of the Earth—Order of the Fallen Angels—Possessed with Devils—Satan an Accuser—Man in Prison—The Mission of Jesus—Redemption of Man—Satan Bound—Judgment of the Wicked—Will Satan be Destroyed?

Paper covers, 144 pages. Price, 20 cts.

Address, REVIEW & HERALD, Battle Creek, Mich.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Atlantic Exp.	Night Exp.	STATIONS.	Pacific Exp.	Evening Exp.	Gr. Exp.	Day Exp.
p.m.	p.m.	a.m.	a.m.	a.m.	Dep. Ar.	p.m.	p.m.	p.m.	a.m.
6.10	6.25	12.35	6.15	8.25	Detroit.	9.45	7.55	4.00	9.30
9.00	4.00	10.29	9.45	5.45	Jackson.	12.40	10.45	6.50	12.10
12.57	2.10	9.17	2.02	4.12	Battle Creek.	2.02	12.15	8.30	1.60
12.07	1.33	8.40	1.20	3.27	Kalamazoo.	2.42	1.20	9.30	2.31
8.58	11.06	6.32	11.02	12.10	Mich. City.	5.23	4.98	.....	6.05
6.45	8.55	4.30	8.55	9.55	Chicago.	7.55	7.30	.....	7.40
a.m.	a.m.	p.m.	p.m.	p.m.	Ar. Dep.	a.m.	a.m.	p.m.	p.m.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A.M., Battle Creek 7.35, arrives at Detroit 11.45 A.M. All trains run by Nineteenth Meridian, or Central Standard Time.

Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and New York Expresses east, daily. Night and Evening Expresses daily except Saturdays.

DECEMBER 9, 1883.

O. W. RUGGLES, Gen. Pass. Agt.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

GOING WEST.					GOING EAST.				
Mail.	Day Exp.	Pacific Exp.	B. & O. Exp.	Pass.	STATIONS.	Mail.	Limited Exp.	Atto. Exp.	Pass.
a.m.	a.m.	p.m.	p.m.	Dep.	Ar.	p.m.	a.m.	a.m.	a.m.
8.35	7.50	8.00	4.10	.....	Port Huron	10.40	1.26	7.50	.....
8.15	9.12	9.30	5.43	.....	Lapeer	8.58	12.07	6.35	.....
9.07	9.55	10.10	6.25	.....	Flint	8.15	11.35	6.00	.....
9.45	10.30	10.45	7.00	.....	Durand	7.05	11.05	5.23	.....
11.00	11.32	11.50	8.28	.....	Lansing	6.01	10.15	4.15	.....
11.40	12.06	12.22	9.08	.....	Charlotte	5.24	.....	3.37	.....
12.40	1.03	1.16	10.20	Ar.	BATTLE CREEK	4.20	8.55	2.35	.....
p.m.	1.25	1.23	p.m.	Dep.	Ar.	4.15	8.50	2.30	.....
.....	2.10	2.17	.....	.....	Vicksburg	3.22	8.10	1.46	.....
.....	2.20	2.28	.....	.....	Schoolcraft	3.08	.....	1.36	.....
.....	9.09	3.19	.....	.....	Cassopolis	2.16	7.21	12.51	.....
.....	5.50	4.08	.....	.....	South Bend	1.30	6.44	12.10	.....
.....	5.23	5.52	.....	.....	Haskell's	12.07	.....	.....	.....
.....	7.45	8.10	.....	.....	Valparaiso	11.30	5.25	10.40	8.40
.....	p.m.	a.m.	.....	.....	Chicago	9.10	3.21	8.30	1.15
.....	p.m.	a.m.	.....	.....	Ar.	Dep.	a.m.	p.m.	p.m.

