

Advent Review

AND SABBATH HERALD.

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

VOL. 61, No. 9.

BATTLE CREEK, MICH., TUESDAY, FEBRUARY 26, 1884.

WHOLE No. 1553

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.

EARLY PRAYER.

STILL, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than daylight,
Dawns the sweet consciousness—I am with Thee.

Alone with Thee, amid the mystic shadows,
The solemn hush of nature newly born;
Alone with Thee in breathless adoration,
In the calm dew and freshness of the morn.

As in the dawning, o'er the waveless ocean,
The image of the morning star doth rest,
So in this stillness Thou beholdest only
Thine image in the waters of my breast.

When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in prayer,
Sweet the repose, beneath thy wings o'ershadowing,
But sweeter still to wake and find Thee there.

So shall it be at last, in that bright morning,
When the soul waketh, and life's shadows flee;
Oh in that hour, fairer than daylight's dawning,
Shall rise the glorious thought, I am with Thee.

—Sel.

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: WHEN ARE THE SAINTS TO GO THERE?

BY ELD. W. H. LITTLEJOHN.

As I have demonstrated heretofore that heaven is literally a place, and that the saints are ultimately to go there, the next question to be solved relates to the exact point of time at which that event will take place. In discussing the subject, there are two views which will be considered. One is, that the saints go to heaven at death, the other, that they are to go there at the coming of the Lord. These views are necessarily antagonistic. Prove the one, and you disprove the other; for if the saints are not to go to heaven until the Lord comes, they certainly cannot go there at death.

Perhaps a better course could not be pursued in the discussion of the subject than the one followed hitherto; i. e., that of presenting distinct propositions and then proving them. This will be done, therefore, as follows:—

1. When the saints get to heaven their joy will be complete and their knowledge perfect. Proof: "Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore." Ps. 16:11. "As for me, I will behold thy face in righteousness; I shall be satisfied, when I

awake, with thy likeness." Ps. 17:15. "For now we see through a glass, darkly; but then face to face; now I know in part; but then shall I know even as also I am known." 1 Cor. 13:12.

Conclusion: In the foregoing texts heaven is described as a place of joy, pleasure, satisfaction, and perfection of wisdom. The state of those who are dead, on the contrary, is represented as being one in which no such condition of things exists, as is proved by the following citations: 1. "The dead praise not the Lord, neither any that go down into silence." Ps. 115:17. "For the living know that they shall die: but the dead know not anything." Eccl. 9:5. "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Eccl. 9:10. "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 46:3, 4. The only way in which the texts found under proposition 1, and those cited in this conclusion, can be harmonized with each other is by reasoning upon the hypothesis that the dead have not yet gone to heaven, but are still in a state of unconsciousness.

2. The saints are to be rewarded at the coming of Christ. Proof: "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. 1:4, 5. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:8. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 2:4. "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Matt. 16:27. "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31, 34.

Conclusion: If, as just proved, the saints are to be rewarded at the coming of the Lord, then they will be compelled to wait till that event transpires before they will receive their reward. That being true, then they have not gone to heaven as yet, and cannot go there until the second advent; since, if otherwise, they would receive their reward before the appointed time, as admission into heaven pre-supposes two things, first, judgment, secondly, "fullness of joy." Ps. 16:11.

3. Both the wicked and the righteous are to be judged. Proof: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body,

according to that he hath done, whether it be good or bad." 2 Cor. 5:10. "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man." "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. "I said in mine heart, God shall judge the righteous and the wicked; for there is a time there for every purpose and for every work." Eccl. 3:17.

Conclusion: As in the cases of both the righteous and the wicked the object in view is that of determining just what the reward or punishment of these classes should be respectively, it follows that they can neither be rewarded nor punished until after the Judgment has taken place.

4. The Judgment was future in the days of the apostles. Proof: "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee." Acts 24:25. "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:31. "Which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another; in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Romans 2:15, 16.

Conclusion: Having seen that God has appointed a definite day for the judgment of the world, and having proved that the apostles spoke of that day as still future, it follows that as late as A. D. 60 (the date of the last text quoted) it was true that no one could have gone to heaven at death; as otherwise they would have entered upon their reward before their cases were decided, thus making the Judgment altogether superfluous.

5. The Judgment will be entered upon in close proximity to the second advent of Christ. Proof: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters." Rev. 14:6, 7. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great: and shouldst destroy them which destroy the earth." Rev. 11:15, 18. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his

glory; and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

Explanations: 1. In Rev. 14:6, 7, quoted above, we are informed that a message of warning is to go to the world at some time, instructing them that the hour of God's Judgment has been reached. The object of the message is to induce men to fear God and worship him. The motive employed in order to secure this end, is the proximity of the Judgment. But this consideration would lose its force if it could be proved that the men to whom the warning was given would none of them live at the time of the actual commencement of the Judgment; hence it is fairly inferable that the warning in question was to be given to the generation of men just preceding the coming of Christ. Agreeably to this conception, the following words are found in the 14th verse of the chapter which contains the judgment message: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle." Rev. 14:14.

In the 15th and 18th verses of Rev. chapter 11, cited above, the judgment of the dead and reward of the saints are brought to view in connection with the sounding of the seventh-trumpet angel and the giving of the kingdoms of this world to the Son of God. But these events do not take place until the end of this dispensation (Rev. 10:7), and the coming of Christ. Daniel 7:9-14.

Matt. 25:31-34 is so plain that it does not need explanation. By reading the balance of the chapter, the reader will see that the wicked as well as the righteous living are to be judged at the second advent.

Conclusion: Under the last proposition it has been proved that the judgment will transpire in connection with the second advent. It follows as a consequence that the saints cannot go to heaven until the time of the advent, as it has been shown heretofore that they cannot be rewarded until after they are judged.

6. Christ is to take his saints to his Father's house when he comes the second time. Proof: "Let not your hearts be troubled: ye believe in God, believe also in me. 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. 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 14:1-3.

Conclusion: "The Father's house" is but another name for heaven. It was in the "Father's house," or heaven, that the Saviour was to prepare a "place" for his disciples. This was to be done that they might be with him. There are but two ways in which this union could be brought about. One is by bringing the Father's house to the disciples; the other by taking the disciples to the Father's house. Had it been the purpose of Christ to bring the Father's house to the earth, at the time in question, he would have said so in so many words. This he did not do; but he distinctly declares that he would come, and receive them unto himself, in order that they might be with him; thus proving that he meant to have them understand that they were to go to the place which he had prepared, and there be united with him. With this view the whole of the context agrees. In the preceding chapter, in speaking of his departure to heaven, Christ told Peter that he could not go with him to that place at the time in question, but that he should go there at some future time. As it is not to be presumed that Peter was to go to

heaven alone, it is very natural to conclude that Christ, when speaking to him, had in mind the time spoken of in John 14:1-3; i. e., the second advent, when he is to come after all his faithful ones for the purpose of taking them to the place which he is now preparing for their reception.

7. The saints are to be caught up to meet the Lord in the air at the second advent. Proof: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 4:16, 17. "And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with the great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:30, 31.

Conclusion: There is no good reason why the resurrected and living saints should be caught up to meet the Lord in the air at the second advent, provided they are not to leave this earth at that time. On the other hand, there is good reason for such a course, if, as argued above, he comes at that time for the purpose of taking them to heaven; since this would be the proper manner in which to inaugurate the grand ascension to "the Father's house."

8. The living are to be "changed" at the coming of the Lord. Proof: "Behold, I show you a mystery: We shall not all sleep, but we shall be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:51, 52.

Conclusion: Paul, having said that flesh and blood cannot inherit the kingdom of God (1 Cor. 15:50), proceeds to utter the words quoted above in regard to the change which is to take place in the living saints at the last trump, or the one which is to sound at the coming of Christ. 1 Thess. 4:16, 17. By this change all physical impediment in the way of the departure of the saints for heaven will be removed. Thus it is demonstrated again that when it is admitted that the redeemed are to accompany Christ to heaven immediately after his second advent, all the conditions necessary to such an hypothesis are fulfilled.

(Concluded next week.)

THE TWO ADVENTS.

BY CALVIN GREEN.

FIRST COMING.

Peace rules the earth, tumult and war have ceased,
And for a time the thirsty sword is sheathed;
Nature expectant waits her coming Lord,
And man unknowingly obeys his word.
He comes unto his own, yet all unknown;
No herald sounds him heir of David's throne;
No crowds await breathlessly, intent to hear
The voice of him prophetically so near.
So near, yet none await; but from afar
Some come to worship, guided by his star;
While Bethlehem's plains on that momentous night
Witness his heralds,—angel hosts of light.
The wakeful shepherds see, and hear them sing
Their praise to God as the glad news they bring
Of him who comes a Saviour unto them,—
"Peace on the earth and good will unto men."
He comes a babe, a child of lowly birth,
To learn and bear the ills of man on earth,
To share our sorrows, lend a pitying ear,
And with the mourning, shed a mourner's tear.
He comes to give relief to the oppressed,
And to the weary, Heaven's peace and rest;
To show the way to life,—the gospel plan,—
Which consummates the hope of fallen man.
As our Great Pattern here he hears the cross,
By which we are sustained in every loss.
For us he's mocked and scourged and vilified,
Then, to fulfill the word, is crucified.

SECOND COMING.

Not as at first he comes the second time,

A lovely babe, and peace in every clime:
Nature awaits him long, not as before,
But with deep groanings and afflictions sore.
For on her breast for full six thousand years,
She's borne a race subject to death and tears;
Slaves to their passions, and subjects to him
Who by deceit defaced the earth with sin.
This time he comes to end the power of sin,
To save his saints and take them home to him,
There share with them the glory promised long,
That often here in weakness made them strong.
He comes,—not now amid a jeering crowd,
But with angelic hosts and trumpet loud;
In Kingly power high seated on his throne,
Triumphant Conqueror to possess his own.
The waiting ones, attentive to his word,
Anxiously watch for their returning Lord;
While Nature heaves with throes and throbs of pain,
And earth for numbers covers not her slain.
The vivid lightnings flash along the sky,
And thunders roll as from the throne on high,
The heavens open,—clouds of pillared fire
Are massed in heaps portending Heaven's ire.
Huge caverns form along the mountain range,
And oceans heave with sounds and voices strange;
While to and fro, rocked by a mighty hand,
The earth breaks up as wrecks upon the strand.
Now comes a voice as thunder from above,
It to the righteous is the voice of love;
Jehovah speaks the coming of his Son,
Confirms his covenant to each waiting one.
The heavens open like a shriveling scroll
As the tones echo deep from pole to pole;
The opening skies reveal the King of kings.
Who to his people now salvation brings.
Daunted, dismayed, the wicked flee away,
Calling on rocks to hide in their dismay;
While at his voice the sleeping saints arise,
And with the living ones ascend the skies.
The strong man bound and of his goods despoiled
Saviour and saints now fully reconciled,
Angels and all, a vast, unnumbered throng,
Ascend on high to sing Redemption's Song.
Battle Creek, Mich.

THE INFORMER.

BY ELD. E. P. DANIELS.

I HAVE just been reading a work called the "Brand of Dominic;" and my soul has been stirred by a view of the mischief and evil wrought by spies and informers in the church. The principle is not confined to the days of Dominic.

Of all persons, the informer carries with him a character the meanest and most dangerous of any that the devil has ever employed. Of every attempt that men have made to prove untrue the apostle's words, "So can no fountain both yield salt water and fresh," this pet emissary of the kingdom of darkness is the only one that has ever been successful. From him flows a stream as black and viscid as the river of death, while anon there drops from his tongue, like the dew upon Hermon, words as soft and sweet as the cooing of the babe on its mother's breast. He blows alike both hot and cold. No virtue, no honor, no peace, no tranquility abide in his path; friendship is turned into animosity, love into hatred, peace into strife, churches into bedlams, and households into hells by his turgid tongue.

During the whole period of church history, from the sad hour that Eden closed her gates to the unfortunate twain till now, God has never employed one such person in his service. God's cause lives and prospers without such; the prince of darkness alone has need of them; they are his honored legates, his prime ministers. No king or prince, priest or pope, has served so well his dark purposes as the slimy informer. They have conquered nations, have covered plains with dying men, have fettered the consciences of men with superstition, and shackled the heart with fear. But this monster, dressed in the guise of an angel, has disquieted the world, driven peace from the earth, religion from the church, confidence from the heart, truth from the soul. He is a liar; for he witnesses falsely against his neighbor. He is a thief; for he robs homes and hearts of peace and virtue. He is a simoon in the church, in society, in the family. All love, all joy, delight, spirituality and devotion is blasted, by his fetid breath.

Peter needed no person to inform him of the treachery of Ananias and Sapphira; the in-

sulted Spirit of God revealed their secret device. Jesus had no need of informers concerning the character of Judas; the Spirit told him that Judas was a thief and a liar and the betrayer of his blood. John the Baptist, whose life was one of extreme austerity, needed no other than the Spirit of the living God to tell him that the proud Pharisees who came to be baptized of him were a generation of vipers, fit only for the damnation of hell.

I say again, The church has no need of such men, but Satan must have them. When the church of God is in favor with Heaven, the discerning Spirit of God will unmask the iniquities of the heart, and reveal the dark purposes of wicked men through his chosen servants; but when the church has apostatized and has lost its favor with God, the Spirit of Christ is gone; and now comes, in its place, pride and shame, together with Satan's minister of state, the serpent-eyed informer.

Thus it went with the church at Jerusalem. Its prophets were dead, its priesthood corrupted, its spiritual discernment gone, and then it had need of the informer to communicate to the haughty Sanhedrim what Christ did and spoke. It needed then a Judas Iscariot to betray him at the price of thirty pieces of silver, and to inform them of the place where he had gone to pray and with his poisonous lips to reveal to the rabble, with staves and stones, the innocent Son of God. Poor informer! He did not care to live any longer after this piece of work; he gave himself a dishonorable discharge in the form of a rope around his neck, in the full assurance that he should have the privilege of sharing in the fire from heaven that shall devour all the wicked.

The princes and presidents of Persia were those who informed Darius of the faithfulness of Daniel in the service of his God. The beasts had no relish for the flesh of the prophet, but somehow,—we will leave it to the reader to say how,—the king's informers proved a very savory dish to the hungry lions. The lying Amalekite found no favor with David, as he supposed he would, by informing him of the death of Saul. God pity the church or the household that cannot maintain its equilibrium without this dead weight about its neck.

The Spanish Inquisition, with its ingenious machinery, its crafty and unprincipled Jesuits, and its secret counsels, would have proved inadequate to the success of their diabolical schemes, and all their hellish machinations would have been abortive, had not the eagle-eyed informer been employed to listen at the key-hole, and peer into the window, and to move about under the cover of darkness, mantled and masked, with a heart as black and cold as midnight, and as pitiless as the cyclone.

Every officer of the Inquisition was known by name and person; but the informer was never known. He that informed of every one else was never himself informed of; to inform of them or tell who they were, was to cripple them in their work, and the church would lose her power over the conduct of her subjects. The compact between them must be mutual; the life of the one depends upon the life of the other. The devils of hell could have devised no better scheme for the complete conquest of the church than this; the devil is in secret alliance with the church, the church with its secret informers, and they are rewarded with the noble and excellent title of "friends of the church," while heaven proclaims them spies and lying hypocrites.

What is an informer but a spy and a traitor? and what is a spy or a traitor but a detestation to every good person? Yet many are the ones who have sold their God, their king, and their bosom friend for the paltry price of a little renown, or the celebrity of a Judas Iscariot or a Benedict Arnold. Neither life, peace, joy nor confidence can exist within the reach of his tongue; no church can prosper where he is a member.

The informer is the peace-destroying serpent of darkness. He is a coward who strikes his victim in the back, and then, like the devil-fish, hides himself behind the inky blackness he spues from his foul mouth. Oh! how many hearts have been made to ache! Oh! how many hours of sorrow have been experienced, how many scalding tears have been shed, how many hopes have been blasted, and how much of joy has been turned into the bitterness of gall, by the intrigues and treacheries of one artful informer! How unlike the holy man of God who lives above the suspicion of others, whose communion is with God and angels, whose life is one of sweetness and tranquility, who sits at the table of God's love, dines upon the hidden manna of heavenly truth, and drinks at the fountain of brotherly kindness! How infinitely more noble is such a man than one who plays the part of a spy, sneaking through every back alley, and peering into every byplace in search of carrion to fatten his hungry soul! Do you say that God has need of vultures in his church? God pity the church that has them!

