

# Advent Review

## AND SABBATH HERALD.

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

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#### AN INQUIRY.

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TUNE.—"Do They Miss me at Home?"

HAVE you heard how on Calvary's mountain  
A Lamb for poor sinners was slain?  
Did you know that in Judah a fountain  
Was open to cleanse from all sin?  
Have you heard of the glad proclamation?  
Have you seen the bright banners unfurled?  
Have you seen the blest car of salvation,  
In majesty move through the world?

Did you know that the Saviour had risen,  
First-fruits unto God from the dead?  
Did you know that the grave was a prison?  
Man enters its portals with dread.  
Did you know that the voice of God's thunder  
Will shake the broad plains of the earth?  
The prison-house doors burst asunder,  
That the just may receive their new birth?

Did you know that the Saviour's appearing,  
As promised, would surely take place?  
Have you felt that the goal we are nearing  
Would soon tell the doom of our race?  
Have you heard the deep groans of creation?  
Have you heard any rumors of war?  
Is nation now striving with nation?  
Oh! what are the tidings afar?

Has your heart ever melted with pity,  
Or sighed at humanity's woes?  
Have you told dying souls of that city  
Which heaven one day will disclose?  
Have you told them of life's flowing river,  
That every disease can destroy?  
Have you told them they might live forever,  
In a world of ineffable joy?

If you've not thought of these, fellow-mortals,  
Why do you not wake and prepare,  
When heaven shall open its portals  
A crown of bright glory to share?  
When the conqueror's palm shall be given,  
And the story of triumph be told,  
May we enter the kingdom of heaven,  
And walk the broad streets of pure gold.

—J. P. Lewis.

### The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, PREACH THE WORD."—2 Tim. 4:1, 2.

#### UNITY IN CHRIST.\*

BY MRS. E. G. WHITE.

TEXT:—"Seek ye the Lord, all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness. It may be ye shall be hid in the day of the Lord's anger."

These words are addressed to us, who are here assembled, who have wrought his judgments and kept his ordinances. It would be a sad thing if we were to neglect or refuse to seek the Lord earnestly. It would be a great

mistake to let this precious opportunity pass unimproved; for there are great blessings for all who will seek for them with all their heart.

Let each ask himself, "Have I done all that I can to bring light and freedom into this meeting?" We each have a work to do that no one can do for us. The Lord would be pleased to see us humble our hearts before him, confessing our sins, and righting every wrong that exists between us and our brethren. There is danger that the adversary will suggest that we need not humble our hearts before God; that we need not make confession to our brethren of the wrongs we have done them in speaking of their faults, magnifying their errors, putting wrong constructions upon their words, and letting into our hearts enmity against them. Some have entertained such feelings. Alienation, prejudice, and jealousy have ruled in hearts, and love for Jesus and for one another has been supplanted by these weeds of Satan's planting. Brethren, shall we let the enemy triumph by allowing these wrongs to go uncorrected? Or shall we, while attending these meetings, confess our own faults and forgive those of our brethren? Shall we here seek meekness? Shall we open our hearts to the pure, sweet influences of the Sun of Righteousness? The apostle exhorts, "Be pitiful, be courteous." Let the Christ-like qualities of love, gentleness, kindness, possess the soul. Let the character of Jesus shine through your characters, showing that you have the mind of Christ, that you are full of tender compassion for your brethren.

In his last talk with his disciples before his cruel death, Jesus illustrated the union that exists between himself and his followers by the vine and its branches. Said he, "I am the vine; ye are the branches." He also prayed that his disciples might be one as he is one with the Father. Satan heard this prayer; he knows that in union there is strength; and he works hard to bring in dissensions and divisions among God's commandment-keeping people. It is his constant endeavor to thwart the design of Christ. He tempts man; and evil is so natural an element of the human heart that it cannot be overcome except by divine aid. We want the words of Jesus to abide in our hearts, that we may be doers of the word, and not hearers only. Our wills must be trained to obedience.

As ambassadors for Christ, we are intrusted with the important work of presenting the truth before the people; and we are to do this, not merely by voice and pen, but by example also. This God requires of us; nothing short of this will he accept. We must abide in Christ as the branch abides in the vine, or we shall not be fitted to bear the warning message to the world. The Lord has often to prune us, to remind us that a pure and holy God will allow no evil to stand before him unrebuked. Our sins and iniquities separate us from him. Then our first work is to put away sin; but in order to do this, we must come so close to God that we can understand his character and requirements, and thus measure our sinfulness and our need of a Saviour.

Let us review our past year's labor, and see

if we have done our whole duty. *God should be made first.* Have not some mingled so much of self with their labors that the Lord could not bless them with success? Have not some become self-sufficient? Have not others been dilatory, and almost idlers in the Lord's vineyard? Have they not neglected those branches of the work which were not agreeable, and chosen to do that part which was more pleasant? Dear brethren, have you watched for souls as they that must give account? Have you felt that you were responsible for their salvation? Have you suffered them to become selfish and worldly minded without faithfully presenting their danger before them? You have seen them robbing God in tithes and offerings; and have you held your peace? Have you not been afraid of incurring their displeasure, if you plainly presented their disregard of God's express command? What have you been doing, my brethren? Have you not been trying to carry the easy end of the yoke, while shunning to declare the whole counsel of God? Your churches and your Conferences will testify against you; for the sin of neglect is registered in the books of Heaven.

It required condescension and sacrifice to prepare the way for man to be restored to the favor of God. The Son of the Most High became one of us, sharing the griefs and infirmities of human nature, that he might lift up fallen man and reunite him to God. Nor do the efforts in our behalf end with the great sacrifice made for our redemption. Divine forbearance and protecting care are ever in exercise to preserve souls from destruction; for it is Satan's constant work to separate them from Christ. We must resist his wiles with watchfulness and prayer; faith and persevering effort will give us the victory.