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.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
8.25 a.m.	Galesburg, Ottawa and Streator Express.	7.10 a.m.
10.00 a.m.	Freeport, Dubuque & Sioux City Express.	2.10 p.m.
10.00 a.m.	Amboy, Rock Falls, Sterling Express.	2.10 p.m.
12.15 p.m.	Kansas City & Denver Express.	2.10 p.m.
12.15 p.m.	Council Bluffs Express.	2.10 p.m.
12.45 p.m.	St. Joseph, Atchison & Topeka Express.	2.15 p.m.
12.45 p.m.	Denver Fast Express.	2.15 p.m.
12.45 p.m.	Montana & Pacific Express.	2.15 p.m.
3.20 p.m.	Aurora Passenger.	7.45 a.m.
4.45 p.m.	Mendota & Ottawa Express.	10.45 a.m.
4.45 p.m.	St. Louis Express.	10.45 a.m.
4.45 p.m.	Rockford & Forrester Express.	10.45 a.m.
5.30 p.m.	Aurora Passenger.	8.55 a.m.
9.30 p.m.	Freeport & Dubuque Express.	6.35 a.m.
10.00 p.m.	Des Moines, Omaha, Lincoln & Denver Exp.	6.55 a.m.
10.00 p.m.	Southern Pacific Express.	6.55 a.m.
10.00 p.m.	Texas Express.	6.55 a.m.
10.00 p.m.	Kansas City and St. Joseph Night Express.	6.55 a.m.
1.05 p.m.	Aurora Sunday Passenger.	10.15 a.m.

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

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

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., FEB. 19, 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.

I Shall be Satisfied, <i>Harry Miller</i> ,.....	113
Our Prayers, <i>ELIZA H. MORTON</i> ,.....	114
Only my Brother, <i>Sel.</i> ,.....	116
It is the Lord's Appointment, <i>Christian Intelligencer</i> ,.....	117
Jesus, my King, <i>Hannah Coddington</i> ,.....	124

Our Contributors.

Heaven: Is it, for a Time, to be the Home of the Saints? <i>Eld. W. H. LITTLEJOHN</i> ,.....	113
Gospel Baptism, <i>Eld. D. T. BOURDEAU</i> ,.....	114
The Love of God, <i>A. SMITH</i> ,.....	116

The Home.

A Letter to Mary, <i>COUSIN HOPE</i> ,.....	116
---	-----

Educational.

The South Lancaster Academy, <i>EUGENE LELAND</i> ,.....	116
--	-----

Our Tract Societies.

National Tract Society of Great Britain, <i>JENNIE THAYER, Sec.</i> ,.....	117
Indiana Tract Society, <i>W. A. YOUNG, Sec.</i> ,.....	117
Dakota Tract Society, <i>MARY HEIDSON, Sec.</i> ,.....	117
California State Meeting, <i>ANNA L. INGELS, Sec.</i> ,.....	117
Who are Entitled to Reduced Rates of Postage, <i>S. N. HASKELL</i> ,.....	118

Special Mention.

Drunkards and Gamblers for Law-makers—Sunday Railroad Travel—Epidemic of Crime—Money in Politics,.....	118
A Novel Invention, <i>Sabbath Recorder</i> ,.....	119

The Sabbath-School.

Story of the Lesson, <i>C. C. L.</i> ,.....	119
---	-----

Editorial.

Spiritualism—Canvassing for the <i>Sentinel</i> —Choke Them Down—"An Impending Crisis,".....	120, 121
To all Whom it may Concern, <i>G. I. B.</i> ,.....	122
The Early Camp-meetings, <i>G. I. B.</i> ,.....	122
Important Meetings in Michigan, <i>G. I. B.</i> ,.....	122
Libraries and reading-rooms, <i>S. N. HASKELL</i> ,.....	122
The Present Outlook, <i>D. T. BOURDEAU</i> ,.....	122

Ministers Department.

The Methodist Church and the Law of God, <i>G. G. RUPERT</i> ,.....	123
Advice to a Minister, <i>Sel.</i> ,.....	123

Progress of the Cause.

French Switzerland—Kansas—Missouri—Illinois—Minnesota—Indiana—Michigan—Virginia—Dakota—General Report,.....	124, 125
Meetings in the Pennsylvania Conference,.....	125

Special Notices.

Texas Workers, Attention, <i>R. M. KILGORE—Ohio, Notice!</i>	
IDA GATES—Dist. No. 9, Ill., <i>R. F. ANDREWS—Special Meeting of the Directors of the N. Y. Tract Society, E. W. WHITNEY—Vermont Reserve Fund, VERMONT CONF. COM.</i> ,.....	125, 126

News.