There is this difference between a friend and an informer: One holds an armor of steel above your head to shield it from the blow of the other; one is a cordon of strength around the soul, the other a threatening plague; one is the messenger of an advancing troop, the other a spy within your ranks. The friend is not afraid to have the world know what he does; but the informer never empties his casket of meanness at your feet without a solemn caution that you shall not tell from whence it came. The friend steps forward and publicly makes known his conduct; but the informer swears his employers to secrecy; and what mischief may not such a person do! To-day he is with you with a countenance as bland as an angel, a tongue as smooth as oil, and manners as winning as the voice of love. To-morrow he sits in the secret counsel of your enemies, witnesses your confusion, beholds your embarrassment with mingled joy and satisfaction, satisfied the while that your humiliation is a sufficient atonement for his foul part. Tell you who he is? Nay! If that were done, the fat were in the fire. You are permitted to say yes or no in answer to the charge; and if the charge is not well sustained, he is set again upon your track in search of something more. Any church that has need of such pillars as these to bolster up its tottering walls would better fall to-day, and to-morrow begin to build a better structure upon a more substantial foundation.

Remember this, that the dog that fetches a bone will carry one. The hyena that opens the graves of others will open yours also; every day that you entertain such a person at your house, you are feeding the viper within your bosom, that lingers only to make you at last a victim of his deadly fangs. It is manly and noble to speak to a brother about his faults, and to speak to others of his virtues; but the reverse of this is cowardly and mean. Poor informer! you would better reform and turn to God and cease your cruel work ere the decree goes forth, "I never knew you."

Grand Rapids, Mich.

SIN AND CONSCIENCE.

BY WM. H. MILLS.

SIN, or transgression of the law, is a volition or choice, and this only by one who has a rational mind, or is free to choose. Opposition is not necessarily sin. The world of matter offers resistance until moved from its course, yet without sin. The animal kingdom offers resistance, and wages actual warfare upon man and all life, yet without sin. Sin is impossible where there is not rational thinking and free mind endowed with a freedom of choice. In fact, sin is a will or volition to depart from

the law of God. Sin is possible only to a rational mind. It must be in the will, not out of it. And if in the will, then it is only possible when the will wills to disobey or depart from the law of God.

Herein conscience approves or disapproves. Conscience does not decide as to the absolute rightness of an act. It does not sit as a judge of deeds, only upon the will or motive. Hence one cannot always know whether he *is* right; but he can and does know whether he *means* to be right. Conscience enforces only what a man believes; and he believes as he has been taught, or according to the knowledge he has. Conscience cannot be educated. It may be seared, or for awhile, hushed; but man can be educated and learn the absolute right, which is, "Fear God, and keep his commandments; for this is the whole duty of man."

Apple River, Ill.

LOOSE REASONING ON A PERFECT LAW.

BY ELD. R. F. COTTRELL.

In *Zion's Watch Tower* I find an article, apparently editorial, entitled "The Ten Commandments," in which I find the following good admissions:—

1. "God's law is nothing short of *perfection*."
2. "The 'law of LOVE' contains the *spirit* of the law to Israel,—the ten commandments."
3. "None thus actuated by the law of love have any desire to violate the law of commandments."
4. "The ten commandments demand absolute *perfection*. Matt. 22:37-40. On these two commandments hang *all the law*."

In the above the italics and small capitals are as given by the writer. In the same article is the following assertion: "To any recognizing the liberty wherewith Christ hath made us *free*, there can be no *bondage* to the observance of *any day*."

According to this, though he admits the ten commandments to be a perfect law, and that "none actuated by the law of love have any desire to violate" them, yet Christ makes us free from "the observance of *any day*." (The italics are his.) Then Christians, those who have no desire to violate these commandments, are not bound to keep the fourth commandment at all. Are they at liberty to disregard the other nine commandments of this perfect law? An apostle calls this "the perfect law of liberty." James 1:25; 2:10-12. And he teaches that we shall be judged by it. How can we be judged by a law which Christian liberty makes us free to disregard? Is it bondage to obey the law as God gave it by keeping the day that he appointed? Is it true Christian liberty to substitute another day, as we think best? If so, are we not at liberty to substitute what we choose for the other nine? But though our writer holds that we are not bound to the observance of any day, yet he reasons in behalf of a Sabbath as follows:—

"The fact that the law compelled a *rest* every seven days, and that mankind seemed to require it, is an excellent reason why such a day should be observed. And love to God and a desire to worship him and to commune with his children are the best of reasons for observing such a day." There were good reasons, then, for the institution of the Sabbath; why should it be abolished? Our author continues:—

"As to which of the seven days should be the best to observe, the church very early in its history decided that the *first day* of the week would be very appropriate, since on it Jesus arose from the dead and met with them and caused their hearts to burn as he expounded to them the Scriptures. Luke 24:27, 32. Accordingly, we find that to meet on that day was very common among them, even before they came to appreciate fully their *liberty*, and

while they still, to a great extent, observed the seventh day also."

Thus he clearly admits the human origin of the first-day Sabbath, and also that the early Christians still observed the seventh day. But they gradually came, as the Dark Ages approached, "to appreciate fully their liberty," and the result has been no Sabbath, or a first-day Sabbath, just as you please; but to keep the day that God rested upon, blessed, sanctified, and commanded to be kept holy, and by the observance of which we "honor him," is a bondage too grievous to be borne. Is it so? Is that which the spiritually minded call "a delight, the holy of the Lord, honorable," indeed a yoke of bondage? Isa. 58:13.

"LET IT NOT BE FORGOTTEN."

BY ELD. A. S. HUTCHINS.

UNDER this heading, the *American Messenger* of Dec., 1883, offers some good suggestions respecting the principles of the Reformation under Luther:—

"We have been observing the four-hundredth anniversary of Luther's birth. But now that the special occasion is passed, let not the life he lived and the work he did be forgotten. We need even now to keep in mind the principles upon which the great Reformation of the sixteenth century was based. Those principles are not outgrown, and are eminently practical and necessary still."

In connection with these declarations, let us read the following paragraph: "Another principle which underlay the Reformation was the paramount authority of God's word. One of the agencies that wrought the Reformation was the opening of the Bible to the common people. It was restored to its place as being of supreme authority, to which the individual conscience, kings, cardinals, popes, councils, must bow. We have not outgrown, we never can outgrow, that principle. We give nominal adherence to it, and to a good extent real adherence. What is needed, even in Christ's church at the present day, is that there should be a more thorough practical submission to the word of God as giving both the truths we should believe and the conduct we should pursue. The question in doctrine is, What does the Bible teach? The question in duty is, What does the Bible direct? These questions answered, there is nothing for us but implicitly to obey. We have yet to learn that we cannot put human philosophy in the place of God's word, and prosper."

Adopting these principles as the rule of action for the people of God to-day, thousands and millions of Protestants would offer fervent prayer to God, give of their means, and cheerfully unite their efforts in the suppression of papal error and superstition respecting the Sabbath of the fourth commandment. A "thorough practical submission to the word of God as giving both the truths we should believe and the conduct we should pursue," would, without protracted effort, bring the lovers of the Bible into the "unity of the faith" in regard to this down-trodden commandment.

Respecting doctrine, let the question be, "What does the Bible teach?" Respecting duty, "What does the Bible direct?" "These questions answered, there is nothing for us but implicitly to obey," and how long before men would cease to teach that Sunday is the Sabbath? How long before preachers and their people would respect the seventh day? How long ere they would "call the Sabbath a delight, the holy of the Lord, honorable"? Let men acknowledge "the paramount authority of God's word," as did the reformers, and they would cease to worship God by teaching for doctrines the commandments of men. They would cease to seek honor, prosperity, or divine favor by substituting human philosophy for God's word.

Educational.

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

BATTLE CREEK COLLEGE ITEMS.

BY ELD. W. H. LITTLEJOHN.

TRACT SOCIETY.

The College has a students' Tract and Missionary Society, which is by no means an unimportant factor in its present usefulness, both to the pupils and the general public. The Society meets each Thursday evening, and over an hour is spent at that time in reading missionary letters, collecting reports of work done, distributing papers for future use, and counseling in regard to methods, etc.

The following report of labor, for which we are indebted to Sr. F. H. Sisley, will give an idea of the amount of work done by the Society since its organization last December:—

No of missionary visits,	51
" " letters written,	331
" " " received,	32
" " papers mailed,	1,049
" " " distributed,	58
" " pages tracts mailed,	1,116
" " " loaned and distributed,	2,094
Subscriptions obtained—	
For the REVIEW, 1 year,	4
" " " 6 months,	1
" " Signs, 3 "	1
" " " 6 weeks,	1
" " " 1 month,	11
" " Good Health, 1 year,	1
" " " 6 months,	1
" " Sentinel, 1 year,	39

THE LYCEUM.

Feeling that it is important that students who intend to enter the ministry, and fill other public positions in the work of God, should be disciplined somewhat in composition and extemporaneous speaking, a society has been formed to secure this end. It is called, "The College Literary Society." A Constitution and by-laws have been adopted after having received careful consideration. The motto selected is quite significant, and is as follows: "The End Crowns the Work." The membership bids fair to be quite large. The program usually consists of a discussion, two short essays, an extemporaneous speech of from three to five minutes in length (the subject being assigned after the speaker takes the floor), a critique, music, etc. But one regular meeting has been held since the organization of the Society was completed. On that occasion the discussion was characterized by close adherence to the question in debate and considerable ability in the arrangement and presentation of arguments.

TALK ENGLISH.

H. L. CHARLES, in the *Christian at Work*, gives some amusing illustrations of the violation of the purity of language by young people, especially boys. He says:—

Among the still more common errors in the use of language are these: The mispronouncing of unaccented syllables, as *terru* ble for *terrible*; the omission of a letter or short syllable, as *goin'* for *going*, and *ev'ry* for *every*; and the running of words together without giving to every one a separate and distinct pronunciation.

I know a boy who says "don't want'er," when he means "I don't want to"; "whajer say?" when he means "what did you say?" and "where dego?" instead of "where did he go?"

Sometimes your hear "ficood," instead of "If I could"; and "wilefrecan," instead of "I will if I can"; and "howjer know?" And have you never heard "m—m," instead of "yes," and "ni—ni," instead of "no"?

Let me give you a short conversation I overheard, between two pupils of our high school,

and see if you never heard anything similar to it:—

"Warejergo lasnight?"

"Hadder skate."

"Jerfind th' ice hard'n'good?"

"Yes; hard'nough."

"Jer goerlone?"

"No; Bill'n Joe wetelong."

"Howlate jerstay?"

"Past ate."

"Lemmeknow whenyergoagin, woncher? I want'er go'n showyer howterskate."

"—m, ficoodn't skate bett'n you I'd sell-out'n' quit."

"Well, we'll tyeronce'n'seefyercan."

Here they took different streets, and the conversation ceased. These boys write their compositions grammatically, and might use good language and speak it distinctly if they would try. But they have got into this careless way of speaking, and make no effort to get out of it. Whenever they try to speak correctly they have to grope their way along slowly, and their expression seems forced or cramped, as though it were hard work for them to talk.

Every one talks enough to keep well in practice; and those who try to speak correctly on every occasion soon find that the practice makes it just as easy for them to use the language at command as to use the most common.

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.

HOW TO GROW OLD.

FAR from the storms that are lashing the ocean,
Nearer each day to the pleasant home-light;
Far from the waves that are big with commotion,
Under full sail, and the harbor in sight:
Growing old cheerfully,
Cheerful and bright.

Past all the winds that are adverse and chilling,
Past all the islands that lured thee to rest,
Past all the currents that bore thee, unwilling,
Far from thy course to the Land of the Blest:
Growing old peacefully,
Peaceful and blest.

Never a feeling of envy or sorrow
When the bright faces of children are seen;
Never a year from the young wouldst thou borrow,—
Thou dost remember what lieth between:
Growing old willingly,
Thankful, serene.

Hearts at the sound of thy coming are lightened,
Ready and willing thy hand to relieve;
Many a face at thy kind word has brightened,—
"It is more blessed to give than receive:"
Growing old happily,
Ceasing to grieve.

Eyes that grow dim to the earth and its glory
Have a sweet recompense youth cannot know;
Ears that grow dull to the world and its story
Drink in the songs that from Paradise flow:
Growing old graciously,
Christian-like grow.

SPEAK PLEASANTLY.

BY ELD. R. F. COTTELL.

SOME of us who mean well and intend to do just right, and want to see others do so too, fail to have that courtesy, suavity, and sweetness of manner which ought to characterize a true Christian, and are too curt and blunt in our expressions, especially in reproving the faults of others. When this becomes a habit, and we are accustomed to speak sternly and impatiently to children, it has a discouraging effect upon their minds, and disposes them to resist, rather than yield to our counsel and reproofs, though they be wholly reasonable. To always speak in a cross, surly manner even to a horse or a dog, is not attended with the best results.

To speak pleasantly is by far the better, and more likely to bring good results. A faithful

trial of it, I believe, will satisfy us of this. "How good and pleasant it is for brethren to dwell together in unity;" and it is evident it will pay, by conducing to this end, to acquire a fixed habit of speaking gently and sweetly to all with whom we converse. Brethren and friends, all, let us try it. I am confident that the result will be highly satisfactory. The minds of our brethren and friends will be better affected toward us; and we, having done our duty in kindness, will have the satisfaction of enjoying a sweetness of temper which naturally flows from a consciousness of having done our duty pleasantly, and then patiently waiting the results of our labor of love, giving the Spirit of God the opportunity to give the increase and perfect the fruit.

THE ART OF GETTING THINGS DONE.

I SUPPOSE the art of getting things done, as far as one is personally concerned, depends very much on system and perseverance. There is a homely proverb about the head saving the heels, which has a good deal of pith in it. You know many needless steps may be taken in the course of a morning's baking, for instance. One cook thinks of everything which she will require,—the spice, the sugar, the butter, the pans, the sieve, the sundries,—and arranges them all on the table in an orderly manner before she begins her mixing and molding. Another has her hands in the dough, and remembers that she has not adjusted the oven dampers properly, and that the lard is in the cellar, and the apples are in the barrel, and the milk in the ice-box. The housekeeper who has no method is obliged to take a half dozen steps for every one which is taken by her orderly friend.

Leaving cooking, and turning to other kinds of work, we all know women who sometimes see the bottom of the mending basket, and occasionally can announce that the family sewing for one while is accomplished and out of the way. I speak less confidently about the sewing problem than any other; because it does seem as though a mother's work with the needle is almost endless, let her plan as carefully as she may. Little knees go through the stockings and trousers so soon, little dresses are so often caught on projecting nails, and little people grow so quickly out of everything, that the mother, even when well seconded by a good seamstress, and aided by a flying machine, still has her hands full.

The art of getting things done by other people is quite distinct from that of doing things one's self, is much more difficult, and necessarily much more of a fine art. Anybody may learn self-government, it would seem. Evidently, without it, it is useless to attempt directing others.

There are mothers whose children become the most charming little helpers at a very early age. One such I happen to think of now. Her very babies seem to cry when it is most convenient to fly to them, and to sleep just when it is easy to let them lie in the crib. Once when I was visiting her, I noticed seven little nails in the closet, graduated precisely so that seven small pairs of hands could reach them to hang up hoods and cloaks. All the children were taught to wait on themselves, and put away their things when done with them,—toys, books, etc., as well as clothing. Delicate health, limited means, and a large family this mother had; but she has never let the poetry of life be blotted out by its prose, has kept up her music, has found time to read the best of books, and is the efficient secretary of a mission society, as well as the adviser and friend of a number of poor people; and all because she understands the art of getting things done both by herself and others under her roof.—*Christian Intelligencer*.

—Peace and joy come from obedience to God.

Our Tract Societies.

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

NO SHEAVES.

[The following beautiful selected poem I should be pleased to see in the REVIEW AND HERALD, if thought worthy.—F. L. BARTLETT.]

'T was the joyous time of harvest;
The ripe and golden grain
Was bowing 'neath the sickle,
And lading high the wain.
The brown and stalwart reapers
Their glistening sickles swung;
And rosy maids were gleaning
The standing sheaves among.

A maiden, pale and slender,
Came with the rest to glean;
Her garb was coarse and homely,
And humble was her mien.
She gleaned among the briers
And stones beside the wall,
Searching for wheat-stalks scattered,
By careless hands let fall.

But when the master saw her,
"Glean here no more," he said;
"For hands like thine there waiteth
Another work instead.
Bring from the bubbling fountain
The water cool and sweet,
To refresh the thirsty reapers,
And bathe their weary feet."

Then meekly bowed the maiden
Unto the master's will;
And through that day so tedious
Fulfilled her mission still.
And when the sunset shadows
Were lengthening o'er the plain,
The reapers and the gleaners
Brought back their store of grain.

The maiden's cheeks were flushing;
With weary step and slow
She came, and sighing, whispered,
"No sheaves have I to show."
Then spake the master kindly,
"Thou hast not toiled in vain,
Though in thine arms thou bearest
No sheaves of golden grain."

"Without thee these had fainted
Beneath the burning sun,
Who now return rejoicing
In all their labor done.
Grieve not because thou bringest
Naught from thy toil away;
For at the time of reckoning,
Thou shalt receive as they."

Full many are the toilers,
In life's great harvest-field,
Cheering the busy reapers
While they their sickles wield.
Full many sad, faint-hearted,
Bring at the close of day
Nothing, from all their labor,
But weariness away.