Obituaries,.....	126
------------------	-----

Appointments.

Editorial Notes,.....	127
-----------------------	-----

SPECIAL NOTICE—ADDITION TO PRIZE LIST.

WE again call the attention of the reader to the magnificent list of prizes offered for new subscribers for the REVIEW, as given in REVIEW of Feb. 5, 1884, and previous numbers. The following choice books are now added to the list of prizes, any one of which will be given to any person sending in one new subscriber for the REVIEW at full price:—

The Jordan Valley and the Dead Sea,	Price. \$0.80
Wars of the Cross—History of the Crusades,	.60
Dr. Kane, the Arctic Traveler,	.80
Round the World,	.80
Travels in Far-Off Lands,	.80

WORDS OF ENCOURAGEMENT.

A PRIVATE letter just received from Eld. W. C. White contains the following mention of the REVIEW, which we take the liberty to publish:—

"We received the REVIEW of Jan. 22, last night. I never read it with so much interest as now. I believe our papers ought to have, and might have, a circulation of fifteen to twenty-five thousand each."

Bro. W. J. Huitt of Kansas writes: "The dear old REVIEW comes to hand very much improved in its new dress. Its coming is eagerly looked for, and when a number is delayed a few days, it is sadly missed. Wishing success to the paper and that it may warn its thousands of their impending danger, I remain," etc.

THE COMING PRESIDENTIAL CAMPAIGN.

ALL the movements show that there is to be brought to bear upon each of the great political parties in the coming campaign, an immense pressure to induce them to place a prohibition plank in their respective platforms. And the friends of

national reform are beginning to think about another matter equally dear to their hearts. Thus a writer in the *Christian Statesman* of Feb. 14, says: "Why not ask at the same time that a clause be added, acknowledging God in the Constitution of the United States?"

If both parties refuse the prohibition plank, a new party is to be put into the field with prohibition and the Sunday law inscribed upon its banner.

"BROTHER JASPER" OUTDONE.

THE world could look on complacently while the noted colored divine of Richmond, Va., undertook to prove, by arguments peculiar to himself, that "the sun do move." But what shall we think when a white man, and a prominent first-day Adventist minister deliberately argues in the public organ of his denomination, that the earth is flat and stationary, having neither axial nor orbital motion. Such a phenomenon has appeared. Eld. F. H. Burbank, in the *Herald of Life*, of Feb. 6, 1884, presents a long article in defense of the foregoing propositions, using arguments of which the merest tyro in philosophy might well be ashamed.

MORE PERPLEXITY.

INTO what trouble and perplexity are not people destined to be led by the false application of the term Sabbath to Sunday? Bro. W. J. Huitt of Kansas sends us some clippings from a paper in which one M. Forney who sports the title of "reverend" requests some one to tell when the name of "Saturday" was changed to that of "Sunday." When confronted with the fact that no such change has ever been made, he stoutly contends that it must have been made, on this ground: Formerly the Sabbath was Saturday; now the Sabbath is Sunday, therefore the name of the day must have been changed, somewhere! What next? We don't blame him for not wishing to entertain the idea of a change from one day to another; but how much better will he succeed in trying to show that the day is the same, but the name has been changed? He will find no more proof for the one than the other.

PAUL'S SUNDAY DINNER.

THE S. S. Lesson Notes in the *Sunday-School Times* of Feb. 9, 1884, contains the following amusing statement: "Paul's custom was to attend church, and he would not refuse a class in the Sunday school on the ground that it would interfere with his Sunday dinner."