Nothing but sun-burnt faces,
Garments besprent and torn,
Hands wounded with the briers,
And weary feet and worn.
Lord of the harvest, strengthen
The humble ones, we pray,
Who toil beside the reapers,
Yet bring no sheaves away.

MAINE T. AND M. SOCIETY.

THE quarterly meeting of this Society was held with the church at Somerset Mills, Jan. 27, 1884, at 9 A. M. Prayer was offered by Eld. Chas. Stratton. T. S. Emery was chosen Secretary *pro tem*. Remarks were made by the President, Eld. Stratton, and others upon the importance of engaging more earnestly in the work now, when the providence of God is so clearly pointing out the way before us. We have 1,000 copies of the *Sabbath Sentinel* to be used in our State, and now there is a chance for all our brethren and sisters to take hold and work to get these papers into the hands of the people. How can we better prove our love for the Master, or our desire to benefit those for whom he gave his life, than by trying to get the light of present truth before them? In no better way can we show our faith than by entering heartily into this work.

During the year, the *Signs* should be sent on trial to every one outside of our own people who has subscribed for the *Sentinel*, and in this way many, we trust, will subscribe for that paper also. Brethren and sisters, here is something for us all to do. Let every one take part in this work. What

a privilege to be co-workers with Jesus! How earnest we should be to do whatever our hands find to do!

Canvassing for "Thoughts on Daniel and the Revelation" called out remarks from the brethren and sisters. Pledges for the *Sentinel* were taken, and also for the tent fund.

The report of labor for the quarter just closed is as follows:—

No of members.....	228
" " reports returned.....	55
" " members added.....	2
" " missionary visits.....	158
" " letters written.....	115
" " <i>Signs</i> taken in clubs.....	50
" " new subscribers obtained.....	44
" " pages tracts distributed.....	18,607
" " periodicals distributed.....	844

Received on membership and donations, \$23.15; on book sales, \$26.84; on periodicals, \$61.65; on reserve fund, \$1.19.

Adjourned to call of Chair.

J. B. GOODRICH, *Pres.*

T. S. EMERY, *Sec. pro tem.*

BRISTOL, VT., MISSIONARY MEETING.

THE tract and missionary meeting held in connection with Eld. Hutchin's visit to this church, was one of interest, and we trust of enduring profit. Though but few of its members could be present, ten copies of the *Signs* were taken in addition to its present club, and forty-two copies of the *Sabbath Sentinel* were subscribed for. We are glad to see developing in this church a faith in the truth that inspires courage to warn men of present duty and the impending wrath of God. When we love souls as we should, our courage will not be wanting.

A. W. BARTON.

BUFFALO READING-ROOM.

KNOWING that our people, especially those of the N. Y. Conference, will be interested to hear of the progress and prospects of the work just begun in this city, we will try to give something of an idea concerning it through the REVIEW. Buffalo, at the present time, has a population of about 200,000, largely made up of the American and German elements; but almost all nations are more or less represented. From its geographical position, at the foot of Lake Erie, and being the terminus of several great lines of railroads and the Erie canal, it has become an important center of trade, commerce, and manufacturing interests. In addition to its resident population, thousands going both east and west by the different railways, daily pass through the city.

For these and other considerations, it seems to be an important field for the spread of the truth, which must be given to the world; and a small beginning has been made by opening rooms for the public, where they can have access to our books and papers to read, and where lectures and Bible-readings upon the truth will be given. The rooms are located at No. 13 West Huron St., in a neat and quiet part of the city, and have been fitted up in a pleasant and comfortable manner. They have only been open a week; but we have already seen some indications of interest, and leading men and the papers of the city mention our work favorably.

One intelligent man, a physician, has become interested in the restoration of spiritual gifts by some cases of faith-healing which he has seen; and although almost an infidel in the past, he now believes the Bible, and is anxious to know more about the power of Christ. He has read "Early Writings" with much interest, and is now reading other works upon the same subject. We desire God's help in this work, and wish to be remembered in prayer by all those who love the truth.

Buffalo, N. Y.

ALEX. GLEASON.

H. E. ROBINSON.

QUARTERLY MEETING, DIST. NO. 6, MICH.

THE quarterly meeting of Dist. No. 6 was held in the S. D. A. church at Lakeview, Sabbath and first-day, Feb. 2, 3. Services were held Sabbath evening, Bro. Van Deusen preaching a very interesting missionary sermon on the coming of the Lord. He brought plainly before his hearers the great truth that "the day hasteth greatly," and that what God calls upon us to do must be done quickly,

for soon the night cometh in which no man can work.

A goodly number met promptly at the usual hour Sabbath morning, and the Sabbath-school passed off pleasantly and profitably to all. This was followed by an appropriate sermon from Eld. Fargo, and the services closed with a social meeting in which there were over fifty good testimonies given, all seeming to realize the momentous time in which we are living and the great importance of the work in which we are engaged.

A business meeting was held in the evening, Eld. Fargo in the chair. It was voted that Brn. Van Deusen and Cyphers, with the Chair, compose the Committee on Resolutions. The resolution passed at the late State meeting, authorizing the raising of \$10,000 as an additional reserve fund, was brought before the meeting; after being quite freely discussed by the leading brethren present, it was unanimously endorsed by the meeting.

Adjourned till Feb. 3.

SECOND MEETING, FEB. 3, AT 10 A. M.—The Director, Bro. F. Howe, in the chair. After the usual opening exercises, the Committee on Resolutions reported one by one the balance of the resolutions passed at the late State meeting. After being discussed by Eld. Fargo and others, they were each endorsed by the meeting.

A motion was unanimously carried to take 1,000 copies of the *Sabbath Sentinel* in this district, the same to be used in the missionary field; and 100 copies were immediately taken by the Lakeview Society.

A resolution in regard to *Good Health* brought forth remarks showing a lack on the part of some to appreciate the arduous labors of those engaged in this branch of the work. Altogether, the meeting was a profitable one. It closed Sabbath evening with a very interesting sermon from Eld. Van Deusen, which was listened to with apparent interest by a good congregation, some of whom were not of our faith. C. A. PRESTON, Sec.

THOSE MISSIONARY RACKS.

ABOUT a month ago our Sabbath-school at Leesburg, Ind., purchased from Bro. Thompson, Chicago, one of his missionary racks, and sent to Battle Creek for tracts and papers to fill the same. Three weeks ago I filled it with reading matter, and hung it in the C., W., and M. R. R. passenger depot. Having been absent all of the time since putting it up, I did not visit the depot until to-day, when I found the rack entirely empty. I asked the agent how long it had been empty. He said about one week. He also said it created quite an excitement while full; for passengers would examine it, take from it, sit around and read, and then carry reading matter away with them. I asked him if he thought any of it was destroyed. He said he did not think a half dozen out of the whole lot were destroyed. God bless those missionary racks! There should be one in every depot and post-office in the country.

L. M. DUNLAP.

COLPORTER WORK IN MINNESOTA.

WE came to Marshall Nov. 8, to canvass for the *Signs*, and to do colporteur work to prepare the way for tent labor during the coming summer. We have canvassed and re-canvassed the village of Marshall and the surrounding country for several miles. Have held Bible-readings in a number of places with a good degree of interest. A few families have been anxious for us to come and hold Bible-readings with them on different points of our faith. Some are earnestly inquiring for truth and have expressed a desire to hear preaching. Many are well pleased with the *Signs* and have acknowledged our position to be correct upon the Sabbath question.

Besides our work for this paper, we have obtained several yearly subscriptions for the *Instructor*, *Good Health*, and foreign periodicals. Have sold a number of dollars' worth of books, tracts, and pamphlets. Much of the time the weather has been such as to hinder us in our labor. We are of good courage in the work. We hope that the friends of the cause will remember in their prayers the work in this part of the State.

M. A. WINCHELL.
E. HILLIARD.

Special Mention.

"THE DARK AGES" IN NEW YORK.

THE "Dark Ages" are wherever the papal church bears sway. It was the power of that church to suppress knowledge and foster bigotry and superstition, which at first produced, and would still perpetuate, the darkness of those evil times. An exhibition of most astonishing and utterly contemptible superstition, by which that church would fix to the nineteenth century the disgrace of the twelfth, has lately been witnessed in Syracuse, N. Y. The following mention of it we quote from *The Christian Statesman* of Feb. 7, 1884:—

"SUPERSTITION IN AMERICA.—We are sometimes told that popery in the United States is a vastly more enlightened faith than the blind superstition which sold and bought 'indulgences,' and taught the believer to believe in the saving efficacy of relics and ceremonies. But nothing more offensive to reason and piety ever awakened the indignation of Martin Luther, than the following account of a religious service in our own country at the present time:—

"In Syracuse, N. Y., there is a St. Lucy's Roman Catholic church. A 'Retreat' was held there lately for three days, and at its close the priest informed the people that a ceremony of great importance was about to take place, the procession of St. Lucy's remains. The *Christian Advocate* thus speaks: 'St. Lucy was martyred in Syracuse, Sicily, December 13, 303. Her body now lies in Venice. Father Kennedy, the present pastor of St. Lucy's church, procured a piece of the flesh and a small bone, which are now contained in a handsome gold case ornamented with jewels. Father Kennedy says he felt the arm of the body, and found the flesh still soft and pliable! The procession lasted half an hour, consisting of the Young Men's Sodality (125 members), the Young Women's Sodality (300 members), Father Burke in the rear, then six boys clad in red cassocks, with white surplices, and carrying tall candles, then two taller boys in black cassocks and white surplices, swinging censers, and finally three priests, one walking in the middle and holding the sacred remains. Meanwhile, all the people were invoking the intercession of St. Lucy.'"

In this we see another specimen of the fruit of the unscriptural dogma of the conscious state of the dead, and the immortality of the soul. It would probably do no good to remind the *Statesman* that it has just as much reason to discard the Romish Sunday, as the Romish doctrine of relics and saint-worship.

WHO AND WHAT IS "EL MAHDI?"

THE Arab term, "El Mahdi," means simply a leader or guide. Although not found in the Koran, it was frequently employed in the early days of Islamism as a name or title. Thus it was given to Abu-al-Kasim-Mohammed, the founder of the Fatimite dynasty in Africa A. D. 908. The followers of this Caliph also claimed for him the dignity of the Guide or Prophet foretold, as was alleged, by the Arabian lawgiver, to the effect that three hundred years after his time the sun would begin to rise in the West. This was interpreted as signifying the ascendancy of the new dynasty, headed by the Mahdi. A modified version of this tradition has doubtless been cherished by the North African Moslems unto this day. The Mohammedan idea of the Mahdi may be stated in general terms as this: He will be a descendant of Mohammed, and will appear toward the end of time to uproot wickedness, to avenge the blood of the Imams who were unjustly slain, and to establish a universal reign of righteousness. These opinions are founded entirely upon the "sayings" of Mohammed, which are held, when authentic, to be of equal authority with the Koran. There are several thousands of these alleged "sayings," and the Moslem divines have not yet formulated a canon for distinguishing the genuine from the spurious. Nevertheless, there is a general expectation in the Moslem mind that "El Mahdi" will duly appear.

The traditions on this subject are few and slender, and are mostly found in a collection of "odes" ascribed to the son-in-law of Mohammed, and the fourth Caliph in succession to him. These traditions all agree that the prophet is to appear toward the end of time, and he is sometimes referred to as the precursor of the general resurrection. The teachings of the Moslem sages are very misty upon this whole subject, and it is not surprising that the theologians are at a loss to give any judicial opinion concerning them. In regard to the Mahdi of the Soudan, Mohammed-Ahmed, the Ulema at Cairo ventured to decide that he must be an impostor, inasmuch as the true prophet should come from the East. It is alleged that the Ottoman Sultan cherishes the hope, however, that he may prove to be the Chosen One,—his success being the most authentic test,—even although he is not a lineal descendant of the great prophet. There can be little doubt that the obsequious Ulema at Constantinople would not scruple to encourage the inclination if it promised any advantage.

Not much is known with precision of the origin of the Egyptian pretender Mohammed-Ahmed. He is a native of the Soudan, of a low family, but Dongolan by descent. He is nearly fifty years of age. Something over twenty years ago he was a servant of the French Dr. Peney, physician-in-chief of the Egyptian Soudan. Even at that date he claimed to be invested with a supernatural mission. Not long after, he was imprisoned five months at Chakka by Gessi Pasha, the lieutenant of Gordon Pasha, on account of his intrigues. This imprisonment he has retained in mind with great rancor, and has on all occasions taken a bloody revenge upon foreigners and Egyptian Christians (Copts) for the affront.

The history of the Mahdi since then has been given in numerous articles. He posed for some years as a hermit on the island of Abba in the Nile, where he made many adherents, and gained great treasure in the way of tribute. An attempt to capture him, by orders of Reouf Pasha, Governor-General of the Soudan, resulted in the slaughter of the expedition, and the flight of the Mahdi with his followers to the mountain fastnesses of Kordofan. Since that date his career has been one of almost uninterrupted success. His first important triumph was the capture in January, 1883, of El Obeid, the chief town in the Soudan, and the series was finished with the annihilation of the Egyptian army under the command of the English officer, Hicks Pasha, a few weeks ago.

In declaring himself to be the expected Mahdi, and in proclaiming a holy war, Mohammed-Ahmed relied mainly upon the support of the turbulent Arab tribes in the Northern Soudan. These races profess a peculiarly fanatical form of Islamism, and are well suited, both from their warlike character and their religious bigotry, to carry out the ambitious plans of the pretender. Furthermore, when the Ulema at Cairo pronounced against his genuineness, they took the trouble to scatter some four thousand printed copies of their decision among the tribes. This document was regarded as an output of the unpopular Egyptian Government; and so far from injuring El Mahdi it served to strengthen him, and his forces were rapidly recruited. In addition to this fanatical support, it must not be forgotten that the Soudan prophet is backed by all the money and the myrmidons of the powerful, slave-trading sheiks of that vast region, who have been infuriated by the feeble efforts of Egypt, inspired by England, to put an end to their traffic.

Thus the Soudan Mahdi appears in a threefold character,—a pretendent to the honors and the mission of the Mohammedan sacred "Leader" of tradition, the head of a rebellion against the Egyptian authority and its taxes, and the figure-head or instrument of the great interior slave traders with their wealth, greed, and vindictiveness. Of course the religious "mission" is given the most ostensible prominence. In a proclamation issued last winter, appointing as Prince "our beloved Sheik Mansour, son of Abd-el-Hakim," the prophet says: "Whosoever submits to him submits to us; who disobeys him disobeys us, and God himself, and his prophet. Make all penitence before God, and abandon all bad and forbidden habits, such as shameful works of the flesh, use of wine, tobacco, lying, disobedience to parents, brigandage," etc. "All those who allow themselves to ignore these principles disobey God and his prophet,

and will be punished according to the law. Make your prayers at the appointed hours, give the tithe of your goods, paying it to the Prince Sheik Mansour, so that he may remit it to the treasury of Islam," and so on. This is sufficient to give the drift of this document.

What is feared as the result of the pretender's success in case of his capture of Khartoum is, not only the destruction of the immense commercial establishments of the foreigners (mainly French) at that point, but a revolt of the Egyptian peasantry and the firm establishment of slavery. Moreover, the French government has been disturbed by the presence of the Mahdi's emissaries, fermenting a Moslem rising in Tunis and Tripoli; and the Turkish Government has a similar cause for uneasiness on the eastern shores of the Red Sea. There are, indeed, some pessimists who believe England has something at stake in her vast Moslem possessions. It is certain that unless the progress of Mohammed-Ahmed is checked, some fearful cataclysms are to be dreaded. Thus far, in his capture of resisting villagers, he has butchered both garrison and inhabitants. His "mission," as he asserts it, is a vigorous one, to collect the "faithful" in a reign of "righteousness," and to put all unbelievers to the sword.—*W. H. W. Campbell, in Christian at Work.*

INVENTIONS OF A HALF CENTURY.

THE number of inventions that have been made during the past fifty years is unprecedented in the history of the world. Inventions of benefit to the human race have been made in all ages since man was created; but looking back for half a hundred years, how many more are crowded into the past fifty than into any other fifty since recorded history! The perfection of the locomotive, and the now world-traversing steamship, the telegraph, the telephone, the audiphone, the sewing machine, the photograph, chromo-lithographic printing, the cylinder printing press, the elevator for hotels and other many storied buildings, the cotton-gin and the spinning-jenny, the reaper and mower, the steam thrasher, the steam fire engine, the improved process for making steel, the application of chloroform and ether to destroy sensibility in painful surgery cases, and so on through a long catalogue.

Nor are we yet done in the field of invention and discovery. The application of coal gas and petroleum to heating and cooking operations seems to be only trembling on the verge of general adoption; the introduction of steam from a great central reservoir to general use for heating and cooking has been in part a success; the navigation of the air by some device akin to our present balloon would also seem to be prefigured, and the propulsion of machinery by electricity is even now clearly indicated by the march of experiment.

There are some problems we have hitherto deemed impossible; but are the mysteries of even the most improbable of them more subtle to grasp than that of the ocean cable or that of the photograph or telephone? We talk by cable with an ocean rolling between; we speak in our voices to friends a hundred miles or more from where we articulate before the microphone. Under the blazing sun of July we produce ice by chemical means, rivaling the most solid and crystalline production of nature. Our surgeons graft the skin from one person's arm to the face of another, and it adheres and becomes an integral portion of the body. We make a mile of white printing paper and send it on a spool that a perfecting printing press unwinds and prints, and delivers to you, folded and counted, many thousand per hour. Of a verity, this is the age of invention, nor has the world reached a stopping-place yet.—*Scientific American.*

—While the senate of the United States is taking steps to set up an established church in Utah, with fourteen trustees, appointed by the president as a governing body, the free-thinkers of Boston are organizing an association whose purpose is to tax churches, abolish the judicial oath, remove the Bible from the public schools, repeal all laws enforcing Christian morality and the observance of the Sabbath. It is remarkable that both measures originate from the same source, New England.

—There are two peaceful powers—justice and fitness.

The Sabbath-School.

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

LESSON FOR THE SECOND SABBATH IN MARCH.

(See Instructor of Feb. 27, 1884.)

STORY OF THE LESSON.

(Review of Acts 14 and 15.)

PERILS OF MISSIONARY LIFE.—When Paul and Barnabas had been driven from Antioch, they came to Iconium, and there preached first in the synagogue as they did at Antioch, and with about the same effect. The people were divided into two factions; but the larger part took sides with the Jews, and laid plans to stone the apostles. They escaped, however, and came to Lystra.

"Those who observe and teach the binding claims of God's law frequently receive, in a degree, similar treatment to that of the apostles at Iconium. They often meet a bitter opposition from ministers and people who persistently refuse the light of God, and, by misrepresentation and falsehood, close every door by which the messenger of truth might have access to the people."—*The Great Controversy.*

At Lystra and Derbe, the apostles came in contact with a new element,—"heathen superstition and idolatry." "They chose to labor in these cities because they would not there meet Jewish prejudice and persecution."

On one occasion where Paul was preaching, there chanced to be in the audience a cripple, who had never walked. This man was instantly healed by the power of God, so that at Paul's word he who had never before stood upon his feet leaped up and walked. When the people saw this, they cried out in the dialect of Lycaonia, their mother tongue (as being the most natural way for them to express any strong or sudden emotion, though understanding and speaking the Greek, which Paul used), "The gods are come down to us in the likeness of men." Then, further carrying out this conception, they named Barnabas, Jupiter (Greek, Zeus), the father of the gods, because he was older than Paul and, perhaps, more imposing in appearance; "while Mercury (Greek, Hermes), the messenger of the gods, the god of eloquence, and the younger, was naturally identified with the ready speaker and younger man, Paul."

Then the priest of Jupiter brought oxen and garlands to the gate or vestibule which gave admission from the street into the court of the house (see Conybeare and Howson's Life of Paul, note), and would have offered sacrifice to the apostles; but the latter, horrified at such a thought, sprang among the people, and with powerful and well-directed appeals scarcely restrained them from carrying out their purpose.

How significant is the fact that these who now would worship the apostles, in a short time were ready to stone them! So little to be depended upon is popular opinion!

The Jews at Iconium, not content with driving the servants of God from their city, now followed them to Lystra, and so inflamed the people against them that they stoned Paul, and cast him out of the city, supposing him to be dead. But while the disciples stood sorrowing around his body, to their great joy he suddenly rose to his feet, and entered the city, shortly afterward departing with Barnabas to Derbe. It was at Lystra that Timothy lived; "and he was an eye-witness of the sufferings of the apostle upon this occasion." See Acts 16:1 and "Spirit of Prophecy," Vol. 3, p. 367.

After preaching for some time at Derbe, they returned to the scenes of their dangers, passing through Lystra, Iconium, and Antioch, ordaining elders and confirming the work at each place. Continuing onward through Pisidia, they came to Pamphylia, preached the word at Perga, where Mark left them on their outward journey, and came down to the little seaport of Attalia, whence they took ship for Antioch. Thus ended Paul's first missionary tour, which is calculated to have extended to nearly 1,400 miles, and to have occupied one year and a half.

THE FIRST GENERAL CONFERENCE.—"Paul and Barnabas labored in Antioch some time; and many Gentiles there embraced the doctrine of

Christ. But certain Jews from Judea raised a general consternation among the believing Gentiles by agitating the question of circumcision. They asserted with great assurance that none could be saved without being circumcised, and keeping the entire ceremonial law. . . .

"The matter resulted in much discussion and want of harmony in the church, until finally the church at Antioch decided to send Paul and Barnabas, together with some responsible men of Antioch, to Jerusalem, and lay the matter before the apostles and elders. . . . Upon arriving at Jerusalem, the delegates from Antioch related before the assembly of the churches the success that had attended the ministry with them, and the confusion that had resulted from the fact that certain converted Pharisees had declared that the Gentile converts must be circumcised and keep the law of Moses in order to be saved. . . .

"The question of circumcision was warmly discussed. The Gentile converts lived in a community of idolaters. Sacrifices and offerings were made to senseless idols by these ignorant and superstitious people. The priests of these gods carried on an extensive merchandise with the offerings brought to them; and the Jews feared that the Gentile converts would bring Christianity into disrepute by purchasing those things which had been offered to idols, and thereby sanctioning, in some measure, an idolatrous worship.

"Also the Gentiles were accustomed to eat the flesh of animals that had been strangled. . . . The Jews considered it sinful to use blood as an article of diet. They considered that the blood was the life; that the shedding of blood was in consequence of sin, and was a sacred emblem of the Son of God.

"The Gentiles, on the contrary, practiced catching the blood which flowed from the victim of sacrifice, and drinking it, or using it in the preparation of their food. . . . Therefore, as things then stood, if Jew and Gentile came to eat at the same table, the former would be shocked and outraged by the habits and manners of the latter. . . .

"The questions thus brought under the consideration of the council seemed to present insurmountable difficulties, viewed in whatever light. But the Holy Ghost had, in reality, already settled this problem. . . . Grace, wisdom, and sanctified judgment were given to the apostles to decide the vexed question.

"Peter reasoned that the Holy Ghost had decided the matter by descending with equal power upon the uncircumcised Gentiles and the circumcised Jews. He recounted his vision, in which God had presented before him a sheet filled with all manner of four-footed beasts, and had bidden him kill and eat; that when he had refused, affirming that he had never eaten that which was common or unclean, God had said, 'What God hath cleansed, that call not thou common.' . . . Peter told of his astonishment, when, in speaking the words of truth to the Gentiles, he witnessed the Holy Spirit take possession of his hearers, both Jews and Gentiles. . . . 'Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.'

"James bore his testimony with decision,—that God designed to bring in the Gentiles to enjoy all the privileges of the Jews. . . . James presided at the council, and his final decision was, 'Wherefore my sentence is that we trouble not them which from among the Gentiles are turned to God.'

"The Gentiles, however, were to take no course which should materially conflict with the views of their Jewish brethren, or which would create prejudice in their minds against them. . . . They were required to keep the commandments, and to lead holy lives."—*The Great Controversy.*

Judas and Silas were sent with Paul and Barnabas to confirm by word of mouth the decision which the council had sent to the churches by letter. Thus ended the controversy; "for it was the voice of the highest authority on earth."

C. C. L.

—The best society and conversation is that in which the heart has a greater share than the head.

—Imitate time. It destroys slowly; it undermines, wears, loosens, separates; it does not uproot.

The Review and Herald.

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

BATTLE CREEK, MICH., FEB. 26, 1884.

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

CONVERSATION ON THE SABBATH QUESTION.

INQUIRER.—I have been reading the arguments of some who oppose the keeping of the seventh day as the Sabbath; and it has awakened in me a strong desire to learn what can be said in its favor; and knowing that you observe the seventh day, and presuming that you would not follow a practice so at variance with general custom without what seemed to you the very clearest reasons, I thought I would like to know those reasons if you are willing to give them.

SABBATH-KEEPER.—With pleasure. Nothing suits us better than to meet the honest inquirer. We only wish that people would more generally seek for truth not only in regard to our practice, but also to their own. Too many drift along with custom, doing as others do, without stopping to learn for themselves whether or not God has ever required it at their hands. What you wish, I suppose, is a "Thus saith the Lord," if we have one to give, in behalf of the observance of the seventh day?

I.—Yes. I have noticed that those who oppose the seventh day and argue for the first-day Sabbath, or for no Sabbath, do not have any uniform line of argument to present. One tries to establish his point in one way, another in another. They do not seem to have any direct testimony of the Scriptures to which to appeal, but reach their conclusions by a long process of reasoning; and I have wondered if you would be obliged to do the same in behalf of the seventh day.

S.—Emphatically, no! and this is one of the most decisive tests by which to judge between truth and error. Every true theory can be read in direct terms from the Scriptures. Especially is this true of moral duties. How preposterous the idea that God should so fail to express his will that men must build up a series of premises by inferring this and assuming that, and by a long process of reasoning draw out a conclusion, before they would know their duty! Whoever proceeds in this way gives *prima facie* evidence that he is trying to bolster up simply a man-made institution. Now in regard to the Sabbath our position is a very simple one, and expressed in a few words. We keep the Sabbath because God has explicitly commanded us to do so, telling us what day the Sabbath is, and how to keep it. Here are his words with which every Bible reader is familiar: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work," etc. Ex. 20: 8-11. You know it is a principle of logic that a law once enacted is presumed to be still binding unless it was subject to limitations or has been expressly repealed. Here is a law which once a voice from heaven proclaimed to men in tones that shook the whole earth. We find in it no limitation as to people, or place, or time; and we do not find that it has ever been repealed. Therefore we regard it as still binding.

I.—But what difference does it make which day we keep?

S.—What difference does it make whether we keep any day or not? Is it not because God has told us to keep a day, and to refuse is to disobey his word? Very well; when he told us to keep a day he also told us *which* day to keep,—the seventh day; and to keep any other day is to disobey

his command. So far as it pertains to what we shall answer at his bar in the Judgment, we might just as well keep no day as not to keep the day which he has specified. Aside from the promptings of the carnal mind, it is just as easy to keep the day which God has named as any other; and despite the carnal mind, men would do better to keep it. They will find it so in the Judgment.

I.—But I have heard ministers assert that it is not the seventh day of the week, we are commanded to keep, because the word "week" is not in the commandment.

S.—Pray, then, what is it the seventh day of? Is it of the month? the season? the year? a lunation? or a solar cycle? It is a serious thing to quibble over a command of the great Jehovah. If it is not the seventh day of the week, how do these men know that the day of rest comes every week? No one could tell. Here is a command enjoining rest on the seventh day. This rest, divines tell us, must come every week; yet in the same breath they affirm that it is not the seventh day of the weekly cycle! It may be any day of this cycle. Any day, then, is the seventh day. If this is so, it follows that every day is the seventh day; for seven different persons might each keep a different day of the week, and each would, according to this theory, be keeping the seventh day according to the commandment. Hence we are asked to believe that here is a weekly cycle composed of seven seventh days, and nothing else! Do you believe the commandment contemplates any such thing? If any one should treat the enactments of an earthly tribunal in this manner, he would be fined for contempt of court, or sent to a home for imbeciles. But further, when the law-making power construes the law, that is held to settle forever its meaning. Now in case of the Sabbath, the Law-giver construed the law, and showed just what he meant by the seventh day. To the Hebrews, who were for the time being the depositaries of his law, he pointed out for forty years by withholding the manna on each seventh day, the very day he intended in the commandment; and lo! it was the seventh day of the Jewish week. That week suffered no change down to the time of Christ; and from the latter point to the present, the Jewish week has synchronized exactly with the Christian.

I.—Well, the commandment certainly is plain as to the day; and I am surprised that ministers should take a position so contrary to both Scripture and reason. But they have another position on which they lay great stress, which I should like to see examined. They claim that the Sabbath was a type, and hence has passed away.

S.—If the Sabbath was a type, of what was it a type?

I.—Of the millennium,—the future thousand years of blessedness and glory.

S.—Then do you not see that on their own showing the Sabbath should still be kept? for the antitype is not yet reached; and the type *must* continue till it meets its antitype.

I.—That is so; but now I remember, a more recent writer makes it a "type of the believer's rest in Christ."

S.—Indeed! Let us see how this can be. God worked six days, and rested the seventh day, then blessed and sanctified that day; and this rest we are told was a type of the believer's rest in Christ. But if the seventh day's rest was a type, the six days of labor were also types; and the whole transaction would signify, on this ground, that the sinner would—do what? sin six days and on the seventh be converted and rest in Christ? or, sin six years, then be converted and spend a year resting in Christ? or, spend six-sevenths of his life in sin, and the last seventh resting in Christ? It must be something of this kind, according to this theory; for there is a fixed proportion between the labor and the rest. We really wish our friends

would give us a theory which we could follow at least a step or two without finding ourselves floundering in the grossest absurdities. The truth is, the Sabbath has not the remotest connection, typ-
ith the believer's rest. In fact, the Sabbath is not a type at all, in any sense whatever, and from the very nature of the case cannot possibly be. This can be shown to the satisfaction of any candid mind by the very plainest considerations. But the time is lacking for further investigations now. Please call again next week, and we will resume this conversation.

I.—Thank you. Your positions are certainly so far invulnerable; and I shall wait with interest for another week to come that I may learn your views more fully.

OUR INSTITUTIONS FINANCIALLY CONSIDERED.

On the eve of our departure for Europe we wish to express gratitude to God for the prosperity which attends the cause of present truth, and for the favorable changes which have occurred in our institutions at Battle Creek within the past two years. There has never been a time since my acquaintance with this movement when the outlook appeared so encouraging to me as at the present time, so far as the general interests of the cause are concerned. Our people in all directions are preparing for a forward march, and many are shaping their affairs so as to be able to devote themselves to the cause as never before. Important enterprises are taking a shape that would have greatly surprised us a few years since. A spirit of love and union is coming in, which is truly encouraging. And best of all, the sweet and tender influence of the Spirit of God attends the preaching of the word, and comforts the hearts of the believers in our seasons of religious worship, and while we are trying to serve him. For these and other tokens of his love and favor, we thank God, and take courage.

It is but reasonable that in this time of reviving our beloved institutions should share in the good influences, and should prosper spiritually and financially. After being daily associated with them more or less for several months, we are glad to be able to say that their condition in many respects is being improved, and their prosperity is quite encouraging. In our College we have seen a great improvement. The present year promises to be one of the most successful in all its past history, so far as meeting the objects for which it was created is concerned. But financially it needs help greatly. We know of no branch of the cause which now demands the care and assistance of our people financially as much as the College.

The last year has been a very prosperous one in many respects at the Sanitarium. The patronage has been large, and there has been much less complaint than in other years. It has been paying off its debts quite rapidly. At the present time, perhaps the most embarrassing question is to find suitable rooms for the accommodation of those who desire to receive its benefits. The Sabbath-school and religious meetings are said to be excellent by those who attend them; and a good degree of peace and union seems to prevail among the large Sanitarium family.

The Publishing Association has been able to pay off many debts. It has severed its connection with some enterprises, which were entered upon no doubt with the best of motives, but which took time and labor that really needed to be bestowed upon the work which more directly concerns the cause of truth. The means which was thus invested has been used as far as it was accessible to pay off debts and thus stop interest. Our brethren have deposited money in the Office quite liberally, in many cases leaving it there quite a length of time without interest. By these means, and through the assistance our brethren have given us

in taking stock over a year ago, the Office has been quite well supplied with funds, has paid off many interest-bearing notes, and has not had to borrow money and pay interest on recent loans. This has enabled the Association to assist our other institutions, and help them to get money at lower rates of interest than they could otherwise. In this way a saving of several thousands of dollars has been made to the cause which would have been lost if the regular high rates of interest had been paid.

This condition of things is a great contrast to that which existed less than two years ago, when the Office was paying as high as seven and eight per cent on many thousands of dollars. It must be a great source of gratification to every true friend of the cause to see such a favorable change.

Our institutions are the property of our people. The men who are placed in positions to manage them are but servants of our people, and would soon be removed should not their management be in harmony with the views and policy which the stock-holders entertain. These institutions are an important part of the cause itself,—an instrumentality which could not be well dispensed with unless we suffered a great loss. Our publishing work is an absolute necessity, without which we could make but very slow progress. Our people should ever feel the importance of nourishing and cherishing these institutions, and should look after their interests with jealous care. Should they be managed so that they accomplish the object of their creation and be a blessing to the cause and prosper financially at the same time, it would be the highest kind of success. But should they be a constant burden upon our people, means would be used that might be employed in other branches of the work, and thus less good be accomplished. Every friend of the cause, therefore, should be interested in the financial prosperity of our institutions. When our brethren loan their money without interest, that means is being used to advance the cause.

If our people would make them their banks of deposit in which to place their money when not using it, instead of putting it in the banks, which are liable to fail, we think they would be acting very sensibly. We are glad to say that no man has ever yet lost his money by loaning it to a Seventh-day Adventist institution. Our Publishing Association has passed safely through several financial crises, which have swept away many banks and other corporations.