"O [Sunday-school] tempora! O [Sunday-school] mores!" What would be the apostle's surprise to learn that he was such a zealous Sunday man! How many classes in the Sunday-schools did he ever take? Can we have a little apostolic example in this respect? Did he neglect some Sunday-school on that pleasant Sunday when he performed the twenty-mile foot journey from Troas to Assos on his way to Jerusalem? Was it an oversight that he said nothing about it to the Corinthians, when instructing them, as he had also instructed the churches in Galatia, how to spend the Sunday; namely, to look over their secular affairs, as would be proper on any secular day, to see how much they were to set apart by themselves at home for the cause of the Lord, accordingly as he had prospered them? 1 Cor. 16:1, 2. We say nothing of what he might have done on the Sabbath, which, "as his manner was," he always and everywhere observed. What we are interested with here is this Sunday side of Paul's faith and practice, of which modern writers know so much—of which he knew nothing!

CORRECTION.—In the last REVIEW, under the head of "College Items," instead of B. A. Badgers, read B. A. Rodgers.

A BROADER ALLIANCE CALLED FOR.

A SIGNIFICANT article appears from the pen of Bishop A. Cleveland Coxe, D. D., in the *N. Y. Independent* of Feb. 14, 1884. Its subject is, "A Christian Alliance the Demand of Our Times."

He thinks the National Reform Association and the Evangelical Alliance altogether too restrictive in their conditions of co-operation, and that unless they will become more comprehensive in their efforts, a new organization should be effected, called "The Christian Alliance," which shall combine all the forces called Christian into one solid body against the materialism and infidelity of our age.

As to differences in principles and measures, "Church Congresses" can be employed to consider them. On this point he says: "For example, this 'Christian Alliance' may agree to sustain the Sunday-laws. Differences of views as to the 'Christian Sabbath' may seem to clog the effort, but, then it will call a 'Congress,' and give freedom to all Christians to compare their ideas, and to reach a good understanding."

He calls upon those interested in such a movement, even though they may number as yet but a few, to meet and commence the work. The *Independent* heartily seconds the Bishop's suggestion.

A LIBERAL OFFER.

THE *Signs of the Times*, Oakland, Cal., offers to each one of its old subscribers who will renew his own subscription and send them five new subscribers, before April, 1884, a copy by mail, postpaid, of any one of the following choice books:—

"The Biblical Institute," "The History of the Waldenses," illustrated, "Geikie's Life of Christ," "Life and Epistles of St. Paul," or the New Testament, revised version, American edition.

Back numbers to Jan. 1, can be furnished to all new subscribers, if desired.

To each new subscriber they will furnish the *Signs of the Times* one year with a copy of "Conybeare and Howson's Life and Epistles of St. Paul," for \$2.25. This magnificent book offered as a premium is widely known as a work of profound learning and extensive research. It is clearly written and intensely interesting.

Address, *Signs of the Times*, Oakland, Cal.

BOOKS FOR BIBLE STUDENTS.

THE S. D. A. P. Association can furnish either of the following named books promptly, at the prices stated:—

THE ENGLISHMAN'S GREEK NEW TESTAMENT, giving the Greek Text of Stephens, 1550, with the Various Readings of the editions of Elzivir, 1624, Griesbach, Lachman, Tischendorf, Tregelles, Alford, and Wordsworth, together with AN INTERLINEAR LITERAL TRANSLATION, to which is added (in the margin) the Authorized Version of 1611.

This is a very valuable and handy Greek Testament. The interlinear literal translation is exceedingly useful. The work comes from the well-known and reliable publishers, Bagster & Sons, London. In the writer's opinion, this book is altogether ahead of the Emphatic Diaglott, so well known to many. The Greek letters are all carefully accented, and the words in the translation are often numbered with small figures, 1, 2, 3, etc., so that they can be read in a way that more fully corresponds with the English idiom. The volume is about the size of Andrew's History of the Sabbath.

Price, in muslin, \$5.00

THE ANALYTICAL GREEK LEXICON. This book consists of an alphabetical arrangement of every occurring inflection of every word in the Greek New Testament. You are then immediately referred to the root; here the Greek word is defined as in an ordinary Greek Lexicon. There is also given a grammatical analysis of the word, and in giving the various shades of meaning, different texts of scripture are referred to as illustrations of the various definitions.

With the two books above named, any person of ordinary intelligence, with only a limited knowledge of the Greek language, can be quite at home in criticism in the Greek New Testament.

Small quarto size, in cloth, \$2.50.

Either of the above-named books will be sent postpaid at the prices given.