For the last year and a half the current of means has been running in a way favorable to the Office, so that we have been able to pay off debts, thus stopping interest, and obtain all the means we needed without interest; and a saving of thousands has been made to the cause. But for the last few months there have been some indications that a change was taking place which might bring about a very different order of things. The current has begun to run the other way, and quite a number have been drawing out their money to invest elsewhere. Probably the impression has prevailed that the Office was prospering so well that persons could draw out their money to make other investments, and the Office be very little affected by it. But when this conviction becomes quite general, it is easy to see that very soon the Association would be compelled to hire money, even if large interest had to be paid. It would be well for the friends of the cause to consider this contingency.

What are some of the causes which have resulted in this change? One is this: Some other institution pays a low rate of interest, or has occasion to make improvements which require means; and our brethren very naturally think that if they can loan their money to one institution and get some interest for it, they prefer to do so rather

than let it remain where they get none. This is a very *natural* conclusion, to say the least; and perhaps we should not blame those who pursue this course, though it is very evident that when our people loan money to our institutions and get interest, they are making no sacrifices, as long as the investment is full safer there than elsewhere, and they get about as much for it as they could to loan it to the world. We have seen some persons who thought they were doing the cause a great favor when they got fully as much interest for their money as they could anywhere else, and were paid promptly and ran no risks.

Another reason why the change above referred to is taking place is: Some of our people take their money out of the Office to loan it on mortgages, on houses and lots, or farms, etc. To such we wish to say a few words. Be careful that you do not place yourselves in embarrassment, as well as our institutions. In past years we have had an experience in mortgages not altogether pleasant. When money is plenty, times prosperous, and property advancing, mortgages are very pleasant things to have. They are very sure to be paid off, the interest promptly met, and no trouble is likely to arise. But when things are going the other way, and times are becoming hard, and property decreasing in value, they are anything but pleasant. A man can then very readily tie up his little means so effectually that he will never get it again, or if he does, it will be through a process of law and after years of perplexity; even then, he may get but a part.

Real estate may sink one-half or two-thirds in value. This has been seen many times in the present century. And what are the present prospects? Every one at all informed on this subject knows that the financial outlook is anything but encouraging. The last year there were more failures in business than in any other year but one in the history of this country. The seasons have been unpropitious, money is close, and vast numbers of people are out of employment. There will be plenty of chances to loan money, no doubt, with promises of large interest. But many will thus tie up their means where they can neither use principal nor interest. Such people will greatly regret it, we believe. There is many a silver-tongued real estate agent who would furnish us a chance to loan our money with very flattering prospects, if we would believe all he says. And what makes him so anxious to accommodate us? A good per cent of commission on all such money that he obtains. We hope our brethren will beware of these projects.

We believe the present time is better to sell than we shall be likely to see in the future. We look for troubles and calamities, losses and sorrow. Those of our people who get their means in their hands where they can use it as they wish, are pursuing a wise course; while those who tie it up, are not. Many will yet realize that money in our institutions subject to their order at any time, is better, even without interest, than loaned out on houses and lots with interest. Our people have received light and warning from the Spirit of God that troubles are ahead, and that it is best to get our means into shape where we can use it to advance the cause of God. The course we pursue will show how many of us believe in the light, and walk in it. Let Seventh-day Adventists be careful how they advise their brethren to invest their means at such a time as this. Their advice may prove a bitter curse and cause much sorrow. For our part, we believe the coming of the Lord is very near.

The Office needs the constant sympathy and fostering care of our brethren. They have it in their power to make it prosper or to make its work hard. We are thankful for the assistance which has been rendered in many ways the past two

years. We trust they will continue to show such interest. We believe there are many of our brethren who can continue to deposit money in it without interest. This will save thousands of dollars to our institutions, and help them in doing their work. They belong to our people, and are a part of the cause of God. They are the property of no man. Favors shown to them are shown to the cause itself.

GEO. I. BUTLER.

SIGNS AND SENTINEL AGAIN.

A FEW weeks ago we wrote an article speaking of the relation of these two papers and of their specific work; but judging from some correspondence we have had, and from what has appeared in the REVIEW, we conclude that the matter is not fully understood.

The *Signs of the Times* is our pioneer sheet. It has been established in the providence of God, and is especially designed for entering new fields, and bringing the truth before tens of thousands of people who have never heard of it before. The Spirit of God has witnessed to this; and there are hundreds who are now observing the commandments of God and the faith of Jesus who received the light by this means. The matter presented in the paper is especially prepared for this purpose. It is not so much to give reports of our meetings where our brethren are laboring in different localities as to present the truths of the Bible, especially those that pertain to this time as well as to practical piety.

It has been repeatedly stated that there should be 50,000 copies taken and used in the missionary work during the year 1884. This number is none too large. We believe it will be reached, if every church of S. D. Adventists, and many who are living alone, should take a club of the *Signs* and send them to their friends and acquaintances, as well as strangers, far and near. Addresses should be secured by our Tract Societies in every part of the country and a paper sent *occasionally*, if not regularly.

A greater work is before us than many of us have thought; and plans should be laid immediately to place the truth before the people everywhere, so that it will fall like the leaves of autumn in every portion of the civilized world. The REVIEW also has its special work; and there is no family who is looking for the second coming of Christ, and conscientiously keeping the commandments of God, who can retain the spirit of the truth as they should, if they do not take our church paper, the REVIEW AND HERALD.

The dragonic voice of the two-horned beast is beginning to be heard in the agitation of the Sunday question in nearly every State legislature this side of the Rocky mountains. Petitions are circulating in the various States for a better observance of the first day of the week; and county papers are discussing the question. There has been no time more fitting for a sheet to be published notifying the people of what is coming, and the effect to be produced by the Sunday law. This is the work of the *Sabbath Sentinel*. It has one specific object; viz., to arouse the people to the conflict which is now impending. There are thousands of people conscientiously observing the first day who would throw their influence in favor of such a law, thinking it would help to check infidelity and aid the temperance question, without realizing that it would take away the free exercise of conscience, and bring a persecution upon thousands of God-fearing Christians. Fifty thousand people are conscientiously observing the seventh day at the present time in America. These will be liable to imprisonment and persecution, which will result disastrously to the principles of liberty of which this country has boasted so long. When the people see this and learn what is coming, they will be led to investigate the truths of the Bible, and prepare for the coming storm.

The *Sabbath Sentinel* is designed to arouse the attention of the people, not so much to the arguments for the seventh day as to the results of this Sunday movement. There should be 50,000 copies taken by our various Tract Societies, and subscriptions obtained in every part of the country.

Our Tract Societies gain many advantages by so doing, and retaining the subscribers' names. It will give them an opportunity to open a friendly correspondence with thousands of people, which they could not do otherwise. Each one of these subscribers should, from time to time, receive the *Signs* from the Tract Society. Our camp-meetings are becoming more and more important. They should be ten times more extensively advertised this coming season than ever before. The addresses of all the subscribers to the *Sentinel*—and there should be thousands in every Conference—should be used by the Tract Societies in sending a specially prepared supplement with the *Signs* previous to these annual meetings. The entire country should be canvassed; and a brief visit to those who have taken the *Signs* and the *Sentinel* would do much good toward inducing the people to attend the camp-meeting. There should be a thousand men in the field before our annual meetings, hurrying from house to house, visiting families where the *Sentinel* and *Signs* have been sent, leaving notices of the meetings, and personally inviting them to attend.

It is not the object of the *Sentinel* in any case to take the place of the *Signs*. It cannot do the work of that paper; it is simply to arouse the people. The New England Conference has taken 3,000 copies of the *Sentinel*. It now orders 1,000 more. And while this Conference numbers less than five hundred members, it now takes 1,500 copies of the *Signs*; and the prospect is that the *Sentinel* will prepare the way for at least 500 copies more *Signs* in a short time.

The cause of God is an important one. The angels of God are holding in check the winds that God may accomplish upon the earth the object he has in saving souls. We have not a moment to spare. We should act like live men and women at this time. Our zeal should exceed that of the apostles, for the time to work will be very brief indeed. The prejudice that is now being aroused, and the spirit of Satan, now coming to the surface, against the commandments of God and the faith of Jesus, will soon culminate in taking from us the opportunity to labor for the salvation of souls. What we do must be done quickly. Happy are those Conferences and that people who now see what is coming on the earth, and have a depository, so that they can secure the publishers' rates of postage, and who have a heart to enter the work with all their soul. The time has come when we should prepare for the battle of the great day.

The REVIEW Office offers to make such terms to Tract Societies that by securing clubs among their own members at twenty cents a copy they can have a sufficient number of *Sentinels* to be prepared to supply any Sunday Convention, or make any special move which circumstances may demand, without involving the Society in debt. Shall we not arouse and prepare for the coming conflict?
S. N. HASKELL.

THE WORK OF GOD CANNOT BE SUBVERTED.

No power exists that can derange the plan of God, overthrow his work, or prevent the fulfillment of what he has promised. Therefore it is a very simple and easy thing to believe in the fulfillment of prophecy; though to some it seems to be the hardest thing of all. The scheme of God's work has been laid down in connected lines of prophecy, so that whoever will study them and mark their fulfillment in the order given, can understand the point we now occupy in the carrying out of the given program.

The exact fulfillment of the prophecy of the second and the seventh chapters of the prophecy of Daniel, constitutes the most indubitable proof of the inspiration of those predictions, reaching from the reign of the kings of Babylon down to the Roman empire, its division into ten kingdoms, the rise of the papacy among them, and its work of blasphemy and persecution during the 1260 years of its reign. These chapters have all been fulfilled, except the final acts of the destruction of all these earthly kingdoms with the papacy, and the establishing of the everlasting kingdom of God under the whole heavens. Nothing in these predictions has failed. History has verified in every particular the description. Those who will attentively consider it have abundant evidence on which to believe.

And the same principle holds good in respect to other chains of events given in prophecy. The messages of truth foretold in Rev. 14: 6-12, under the symbols of three angels, are just as reliable in their fulfillment as those of the four beasts of Daniel, and the dragon, the beast, and the false prophet, or the two-horned beast, of Revelation, chapters 12 and 13. The historical fact that these messages have been distinctly announced and are now being proclaimed among the nations of the earth, is the surest evidence that the Son of man is about to appear in the clouds of heaven. Rev. 14: 14.

The prophecies of Scripture are a "sure word." When the time arrives for predicted events to appear, they come without fail; and the prophetic description is so clear that they cannot be counterfeited with any plausibility. Therefore, it is safe to believe when the described events appear. The true bill always appears before the counterfeit; therefore the first issue is safe. If counterfeits appear, it is from an after-consideration, and will be easily detected.

These remarks apply to the subject of time-setting. It was necessary that one time-message should be proclaimed to the world on the ending of the 2300 days of Dan. 8: 14, in 1844. Rev. 14: 6, 7. To fulfill the prophecy it was necessary that "the hour of His judgment" should be loudly proclaimed. This was done, and the world was aroused. But the disappointment in regard to the anticipated event to occur at the end of the days, furnished the opportunity for human skill and ingenuity to follow with imitations of the time message. The *World's Crisis* came into existence in connection with a spurious message on time; and many a similar crisis has come and gone since that. Every new time set was an acknowledgment that the former movements were all false. All their bridges behind were torn up by their own hands, and the waymarks of their past course obliterated as far as possible.

But the Lord's work is not like this; it moves onward harmoniously from beginning to end. The three messages have been announced in the given order; and the world is now hearing the third and last. Each progressive step in the work of God harmonizes with all the past, and gives increasing evidence of the certainty of the glorious future.

Hence his work is never revolutionized in its progress, or turned out of its course. When the time comes for a special work in fulfillment of his promise, he chooses his instrumentalities, and sustains the unity of the work to the end. No faction can arise, assume the leadership, and turn the work in another direction.

When the time came for God to fulfill his promise to Abraham by bringing his posterity from Egypt to Canaan, he chose Moses and Aaron as leaders of the people; and though both died by the way, the unity of the work was preserved; for the holy garments of Aaron were put upon his son Eleazer, and Moses laid his hands upon Joshua, and God gave him the spirit of wisdom to complete the work. There were frequent murmurings in the camp; Korah, Dathan, and Abiram assumed authority to mend the work; but it proved disas-

trous to them, while the work moved on unobstructed till Israel was planted in Canaan.

So it will be in this closing message of the gospel. The Lord has maintained and will maintain the unity of the work. Factionous persons have been dissatisfied with the chosen servants of God, and have tried to draw away disciples after them; but the work has moved right onward, is spreading itself over the world, and is a unit throughout not only the United States, but the kingdoms of the Old World. The beginning was small; but there has been a steady progress, and it is moving with continually accelerating speed, and the facilities are prepared so that the earth will soon be lightened with the glory of the message of truth.

But where are those factions which have sought to improve upon God's plan, and give the message shorn of the gifts which God has placed in the church for the perfecting of the saints and the unity of the church? They have been scattered to the four winds. Some have gone to the ranks of the opposers of the law of God, some to Universalism, some to Spiritualism, and some to undisguised infidelity. They claimed that the message on the commandments of God would make more rapid progress separated from the testimony of Jesus,—the spirit of prophecy. They tried their hand to carry forward the work, discarding the gifts that were set in the church for its perfection and unity, and have signally failed; while the message set in motion and carried forward by the vitalizing Spirit of God is not retarded in the least. It is moving on in unity to its glorious consummation, just like a work of God.

The reputation of Gamaliel for wisdom is sustained by the counsel which he gave. Acts 5: 34-39. A work of men claiming divine sanction will come to naught. But the true work of God, in fulfillment of his promise, cannot be overthrown. This has been verified in the history of the present proclamation. Factions that would subvert it have come to naught. But God has preserved his chosen servants in unity, so that the work is one all over the earth. It is thus because the Spirit of the living God is the motive power. His hand sustains and guides it, because it is the fulfillment of what he has promised. Happy will it be for those who faithfully share a part in it to the end.

R. F. COTTRELL.

—"Give not that which is holy unto the dogs." Matt. 7: 6. As the holy sacrifices in the Old Dispensation would have been out of place in the stomach of a dog, so is the gospel message sounded in the ears of those who walk in the lust of uncleanness, who are presumptuous, self-willed, and who speak evil of the things they understand not. 2 Pet. 2: 10-12. As the remaining holy thing was burned with fire (Ex. 10: 12), so had the truth better be withheld from the brute beasts whose damnation slumbereth not. It finds no pure lodging-place in such minds. The dove in a snake's nest is utterly destroyed. The jewel in the pool of stench and filth is befouled and lost; so are right words in the ears of vile and scoffing men. Prov. 23: 9.

N. J. B.

—After all has been learned, the old man is a boy again, and turns to songs and prayers that he heard when the nursery was his divinity school, and the mother the senior professor. Out of that seminary he may go to groves of philosophy and halls of ethical culture, sit at the feet of wise men, and become himself an interpreter of thought, a founder of schools and sects, and fill the world with records of his inner life and his experience in learning how to live; but at last he must come back to the simple faith that his first teacher taught him. The little child gets the kingdom. —N. Y. Observer.

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 PREACHER'S MODEL.

If any man wishes to attain power as a preacher, let him study the secret of Christ's success. He is the one peerless, unique model. And what were the peculiarities of his utterances? Not that he always or often presented absolutely original truth. The old precepts and doctrines found in Moses and the prophets formed in the main the topics of his sermons. But as the creative Spirit awakened the dry and dead bones of Ezekiel's vision to new life, clothing them at the same time with beauty and grace, so Jesus infused a new and strange vitality—a wondrous emphasis and inspiration—into these hackneyed themes.

Doubtless much of this was owing to something which can never be repeated; viz., to the proclamation of himself as the fulfillment of every Mosaic type and every prophetic description. No other being that ever addressed men could boldly say, "I am way, the truth, and the life." No other would have dared to say, "I am the resurrection and the life." Who else could have put himself in the place of God, declaring, "He that cometh unto me shall never hunger; he that believeth on me shall never thirst"? A multitude of similar passages might be quoted to show that the Christian system is thoroughly distinctive, in thus having a Person,—a divine-human Person,—as its supreme and all-attractive center. It is this living Presence, which appropriated to itself old truth, and sent it forth again pervaded with irresistible force, with contagious love and hope, that makes the preaching to that extent distinct in his personality from all men's. Nevertheless, Christ displays characteristics as a preacher which admit of reproduction, at least, of imitation.

One of these traits was the absolute confidence with which he made his statements. He was a man of deepest convictions. He believed not with a multitude of mental reservations and snarling doubts, but with his whole soul. He spoke with an assurance, with an intensity, an undoubting earnestness and authority, that arrested the involuntary attention of hearers, and rendered his words living coals in kindling hopes and fears. Wonderful Preacher! His eloquence was not that of the schools, but of one who existed only for the truth, and for the everlasting joy which its reception would give to men. Hence, "he spake," said the officers sent to arrest him, "as never man spake."

Do you, O modern preacher, want to be like him? And would you rejoice to exert a similar blessed and persuasive power? Hasten to throw away your weak attempts after science and moral essays and political or poetical discussions. Get full of Christ's truth, believe it, act it, burn with it, and then pour it out red hot, speaking like your Master as one clothed with authority. Do this, and lo! others will be astonished at your words—nay, what is better than astonishment, they will be converted and redeemed.—*Christian at Work.*

PREACHING TO CHILDREN.

We ministers cannot be too simple. As a general rule, we find that what most interests young people also interests a very large number of older people. We escape the risk of being over the heads of a considerable proportion of our hearers. I recall a person in Dublin, Ireland, not a member of the church to which I was attached, who had fallen into the way of attending with great regularity, coming a long distance with needless waste of time. I knew that there was a faithful brother clergyman in the same street. I took the liberty to ask her to attend upon his church. She acted upon my advice for a few Sabbaths. To my surprise I saw her back again. I took the first opportunity to ask, "Did you act upon that suggestion I made?" "Yes," said she. "On last Lord's day he preached a sermon, well prepared, to which he had given a great deal of attention, upon the distinction between sublapsarian and supralapsarian." I do not know whether I am a supralapsarian or a sublapsarian. I declare to you that I do not wonder that children do not like to attend such service.—*John Hall, D. D.*

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

225.—CROWN OF REJOICING.

In what sense are the Thessalonians to be Paul's crown of rejoicing in the day of the Lord Jesus? 1 Thess. 2:19.

Ans. In the Scriptures the crown is spoken of as a symbol of power and as an ornament of beauty. In the world to come every man will be rewarded according to the amount of good which he has accomplished in this life and the number who have been converted to Christ through his instrumentality. Daniel says that they who turn many to righteousness "shall shine as the stars for ever and ever." Dan. 12:3. Thus it appears that the Thessalonians who were brought to Christ through the labors of Paul, will be taken into the account in determining the dignity and glory which will be a reward to him in the day of Christ; or, to use the figure of speech which Paul employed, they will be to him as a crown which secures to its wearer the respect and admiration of all who see it upon his head.

226.—UNLAWFUL INTEREST.

Is it right for Seventh-day Adventists to take unlawful interest? A. H.

Ans. Never. The rate of interest fixed by law is usually that which in the estimation of the legislators, is just and reasonable in the State for which they make the laws. They do not often fail to get the rate high enough; as the wealthy money-lenders usually bring a pressure to bear upon them to make it as high as possible, while the poor are not heard from on the other side of the question.

227.—THE PUTTING OUT OF ZEDEKIAH'S EYES.

The Bible teaches that Zedekiah's eyes were put out at Riblah. 2 Kings 25:6, 7. Sr. White seems to say in Testimony No. 27, p. 63, that his eyes were put out at Babylon. How do you account for this discrepancy? R. F. B.

Ans. Zedekiah's eyes were put out at Riblah. I have consulted Sr. White in the matter of the discrepancy of which you speak, and she says that which she has seen is in harmony with the statement found in 2 Kings 25:6, 7; and that the seeming contradiction between the statement in Testimony No. 27 and that passage is the result of using the past tense "were," instead of the past perfect, "had been."

228.—NAMES OF THE DAYS OF THE WEEK.

H. C.: No doubt many Christians sympathize with you in your dislike to the names of the days of our week, which are of heathen origin. I should be very glad myself if the names were different. I do not think, however, that there is any sin in using them as they are, even though they were the appellations of false gods. The texts which you quote, refer, I think, to the use of the names of heathen deities in connection with some act of worship, rather than the mention of them where no act of worship is involved. I think this is proved by the circumstance that the names of those deities are found in the sacred writings quite frequently in both the Old and New Testaments, and were evidently employed without compunction of conscience in conversation and public addresses by good men. Luke, for example, in Acts 14:13 styles a certain person the "priest of Jupiter." Again, Elijah called certain prophets "the prophets of Baal." 1 Kings 18:19. Once more: In 2 Kings 11:18, the temple of Baal is styled by the inspired historian, the "house of Baal." It seems to me that it can be no worse to call the last day of the week Saturday, or Saturn's day; or the second day of the week Monday, or moon's day, or the fourth day of the week Wednesday, or Woden's day, than it was

for Luke to style a certain man the priest of Jupiter, or for Elijah to speak of certain prophets as the prophets of Baal, or for the author of the book of Kings to style a temple the house of Baal. In the one case the days of the week are called by their present names because these appellations were given to them by the worshipers of certain false gods; in the other case, certain priests, prophets, and houses were styled the priests, prophets, and houses of certain false deities simply because they were so named by the worshipers of those deities.

229.—THE SPIRITUAL BODY OF CHRIST.

If Christ comes in his spiritual body when he comes the second time, how will any person be able to see him? J. S. G.

Ans. That which is tangible is necessarily visible. The women took hold of the feet of Christ after the resurrection (Matt. 28:9); he must therefore have been visible to any one whose eyes were not holden. When he comes in the clouds of heaven, we read that every eye shall see him. Rev. 1:7. It is presumable, therefore, that at the time of the second advent, the eyes of none will be holden, and that all will be able to see him as they could any other literal organism.

230.—INTERCOURSE WITH UNBELIEVERS.

E. B. A.: The rule which should govern us in deciding how much time we should spend in the company of those who do not fear God, as well as our duty in the matter of addressing them personally in regard to the salvation of their souls, is very simple, but somewhat difficult of application. It is this: Go into the society of the ungodly and talk with them on the subject of religion only when you are satisfied that in so doing you can benefit either them or some one else. By being over-zealous in the matter we disgust them, not only with ourselves but also with the religion which we love. On the other hand, if we show indifference to their welfare, we cause them to distrust our sincerity as well as the genuineness of the religion we profess. In such matters we need to couple with the wisdom of the serpent the harmlessness of the dove. "He that winneth souls is wise." Prov. 11:30.

231.—THE ADVERSARY IN THE WAY.

B. R. B.: In Matt. 5:25, 26, I understand that the Saviour emphasizes the importance of availing ourselves of the plan of salvation before the Judgment is reached, by employing the figure of an earthly court. By the term "adversary," is meant an opponent at law. The term "way" applies to any place where the parties may meet before reaching the judgment hall. The "officer" spoken of answers to our sheriff. Anciently, imprisonment for debt lasted for life, or until the debt had been paid. Unless, therefore, the culprit had sufficient means to enable him to pay the fine imposed, he necessarily had to miserably perish in prison. So, too, with the unrepentant sinner. If he fails to become reconciled to God (whom he has made his adversary by his transgressions of his holy law) before his probation shall close, his fate will be sealed for the eternal ages; since he himself has nothing with which he can pay the great debt which he owes to God, and since Christ will not pay it for him unless applied to before the court of heaven is adjourned. The apostle says, "The wages of sin is death;" i. e., eternal death. Rom. 6:23. He, therefore, who shall be once adjudged to that condition, is, according to Matt. 5:25, 26, hopelessly lost.

—The Bible has been tried in the ages of the past by godless men, like Voltaire; it has been tried by the best classes, like Wilberforce; by educators, like Alexander; it has been tried by men in every conceivable position, in prosperity, and in adversity; and it has stood the test. You need not be afraid to build your hopes upon it for time and eternity.

BY AND BY.

BY J. M. HOPKINS.

We shall lay our burdens down,
By and by;
We shall wear a starry crown,
By and by;
All our trials will be o'er
When we reach the other shore;
We shall sorrow nevermore,
By and by.

We shall Jesus' face behold,
By and by;
We shall walk the streets of gold,
By and by;
We shall be like Christ our King,
And his praises we shall sing,
Making heaven's arches ring,
By and by.

We shall meet the loved and blest,
By and by;
And forever be at rest,
By and by.
Precious meeting that will be!
When from sin and sorrow free,
We shall dwell, dear Lord, with thee,
By and by.

Chatfield, Minn.

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.

PENNSYLVANIA.

BAVINGTON, WASHINGTON Co.—I have held ten meetings in this place since my return from Chautauqua Co., N. Y. The roads are very muddy, but the interest seems to be favorable for good results. The churches seem to have a very intolerant spirit, even going so far as to say that they will session their members if they attend my meetings. We look to the Lord for help.

Feb. 17.

EDGAR RUSSELL.

ILLINOIS.

YELLOW CREEK.—Commenced meetings in Bro. Housel's neighborhood Feb. 7. Have had a crowded house of attentive hearers nearly every evening. We are now in the midst of the discussion of the Sabbath question, and a deep impression is being made upon the minds of the people. We are seeking for a closer walk with God, and ask for the prayers of all that God may work through us to the upbuilding of his precious cause.

J. F. BALLENGER.
E. O. HAMMOND.

KANSAS!

ROSALIND, REPUBLIC Co.—Began meetings near here in what is known as Spring Hill school-house, Feb. 1. Have spoken ten times and held one Bible-reading. The weather has been quite unfavorable most all the time. Have so far spoken mostly on the prophecies. There are a few old Sabbath-keepers in the vicinity. The attendance ranges from twenty-five to fifty. Last night (Sunday) the house was well filled, and good attention was paid to a discourse on the millennium. Some seem interested in the things presented. I want to be humble and active in this work. Pray for me.

N. J. BOWERS.

WISCONSIN.

ROMANCE, VERNON Co.—We commenced labor in this place Jan. 24. Have held twenty meetings. The attendance has been good, and the interest has increased from the commencement. The people are slow to take hold of the Sabbath; yet we hope to see some in this place embrace present truth. Pray for us.

Feb. 13.

N. M. JORDAN.

NORTH VALLEY, FEB. 18.—I held but few meetings at Cartwright; for the work at North Valley, begun last November by obtaining over sixty trial subscriptions for our periodicals, mostly for the *Tidende*, had to be carried on. At Cartwright a Danish brother has lately embraced the truth, who is also a very promising man for the field. At Cushing and Trade Lake we held a few meet-

ings, which were abundantly blessed. Feb. 11, began meetings here, but had to postpone them for a few days on account of a heavy snow-storm. Last evening we again resumed our meetings, and the school-house was filled with Scandinavians, who gave very good attention.

H. R. JOHNSON.

MINNESOTA.

RAPIDAN, FEB. 12.—I have closed my meetings at this place. Sickness prevailed in the families of those most interested, so they could not attend regularly. Sold \$14.50 worth of books, and scattered many pages of tracts. Last Sabbath we organized a Sabbath-school of twenty-two members, and the membership will be increased soon to about thirty. We hope the seeds of truth sown here will yet spring up and bear fruit. I now go to a new field. Pray for the work here.

W. B. HILL.

DODGE CITY, STEELE Co.—Commenced meetings at this place Jan. 14. Have held four meetings each week since that time. Quite a good interest has been manifested, the house being crowded nearly every night. Many who have not attended religious meetings for years have attended regularly to listen to the word spoken. We feel much encouraged by the help the Lord has given in presenting the precious truth. Bro. D. W. Reed, who is teaching the school in this place, rendered much assistance in singing and visiting. A few have decided to obey the truth, and we hope for others. We desire to be remembered at the throne of grace.

W. B. WHITE.

NEW YORK.

UNION SQUARE, OSWEGO Co.—I spent Feb. 8-15 with the friends at the above-named place, to try to strengthen and encourage the little flock of believers, and to finish some work which was left undone on account of my being called to another field of labor. There are a few faithful souls who are walking in the light, and in consequence are growing in grace, and preparing for the coming storm. I spoke Sabbath and Sunday evening in the school-house, and during my stay with them held eight Bible-readings at private houses. The help was well appreciated, and all seemed to be encouraged. May God keep them faithful till Jesus comes.

Feb. 18.

J. E. SWIFT.

ST. LAWRENCE Co.—Have been at De Kalb Junction eight weeks,—the first four in company with Bro. H. E. Robinson; but since he left for Buffalo I have been alone. This has been a hard field, but we feel thankful that we can report some good accomplished. Opposition has been manifested from the first, and in several cases severe persecution. This has resulted in keeping some away from our meetings who otherwise would have attended. Seven are keeping the Sabbath, and several others seem almost ready to take their stand. We have introduced Bible-readings with success, and the company are holding regular Sabbath meetings. Some manifest a willingness to engage in the missionary work.

Feb. 8, 9, and 10 was spent with the Sabbath-keepers at Ogdensburg. Spoke three times and held one Bible-reading. Several not of our faith were present at each meeting and gave good attention. This company feel that they have been neglected, and therefore somewhat discouraged. We tried to say words of encouragement, and show them the importance of having part in God's closing work.

This week I expect to hold a few meetings at Rensselaer Falls. Brethren, pray for us that the cause may advance in this county.

A. E. PLACE.

INDIANA.

OLIVE BRANCH AND IDAVILLE.—Feb. 5, 6, I met with the few Sabbath-keepers near Olive Branch, White Co., holding two evening meetings with a very good outside interest. The key that was turned in the meeting-house door against me one year ago still remains in the lock. Although there has been but little preaching here since they embraced the truth a year ago, yet I found the members rejoicing in the truth; and some of whom I had but little hope of their ever turning away from their idols, have put away their tobacco, and have

embraced the whole truth. May the people of God seek to stand shoulder to shoulder in the good work.

I came to Idaville the evening of the 7th. Found the church in a much better condition than when I last met with them. I enjoyed much freedom in preaching to them. Six united with the church, and several are to be baptized in the near future. I have procured a house in Burnitsville, three miles east of Idaville, and expect to commence meetings Feb. 16. Brethren, remember the work here in your prayers.

J. M. REES.

HARTFORD CITY, FEB. 15.—The organization of this church was completed in December, and arrangements were made for the erection of a church building, to cost about \$1,200. The lot and material have been purchased, and the work will be commenced as soon as the weather permits. The brethren and sisters are warm in the faith and show no signs of being discouraged.

While at this place, Dec. 20, I was taken with an attack of erysipelas, the effects of which have kept me from the field much of the winter. But while at home regaining my strength, arrangements were made for a course of lectures to be held near by; but two weeks of incessant rain, with impassable roads, have diminished the congregation to a very few. Interest is manifested, however, and we labor not without hope. I am now in the midst of the Sabbath question, but received notice last night that the house would be shut against me. I trust that God will intervene to the saving of even one precious soul. I am striving hard to trust in him to give me health and spiritual strength, and I ask an interest in the prayers of all.

J. P. HENDERSON.

ROCHESTER, FULTON Co.—Our meetings still continue with a deepening interest. I have been here five weeks. Thus far forty-two discourses have been given. We are having considerable rain at present, and the nights are very dark and muddy. Notwithstanding this, the house is well filled every night, and the very best of order maintained, so much so that many make remarks about it, this place having been noted for disorderly conduct. Several are keeping the Sabbath, and many are almost persuaded. We have great hopes that some of them will soon obey. We have held two Sabbath meetings with forty or more present. All who were there said they were the best meetings they had ever attended. Next Sabbath we want to organize a Sabbath-school here. The Methodists have been trying very hard to get us out of the house, but thus far have failed. One night three Methodist ministers were present. I took a vote as to which should be kept by Bible commandment, Sunday or the Sabbath; forty-five testified to their belief in the seventh-day Sabbath, and not one voted for Sunday. Bro. Hill had expected to give a temperance lecture here yesterday (Sunday); but the Methodists refused to let us have the house for that purpose, claiming that it would be a disgrace to their "Christian Sabbath." They are trying very hard to get a man to preach against us. We will continue awhile longer. Brethren, remember us at the throne of grace.

Feb. 13.

M. G. HUFFMAN.

OHIO.

BELLVILLE, WATERFORD, AND NEWARK.—From Jan. 30 to Feb. 3, we were with the Bellville church. Our brethren all felt encouraged to engage with renewed energy in the missionary work. They will take 120 copies of the *Sentinel*, and some will canvass for our periodicals. There was a good outside attendance, and we think a course of meetings would result in good. At our closing meeting a deacon was ordained.

Feb. 5 and 6 we were at Waterford, and held meetings night and day. Though it rained nearly all the time, our brethren did nobly coming from three to five miles through mud and rain. They are alive to the missionary work, and will use about 500 *Sentinels*, and have a good sized club of the *Signs*. Several hundred dollars will be raised here on the reserve fund. At our closing meeting an elder and two deacons were ordained.

At this place we had the pleasure of visiting the wife and parents of our late beloved brother, Eld. A. M. Mann, whose sudden death cast a deep

gloom over all in this section. Bro. Mann was widely known in this community, and was respected and loved by all. And though we could but weep with this bereaved family, we believe that death can hold dominion over its captives but little longer; for the Life-giver will soon come to break his fetters.

Feb. 7-12 we were at Newark. Bro. Moses Randall, who lives here, has done an excellent work in getting "Thoughts on Daniel and the Revelation," other books, and the *Signs*, before the people of this city and the surrounding towns. We need one hundred such men. About 150 *Sentinels* will be taken here, which makes about 2,000 to be taken in the district. Thus closed our meetings in Dist. No. 2.

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

MISSOURI.

POOL'S PRAIRIE, FEB. 10.—Have just returned home from this place. Five new ones took a stand for the truth last week, and three signed the covenant. This company (except one family) is made up of a poorer class of people; but all seem to be willing, and are pledging something for the cause this year. Have obtained two subscriptions to the *REVIEW*. Nearly all express a desire to take our papers; but they say they are not able just now. I notice that they can take their tobacco, however.

I expected to have commenced meetings at Indian Springs before now, as the Conference directed; but Bro. Bunch, who has accompanied me this season, was taken sick the very day he came from the Nevada meeting, and has been confined to the house till yesterday. The Lord willing, we shall go to Indian Springs in a few days. Our courage in the Lord is good. Pray for the cause here.

E. G. BLACKMON.

GENERAL MEETINGS IN MISSOURI.

WE have spent the time since General Conference principally in attending general meetings in different parts of this State. The first was held at Sedalia, Dec. 13-18. Quite a number of the leading brethren were present from different parts of the State. Several questions of deep interest to all those in our State who love the third angel's message were freely discussed. Liberty and union of sentiment prevailed throughout the meeting. All present seemed to realize the necessity of making an advance movement in our Conference. The good spirit that has pervaded similar meetings in different parts of the field was manifested here also. The T. and M. work received a good share of attention. It was decided to raise a reserve fund for the use of the Society, so that a great stock of books may be kept on hand to supply local orders.

The expediency of opening a mission in St. Louis in the near future, was discussed at length. The difficulties attending such an enterprise and the plan upon which it should be operated were carefully considered. St. Louis, occupying, as it does, a position on the highways between the North and the South, the East and the West, presents a most favorable field for missionary work. It was thought that little could be accomplished by a reading-room alone, such as we would be able to start at the present time. The many reading-rooms and public libraries already open and kept up at public expense, together with the numerous hotel parlors, railroad depots, steamboats, etc., where publications would be gladly received, present an excellent avenue for reaching the people with a small outlay of means. It is designed to have a small reading-room fitted up, where those who are interested can go to converse on subjects of present truth, and where additional reading matter can be obtained on the same, and where Bible-readings may be held, or lectures given, as the interest may demand.

But the success of the mission, if started, as is now contemplated, will depend largely upon the energetic efforts of those connected with it in the colporter work. Applications have been made to the International T. and M. Society for its advice and assistance in the enterprise.

Jan. 10-15, a similar meeting was held at Nevada; and Jan. 17-21 the third and last was held at Emporia, Daviess Co. At Nevada there was a larger attendance than at either of the other meetings. All but two or three of the ministers and li-

centiates in the Conference were present, and seemed to realize in a good degree the importance and responsibility of their position and work. All expressed a determination to consecrate themselves more fully to God and devote their time wholly to the work of spreading the truth.

At Emporia, the friends were much scattered; and this, together with the unfavorable weather, interfered some with the interests of the meeting. Still, the brethren and sisters showed a commendable zeal in coming each day, some of them five or six miles and over icy roads, to attend the meeting. Many good testimonies were borne in the social meetings. All seemed to realize the necessity of getting nearer to God. Many expressed themselves as anxious to labor for the spread of the truth.

The canvassing work received its share of attention at these meetings; and it bids fair to become a prominent feature in the spread of the message in our Conference in the future. About \$1,400 has been pledged for the reserve fund, and several hundred for the St. Louis Mission. We feel encouraged to press on.

DAN T. JONES.

THE CAUSE IN KENTUCKY.

DEAR BRETHREN:—In harmony with the advice of the General Conference, I have now come to your State to labor with you in the good cause of the last message to a perishing world. Bro. Osborn has held the fort by the blessing of God, and now I come to assist him. No doubt we can all see that there is much to be done, and a short time to do it in. This Conference is young and small, but with the help of our God we can do the work. There is every facility to work with that we could ask. What we need most is a willingness to do our duty. We shall commence at once to lay before you our plans, and we ask for your hearty co-operation and support.

1. We shall expect two tents in the field the coming summer. This will require one new tent and the repairing of the old one. A tent and expense fund of \$250 should be raised at once.

2. The missionary work needs reviving in all its branches. There should be canvassers for "Thoughts on Daniel and the Revelation," the *Signs*, *Sabbath Sentinel*, *Good Health*, etc. If this part of the work is done, the burden of souls must rest on individuals who will realize that a reward in the kingdom of God is worth more than all this world.

3. The debt of \$350 now due the *REVIEW* Office should be paid. This would leave our society worth about \$800, which would be very small considering the work that lies before us.

4. In the coming year the tithe should at least be doubled; and we surely believe it will be if all will do their duty in the matter. We hope to see all our brethren and sisters "prove the Lord" in this matter, as the Scriptures recommend.

We want to see our sisters engaging in the canvassing work for the *Sentinel*. Wages can be earned, and at the same time much good be accomplished. I hear of brethren that have the ability to engage in the work of canvassing and the ministry. Dear brethren, will you suffer the curse of God to come upon you because you would not come up to the help of the Lord against the mighty?

Let every brother and sister think of these things in their true light, and as they must very soon meet them in the Judgment. You have no doubt prayed for help; now let us go to work in earnest and continue till our work is finished and the Master shall say, Well done.

Any that have special openings for meetings or desire to engage in the work, let us hear from you, and we will do all in our power to help you. Any that can help on the tent fund or the T. and M. fund between now and the first of May, let them send in their names and pledges at once to Bettie Coombs, Nolin, Ky.

G. G. RUPERT.

IOWA.

AFTON, FEB. 19.—Since my last report I have been holding meetings here with an increasing interest from the first. For the first ten days we used our own church, which will seat about two hundred persons; but finding it impossible to accommodate the congregations, we accepted the Presbyterian church, the largest house in the city, which was kindly offered us, and that, too, when the Sabbath question had been under discussion

three evenings. The mark of the beast was the first subject discussed in their house.

Last Sunday evening we could scarcely seat the large crowd that came. Extra seats were brought in, and it was remarked that there has not been such a moving of the people as we now see, for years. Some are already yielding, and a score or more seem almost decided. The most remarkable part of all is that the house should be offered us, and we be urged to occupy it by the leading members of the Presbyterian church. They came to me and said, "Bro. Pegg, you are doing wrong not to let us help you pay the expenses of a meeting, and our house is vacant [having no minister just now]; and if you have God's message for the last days, all should hear. So come to our church, where all can be accommodated."

I have been trying all winter to consecrate all to God and his work. It has seemed as though we are so near the closing of probation, and that there is so little time in which to do the work necessary to be done, that not a moment should be lost. At times as I stand before the people, a great longing to reach and save them comes over me, and sometimes it has seemed as though the latter rain is just at hand. Surely God is with his people. Often many were in tears as the truth forced itself home to their hearts.

We have visited Fontanelle one Sabbath since coming here. Four more have united with the church there, making seventeen additions to the church, with several more to join who are keeping the Sabbath. Satan has not been idle all this time; but so far, he has been defeated at every turn, and we hope still for victory in Jesus' name. We are in the midst of the discussion of the nature of man. Our theme to-night will be the end of the wicked.

I feel my weakness and unworthiness to such a degree that I almost faint under the burdens upon me; yet in some way strength is given for the duties of each day.

I feel like saying to my brethren in the ministry, "Courage in the Lord!" Soon the Lord will come; and then "Love, rest, and home."

J. D. PEGG.

MY WINTER'S EXPERIENCE.

At the request of friends I write the following brief account of my past winter's experience. In the first half of December I was suddenly smitten down with a combination of diseases, and went down with such rapidity that it surprised both physicians and people, inasmuch that the physicians said that all that could be done was to make me as comfortable as possible while I lived. The Lord had an eye to the crucible in which I lay, and when I was but one step from the grim monster's grasp, the Saviour said, Thus far and no farther. He, it seems, then purposed to do a work for me, and he at this time influenced the leading brethren to present my case to him in especial prayer, carrying out the Bible rule given in James 5:14, 15. The Lord came very near with his gracious restoring power, and from that time I began to mend.

Some time afterward I petitioned the Lord to hasten my recovery, so that the enemies of Christ might not say, "Others have recovered as rapidly as he," and thus rob God of the glory. So one night, just after the Sabbath came in, between sunset and dark, all at once I felt a sensation pass from my head to my feet. I can compare it to nothing more appropriate than springing from death to life. I looked at my hand, and I appeared to have a new lease of life. I then had an impression as distinct as though some one had spoken it, You need not wait till February before you go to the Tabernacle, but you can go this present Sabbath.

My wife entered the room at that moment and exclaimed in surprise, "Why, William, what does all this mean? You look well, you look like yourself! Why, you look natural!" I then related to her my joyful story, and at the same time told her about my going to the Tabernacle the next day. She at first thought it very presumptuous; but after a few more cheering words, she was in strict harmony with it. In accordance, therefore, with my impressions, we found ourselves the next day in the Tabernacle, much to the surprise of all present. I felt stronger and better at the close of the meeting than at the beginning. The next Sabbath I attended three meetings, and last Sabbath I took a ride of seven miles, with other brethren, to visit

the sick. I have received more than I asked for (Eph. 3:20); for my health is better now than it was previous to my illness. I am reminded constantly to give God all the glory with my best affections. I now have a strong desire to ever keep in mind the conditions on which I was raised, that my life and strength,—yea, my *all*,—should henceforth be used to glorify God. This bitter scene through which I have passed this winter has caused me to love God, and his word, and cause, and the brotherhood as never before. May God help me to be faithful to the end, that with you I may receive a crown of life when the Life-giver comes with his reward to give to every man according as his work shall be.

Battle Creek, Mich. W. W. PUTNAM.

MY TRIP TO KENTUCKY.

FEB. 4, I bade farewell to my dear home, and started for my new field of labor. The first day, the connections being poor, I only made about one hundred miles. The next day, stopping near Dayton, I learned that if I went on to Cincinnati, I should probably have to remain there. I therefore concluded to stop at Union until I heard further news about the floods. I obtained permission to use the M. E. church in that place, and held meetings every night for four days. The attendance and interest were excellent. I held Bible-readings, and made arrangements with a member of the M. E. Church to hereafter furnish him the readings if he would hold the meetings.

The 11th I started for Cincinnati. On my arrival, in the afternoon, I found I could go no farther then; but in the evening the O. and M. R. R. chartered a boat to take us to Aurora, a distance of twenty-five miles below, where their track was not flooded. It was a dismal night that we spent in that city. Streets that were not flooded were a mass of mud and filth. The gas failing, darkness prevailed; but soldiers, on duty with lanterns, kept the city in quiet. In the morning, at 7 A. M., the omnibus took us to the foot of Eighth street, where the Railroad authorities had provided small boats, to take us to the steamer, a distance of half a mile. The baggage was all deposited in one boat, several others being used for taking passengers. With only *thirteen* packed in our bark, we started out to sea; but after leaving the street, the fog was so dense that we soon lost our course. After going fully two miles through drift-wood, cattle-sheds, freight-cars, floating side-walks, etc., we reached the boat a glad crew, I am sure. Finding the rest were lost, the bell was tolled, which brought them in.

After leaving the city, we had a fine voyage down the river; but on either side were houses, barns, hay-stacks, etc., some of the buildings with only the chimney and cone of the roof above the water. Others were partially overturned, while some were anchored to trees by ropes. But when we reached Lawrenceburg, we saw a sight never to be forgotten,—a city of five thousand inhabitants entirely submerged, and the citizens gone, except a few we saw in small boats in the streets. The situation cannot be described. Before reaching the city, the engineer shut off steam, and we floated by in silence. The passengers were amazed. I could only think of the day of wrath just before us, when cities would be without inhabitants.

We next reached Aurora, where we left the boat. We landed at two two-story brick dwellings, where a flat boat was tied fast in a window in the second story. I should think that half of the town was under water.

No further trouble was experienced until we reached Louisville. There the O. and M. company had another small boat in which we were to go another half mile over the flooded track. Leaving Louisville, I arrived at Shepherdsville, having been on the road nine days. I feel very thankful to God for his preserving care. This little town is also flooded at the present time by Salt river. It is still raining hard, and the water is rising five inches an hour. I can see no chance of doing much for awhile.

G. G. RUPERT.

—If the roses never bloomed
Save for glad some eyes alone;
If their beauty and their grace
For the weary never shone;
If they never brought a smile
To the wayside passer-by,
Would the roses do their task
While the hours of summer fly?

News of the Week.

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

FOR WEEK ENDING FEBRUARY 23.

DOMESTIC.

—Laborers' strikes are everywhere extending.

—A bill is before Congress declaring Good Friday a legal holiday.

—John C. Fremont is reported to be seriously ill at his Staten Island home.

—The Union Pacific Railroad earned last year \$29,761,100 and expended \$16,670,000.

—A cyclone at Columbus, Ga., Tuesday wrecked many structures, and caused damage estimated at \$20,000.

—After a strike of seven months' duration, all the Pittsburgh glass factories will resume work this (Tuesday) morning.

—The Mexican Central Railroad will be completed to the United States by the middle of March, and will open to through traffic by April 15.

—An explosion in the West Leisenring shaft in the Connellsville (Pa.) region, Wednesday morning, caused the death or fatal injury of 21 men.

—The steamship *Frisia*, from Hamburg, with the bodies of Lieutenant De Long and his comrades on board, arrived at New York on Wednesday morning.

—The Iowa Senate, Tuesday, passed the Donnan bill prohibiting the manufacture of ale, wine, beer, and all intoxicating liquors whatever, by a vote of 35 to 13.

—There were 218 business failures in the United States for the week just closed—twenty-five less than the preceding week, but fourteen more than in the corresponding period in 1883.

—The family of Albert Hammerling, six in number, who ate raw ham, are lying in a critical condition from trichinosis at Minneapolis. Mrs. Hammerling died Friday after hours of torture.

—The house of Reuben Hart (colored), near Crockett, Texas, burned Sunday night; and six children who had been locked in while their parents went to church perished in the flames.

—In Grinnell, the seat of Iowa College, no one has been sent to jail, to the poorhouse, or penitentiary, in 25 years. Of course, the explanation is that there has never been a liquor-saloon there.

—"Open rebellion" was called for by a large meeting of workmen at Folz Hall, Chicago, a few days ago. Resolutions of no less violent character were adopted "against the existing social, economic, and political institutions."

—Later accounts from Tuesday's cyclone in Georgia, Alabama, North Carolina, and Tennessee, materially increase the list of casualties. In some cases whole towns were demolished, and the number killed and wounded is nearly 200.

—Seven thousand Indians on Poplar River are starving, and have been subsisting for some time on their dogs and ponies. There are fears that the agents and post-traders will be massacred. The depth of snow in the region is unprecedented.

—A fierce blizzard is raging in Northern Dakota and Minnesota. The wind is blowing a hurricane, and the snow is drifting into immense banks. At Lamoure, D. T., a number of stages are missing, the supposition being that drivers and passengers have perished.

THE FLOODS.

—Never since the settlement of the country have floods produced such widespread ruin and suffering.—*Interior.*

—It is estimated that from Raleigh to Saling in Illinois, a distance of fifteen miles, the flood swept away 150,000 bushels of corn.

—At Bird's Point, Mo., eighteen houses were demolished by a storm, and all of New Madrid, Mo., is reported to be inundated.

—As being without precedent, the lower House of the Connecticut Legislature refused to appropriate \$5,000 for the flood sufferers.

—The storm of Tuesday afternoon wrecked hundreds of houses in the submerged town of Shawneetown, leaving scores without food or shelter.

—The river at Cincinnati is receding about one inch and a half an hour. The situation at Shawneetown is growing more serious every hour, and Paducah is in danger of being entirely submerged.

—A heavy rainstorm wrecked the dam at Los Angeles, Cal., Sunday evening, flooding the town, and washing away forty buildings. Hundreds of families were compelled to move. The greatest floods ever known are reported in the lower section of the San Joaquin Valley.

FOREIGN.

—Attempts have been made at Kieff to incite a massacre of the Jews.

—Seven large meetings of German Socialists were held at Berlin on Sunday last.

—The Academy of Medicine in Paris, with one dissenting vote, has pronounced in favor of repealing the decree excluding American pork.

—The German commission, investigating the origin of Asiatic cholera, found in a water-tank in a suburb of Calcutta the same microscopic organism discovered in the intestines of cholera victims in Egypt.

—The delegates of the Manitoba Farmers' Union arrived at Winnipeg from Ottawa Saturday night. They say their memorial to the Dominion Government requesting a redress of grievances received no attention. The Council has called a convention for March 8, at which the whole Northwest will be represented, and decisive action taken. The excitement throughout the province is intense, and trouble is feared.

THE SOUDAN WAR.

—General Gordon has arrived at Khartoum.

—There are fears of massacres in Cairo and Alexandria, if the British expedition to relieve Tokar is defeated.

—The Tokar garrison made a sortie Tuesday, killing many of the rebels. They also captured many cattle and camels.

—Christian missionaries at El Obeid live in straw huts outside the town, and are in need of food, clothing, and money.

—The influence of General Gordon is so great that no fears are felt any longer for the safety of the garrison and people of Khartoum.

—The false Prophet harbors such fears of assassination that visitors must approach him on all fours, and then remain at a considerable distance.

—The danger of a massacre at Cairo, in case the English garrison is weakened, has been the subject of a communication from Paris to the British Government.

—The *London Times* says: "General Gordon's proclamation means his present mission has nothing to do with slaves, and not that he desires to encourage slavery."

—The British relief force will reach Suakim Sunday next and advance on Tokar Tuesday. Re-enforcements have been hurriedly dispatched from Gibraltar and Malta under pressure.

—General Gordon has a proclamation posted recognizing El Mahdi as Sultan of Kordofan, remitting half the taxes, and placing no restriction on the slave trade. Arabs of Khartoum express great satisfaction.

—Reports from General Gordon state that after the restoration of order he will leave Colonel Stewart in command of Khartoum and proceed to Kordofan. His object is an interview with El Mahdi, in order to learn the fate of Hicks Pasha.

—The London papers of Friday announce the surrender of Tokar to the rebels. A dispatch from the British Consul at Suakim to Lord Granville states that only those of the garrison who had wives surrendered, and that the rest of the troops were endeavoring to reach Suakim. The news of the surrender caused the greatest excitement at London.

RELIGIOUS INTELLIGENCE.

—The Zulu Bible recently printed in New York and just received in South Africa, cost missionaries thirty-three years of labor in its translation.

—The Baptists have 1,371 churches in Virginia, with 210,088 members. The Baptists have in the State of New York 872 churches, with 114,237 members.

—John Wycliffe's condemnation at Grayfriars Priory, London, occurred 500 years ago, May 21, 1384, and the semi-millennial anniversary of the event is to be celebrated.

—The English Parliament have again refused to allow the atheist Bradlaugh to sit as a member, even though he took the oath, which he declares has no meaning for him.

—In consequence of the indignation at the French aggression in Tonquin, 1 Catholic priest, 22 catechists, 215 Christians have been massacred, and 108 mission houses were destroyed.

—Joseph Cook says, "Infidelity will have conquered the university life of India and Japan before the end of the next half century, if Christianity does not occupy the field speedily."

—The Scandinavians in Minnesota and Dakota have learned wisdom since reaching this country, and will have nothing to do with the Mormons. Sixteen of their missionaries, sent to proselyte among them, found their work fruitless, and had to return disappointed and infuriated.

ABDURRAHMAN.

I HAVE reigned, said Abdurrahman, fifty years,
Beloved by my people and praised by my peers;
I have conquered my enemies, near and remote;
And riches and honors my station denote;
But now in these gardens of Zehra I lie,
And the time is approaching at which I must die.

My steps have been guarded by pleasure and power;
No honey has failed from the lowliest flower;
No blessing has doubted to come at my call,
And the cities of Spain are the fairest of all:
Ye have seen me in majesty, seated on high,
But the time is approaching at which I must die:

For I number the days in which sunlight was shed
Unclouded, and perfect, and pure, on my head;
And from fifty great years whose delights I have seen,
The days of my joy have been only fourteen!
O man! place no confidence here, as have I;
For the time is approaching at which I must die.

—Samuel W. Duffield.

Obituary Notices.

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

ELDRIDGE.—Died, Feb. 2, 1884, in Clinton, Me., Clara E., wife of James E. Eldridge, aged thirty-two years, nine months, and nine days. She received baptism by my own hand about three years ago, and has gone to rest until Jesus comes. She was a good, faithful companion, and a kind neighbor. A large circle of friends mourn their loss. May the Lord bless the husband and motherless children in this time of need. Remarks by the writer from 1 Thess. 2:19 to a large circle of friends.

J. B. GOODRICH.

WOOD.—Died of typhoid fever, Jan. 27, 1884, in Clinton, Me., Carrie L., wife of Eben Wood, aged twenty-three years, seven months, and ten days. She was highly esteemed by all who knew her, and it is a great affliction that she should be thus cut down so early in life. But He who knows best has suffered it to be, and she now sleeps peacefully. May God bless the mourning friends in this hour of deep sorrow. Remarks by the writer to a full house from Prov. 18:24.

J. B. GOODRICH.

ALLEN.—Died of bronchitis, Dec. 18, 1883, near Monterey, Pulaski Co., Ind., my daughter, Elizabeth S. Allen, in the thirty-fifth year of her age. She embraced the truth in 1882, and was baptized by Eld. Wm. Covert, uniting with the Noblesville church. She worked in the missionary cause until her health failed. Her death was triumphant in the Lord. Funeral discourse by Eld. Nobes, Methodist.

SUSAN NIXON.

SIKES.—Died Jan. 12, 1884, of paralysis, near Womack Hill, Choctaw Co., Ala., Soleta Sikes, aged seventy-nine years, one month, and twenty days. In early life she united with the Methodist church, remaining a member of the same until 1881, when she received the third angel's message through the labors of Eld. C. O. Taylor, in Mississippi. At the age of seventy-seven she received baptism and united with the S. D. A. Church. Words of comfort by the writer from Rev. 14:13.

P. T. SHOEMAKER.

MURPHY.—Died of heart disease, Jan. 29, 1884, near Silas, Choctaw Co., Ala., Martha Jane Murphy. Sr. M. loved the truth, and rests in the blessed hope of a soon coming Saviour. A husband and six children with many friends mourn their loss. Remarks by the writer from Heb. 9:27, 28.

P. T. SHOEMAKER.

HERRINGTON.—Died of typho-malarial fever at Los Angeles, Cal., Jan. 28, 1884, Elbert Aron, son of W. S. and Maggie A. Herrington, aged four years, one month, and nine days. We laid our darling to rest in a bed of most beautiful flowers to await the Master's call. But while we mourn his death, we hope to meet him again in the earth made new.

MAGGIE A. HERRINGTON.

and admonition were given to a large company of sympathizing friends and neighbors from Isa. 40:6-8.

M. S. BURNHAM.

COWLES.—Died of scarlet fever, in Springville, Wexford Co., Mich., Oct. 29, 1883, Edith May Cowles, aged 11 years, 11 months, and 29 days. Also, Dec. 6, 1883, Cora Ettie Cowles, aged 6 years, 4 months, and 23 days. These little sisters were dearly loved by all who knew them. They both loved the Lord, and had a sacred regard for his holy Sabbath. They were members of the Sabbath-school at Sherman, where they are greatly missed. A father, mother, two brothers and two sisters deeply mourn their loss; but they sorrow not as those who have no hope. Words of comfort by the writer on the occasion of the funeral, Feb. 3.

R. C. HORTON.

Appointments.

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

If some of the brethren will meet us at Spencer, O., and take one of us to each of these points, meetings will be held with the church at Troy, March 3-6; and with the church at Litchfield, March 3-6. We will meet with the church at Akron, March 7-9; at North Bloomfield, March 15, 16.

R. A. UNDERWOOD.

E. H. GATES.

THE remaining appointments in Michigan for Eld. J. N. Loughborough stand as follows:—

	Feb. 29, to March 3.
Ithaca,	March 4-6.
Mount Pleasant,	" 7-10.
Greenville,	" 14-17.
Spring Arbor,	" 21-24.
—Hillsdale Co.	" 25-27.
Coldwater,	" 28-30.
Allegan,	" 28-30.

Each of the above meetings is to commence at 7 P. M. of the first day of the appointment. Those holding over Sabbath and first-day (except Allegan) are to continue through Monday, and are designed to be a general rally of all our brethren and sisters in the district. In these meetings all branches of the work will receive attention.

J. FARGO.

If God permit, I will be at Hickory Corners on March 1, and at East Ross on March 2.

H. VEYSEY.

THE Lord willing, we will hold a general meeting at Oakland, Wis., March 8, 9. We appoint this meeting with the expectation of having a general turnout of all our people in that vicinity; especially do we want to meet all the old friends of the cause. Meetings will commence with the Sabbath.

H. W. DECKER.

L. SANBORN.

PROVIDENCE permitting, I will hold meetings in Illinois as follows:—

March 1 and 2 at Lovington. Meetings commence Friday evening, as Bro. Jacob Newlan may arrange. March 8, 9, at Martinsville; 15, 16, at Greenup; and 22, 23, at West Salem. As I do not know the addresses of the brethren in these churches, they will please arrange for all the meetings they think advisable, to commence on Friday evening if practicable. Write me at any of these points.

T. M. STEWARD.

ELD. A. J. CUDNEY, president of the Nebraska Conference, and the writer will hold meetings in Kansas as follows:—

Ft. Scott,	March 7-10.
Pittsburg,	" 13-17.
Dist. No. 8 or 9, where Eld. G. H. Rogers may appoint,	March 20-24.
Dist. No. 1 or 2, where Eld. M. Enoch may appoint,	March 27-31.

At all of these meetings we hope for a general attendance of the district sought to be reached. Special instruction will be given in canvassing and colporteur work, and missionary work in general.

J. H. COOK.

Publishers' Department.

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

WANTED.—A Sabbath-keeper to work on a farm by the month. Correspond immediately with Thos. Francis, Albany, Green Co., Wis.

WANTED.—A Sabbath-keeper to work for a market gardener; he must be steady and must have good recommendations. Address Chas. L. Thinius, Box 1801, Emporia, Kan.

WANTED.—A young single man to work on a farm by the month. Sabbath-keeper required. For further particulars, address Norman Dewey, Dowagiac, Mich.

FOR SALE.—My village property in Otsego, Mich., which is on the Lake Shore R. R., 15 miles north of Kalamazoo. Population about 1200. Excellent union school, 4 churches, a large S. D. A. Church. I have one of the finest locations in town, on the main street, graded and shaded, near the union school, short walk from center of the village. Have 3 acres, good house in good condition, 8 rooms, horse-barn, wood-shed, hen-house, wagon-shed, cow-pasture, excellent well

and cistern, apples, peaches, pears, cherries, plums, grapes, raspberries, blackberries, currants, gooseberries, strawberries, etc. Land well manured. Price \$1400. Terms easy.

Also a 40-acre farm, excellent land, fine location, one mile from Otsego. Price \$2400. Or I will exchange these two for a farm in Michigan.

D. M. CANRIGHT.

My permanent address is St. Helena, Napa Co., Cal., Crystal Springs Box.

H. A. ST. JOHN.

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.—A H. Beaumont, Lizzie Farnsworth.

Books Sent by Express.—R. G. Garrett, Geo. Alanson, G. Fayette Knapp, F. Howe.

Cash Rec'd on Account.—James Sawyer \$4.00, J. F. Hansen 6.97, Minn T. & M. Soc (per Iowa Conf) 150.00, P. L. Hoen (per Lars P. Jacobson) 2.10, New York Conf (per C. H. Stark & wife) 2.00, W. B. White (per Minn T. & M. Soc) 48.27, Minn T. & M. Soc (per Mary Heileson) 137.60, D. H. Oberholtzer 30.00, F. Howe 5.00, Ohio Conf (tithe per Mrs. L. M. Saunders) 2.00, James Sawyer 4.99, Virginia T. & M. Soc (per R. D. Hotel) 30.00, N. Y. T. & M. Soc per A. S. Bowen 500.00, John L. Turner 2.40, Ohio Conf (Leesburg per J. F. Robbins) 20.00, Ohio T. & M. Soc per J. F. Robbins 4.00, Ind T. & M. Soc per W. A. Young 55.00, Mich S. S. Ass'n (per B. C. S. School) 7.43, B. C. V. M. Soc per M. A. Edwards 36.55.

Gen. Conf. Fund.—Susan Kreuse \$1.80, Mrs. Defec 1.00, Mrs. Hudson 1.00, tithe Minn Conf (per Allen Moon) 100.00.

Mich. Conf. Fund.—Greenville per John Banks \$11.00, C. H. Jones 2.25, Thetford per W. C. Sisley 41.41, T. F. Gerls 10.00, Orleans per L. B. Kneeland 29.00, Vergennes per Mrs. M. E. VanDeusen 14.00.

Mich. T. & M. Society.—Calvin Green \$1.35, D. A. Owen 5.65, Dist No 2 per O. F. Campbell 33.85, W. C. Sisley 11.10, Dist No 10 per H. A. Fenner 15.94, Dist No 1 per C. S. Veeder 8.25, per D. P. Bailey 25 cts, Geo. A. King 1.00, Mrs. A. O. Davis 20 cts, S. A. McPherson 1.70, Dist 3 per E. L. Cochran 5.00, R. B. Owen 1.95, H. S. Cooper 2.40, L. E. Rathbun 2.60, Mrs. L. M. Crosby 2.71, R. B. Owen 6.00, Horbert Stephenson 1.00, Mary Giles 25 cts.

S. D. A. E. Society.—James Hicks (shares) \$50.00, A friend of the cause of truth (shares) 1,000.00.

European Mission.—R. F. Barton \$8.40, J. S. Wicks 25.00, Jens Olsen 10.00.

English Mission.—J. S. Wicks \$40.00, Mrs. Susannah Sisley 2.00.

Inter. T. & M. Society.—Melissa M. Barton \$10.00, J. S. Wicks 10.00.

Scandinavian Mission.—Hans Olsen \$50.00, Ane Kinstine Olsen 2.50, Jørgen Olsen 1.00, J. S. Wicks 25.00, Jens Olsen 10.00, John Okerstein 2.30, G. O. Talk 1.00, J. P. Gelotte 1.00, M. H. Gelotte 50 cts.

MICHIGAN CENTRAL RAILROAD.

GOING EAST.					GOING WEST.				
Mail.	Day Exp.	N. Y. Exp.	Alt. Exp.	Night Exp.	Mail.	Day Exp.	N. Y. Exp.	Alt. Exp.	Night Exp.
p.m.	p.m.	a.m.	a.m.	a.m.	Dep.	Ar.	p.m.	p.m.	a.m.
6.10	6.25	12.35	6.15	8.25	Detroit,	9.45	7.55	9.00	9.30
8.00	4.00	10.29	8.45	6.45	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	1.10
12.57	1.53	8.40	1.20	3.27	Kalamazoo,	2.42	1.30	9.00	2.33
8.38	11.06	6.32	11.02	12.10	Mich. City,	5.23	4.38	6.05	4.08
6.45	8.55	4.30	8.55	9.55	Chicago,	7.55	7.30	9.00	7.40
a.m.	a.m.	p.m.	p.m.	p.m.	Dep.	a.m.	a.m.	p.m.	p.m.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A.M., Battle Creek 7.33, arrives at Detroit 11.45 A.M. All trains run by 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 8, 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.	D. C. Exp.	Fast.	Mail.	Day Exp.	Alt. Exp.	Sun. Fast.	
a.m.	a.m.	p.m.	p.m.	Dep.	Arr.	p.m.	a.m.	a.m.	
6.35	7.50	8.00	4.10	Port Huron	10.40	1.25	7.50		
8.15	9.12	9.30	6.45	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		
11.47	12.06	12.22	9.08	Charlotte	5.24		3.37		
12.47	1.01	1.18	10.20	BATTLE CREEK	4.20	8.55	2.35		
p.m.	1.25	1.28	p.m.	Dep.	Ar.	4.15	8.50	2.30	
2.10	2.17			Vicksburg	3.22	8.10	1.46		
2.27	2.25			Schoolcraft	3.08		1.36		
3.09	3.19			Cassopolis	2.16	7.21	12.51		
3.50	4.08			South Bend	1.30	6.44	12.10		
5.2	5.55			Haskell's	12.07				
5.2	5.55			Valparaiso	11.30	6.20	10.40		
7.45	8.10			Chicago	11.30	8.20	8.30	1.15	
p.m.	a.m.			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.

Feb. 20, 1884.

LEAVE.	TRAINS TO AND FROM CHICAGO.	ARRIVE.
+ 8.45 a.m.	Galesburg, Ottawa and Streator Express.	+ 7.10 p.m.
+ 10.40 a.m.	Freeport, Dubuque & Sioux City Express.	+ 2.10 p.m.
+ 4.45 p.m.	Amboy, Rock Falls, Sterling Express.	+ 11.50 a.m.
+ 12.15 p.m.	Kansas City & Denver Express.	+ 9.10 p.m.
+ 12.15 p.m.	Council Bluffs Express.	+ 2.10 p.m.
+ 12.15 p.m.	St. Joseph, Atchison & Topeka Express.	+ 2.10 p.m.
+ 12.45 p.m.	Denver Fast Express.	+ 2.15 p.m.
+ 2.45 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.	+ 10.30 a.m.
+ 4.45 p.m.	St. Louis Express.	+ 10.30 a.m.
+ 4.45 p.m.	Rockford & Forrester Express.	+ 11.50 a.m.
+ 5.35 p.m.	Aurora Passenger.	+ 8.55 a.m.
+ 9.30 p.m.	Freeport & Dubuque Express.	+ 6.35 a.m.
+ 10.10 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.

Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street.

PERCEVAL LOWELL, Gen. Pass. Agt.

Address, REVIEW & HERALD, Battle Creek, Mich.