Are we willing to put forth such efforts to save our fellow-men as Christ made for our salvation? Will we manifest such regard for the reputation and interest of our brethren as Jesus has taught us by his care for us? We are one in Christ. In his sight, the bond that unites believers is more sacred and enduring than any other tie. Christ is the Vine; we are branches, and only branches. This view of our relationship to him and to one another should lead us to labor earnestly for the salvation of our brethren. We must be faithful to do our appointed work, to reprove, rebuke, exhort, with all longsuffering and doctrine. This must be done in the spirit of meekness, while abiding in Christ. Here is our power over hearts. When Christ reigns in the heart, selfishness will die out, and disinterested benevolence take its place. Coldness and indifference will then be considered as fatal as for a sentinel to sleep at his post, thus exposing the whole army to defeat and death. We must ever be on our guard. Our enemy is vigilant; he is ever watching for opportunities to come in with his snares.

Should trials arise, tell all your troubles to Jesus. Should a branch of the vine lean away from its parent stalk, and depend upon some shrub to which it is not united? Shall those who profess Christ seek the friendship of worldlings, but have no communion with the Saviour? Take everything to him who gave his life for

\*An address to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 7, 1883.

us. Oh! he loves us with a love that exceeds that of a mother for her helpless child.

"Except ye abide in me," says Christ, "ye can do nothing." We need him every day; we cannot part with him for an hour. Every faculty of our being belongs to him, and should be dedicated to his service. My brethren, if you know that this union with Christ is required of you, and then neglect to maintain a consistent walk and to live in the exercise of faith, the heart will become hardened in disobedience. The tendency is to become self-important and emboldened in a wrong course. It is your duty to abide in Christ. We must be daily learners in his school. We must know the way ourselves before we can teach others how to walk in it.

"Search the Scriptures," was the injunction of the Master. Many have lost much because they have neglected this duty. When we search the word of God, angels are by our side, reflecting bright beams of light upon its sacred pages. The Scriptures appeal to man as having power to choose between right and wrong; they speak to him in warning, in reproof, in entreaty, in encouragement. The mind must be exercised on the solemn truths of God's word, or it will grow weak. We have the truth brought out in publications, but it is not enough to rely upon other men's thoughts. We must examine for ourselves, and learn the reasons of our faith by comparing scripture with scripture. Take the Bible, and on your knees plead with God to enlighten your mind. If we would study the Bible diligently and prayerfully every day, we should every day see some beautiful truth in a new, clear, and forcible light.

Our ministers are failing here. They are not Bible students, they are weak where they might be strong; for they take things for granted without searching for themselves. They do not become mighty in the Scriptures and in the power of God, because they are satisfied with their present position and attainments. They need to become familiar with prophecy, familiar with the strong pillars of our faith, familiar with the lessons of Christ. Then the man of God, thoroughly furnished unto all good works, will make practical godliness his theme.

Many do not make God prominent, but expect to do some great work themselves. Remember, brethren, that though you go forth weeping, sowing the precious seed of truth, you must depend upon divine power to aid you in securing the harvest, that you may return with rejoicing, bringing your sheaves with you. Let us work; let us become Bible students ourselves, and teach all who hear us to search the Scriptures. Preach your own words less, but establish Bible-readings. Let the Lord speak through his word directly to hearts; thus the truth will impress many minds, and the memory will retain it longer than it would a sermon.

Sowers in the great harvest field, be diligent, steadfast, immovable, always abounding in the work of the Lord. To the gracious, sleepless, mighty One, hopefully and prayerfully commit the result of your labor. Grow in grace and in the knowledge of the truth. "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

—Archbishop Lynch, of Toronto, attributes Ireland's impoverishment to alterations in the track of the Gulf Stream. We fear that the venerable prelate has overlooked the whisky stream, which has a far more intimate connection with Ireland's troubles than the Gulf Stream.—*Christian Advocate*.

## 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.

### GOD'S PROMISES.

BY MRS. P. ALDERMAN.

How sweet the promises of God!  
They closely hedge us round,  
As walls 'round Salem's city stood,  
Her ancient glory crowned.

No pearls beneath the ocean wave  
With these at all compare;  
The richest gems that earth e'er gave  
Are not so choice or fair.

By darkness is their light defiled,  
Which earthly cares beget;  
The mother may forget her child,  
But God will not forget.

Such strong assurance of his care  
Should living faith awake,  
Till we can his baptism share,  
And of his cup partake.

### HEAVEN: WHEN ARE THE SAINTS TO GO THERE?

BY ELD. W. H. LITTLEJOHN.

(Concluded.)

9. THE saints will be in heaven during the thousand years spoken of in Rev. 20:4, 6. There are excellent reasons for believing that this earth is to be left desolate for a period. The 24th chapter of Isaiah presents this subject in a very clear manner as follows: Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . Fear and the pit and the snare are upon thee, O inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare; for the windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again. And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Verses 1, 17-23. See also Jer. 25:25-38; Isa. 13:9; Jer. 4:23-29.

Additional proof that the earth is to remain for a time in a desolate condition, can be drawn from the types of the Levitical law. It is well known that many of the provisions of that law which relate to the land of Canaan shadowed forth events to transpire in the future history of this world. Among these were the sabbatical years. Ex. 23:10, 11; Lev. 25:2-7. After the Hebrews had entered the promised land, they were allowed to cultivate the soil for six consecutive years, but were commanded to let it lie waste the next, or seventh, year. This regulation was binding during the whole of the Old Dispensation. During the sabbatical year they could neither plow the land, nor sow it; they could gather neither fruit or grain. During that year they were to live on the produce of the six preceding years, and the land was to enjoy its sabbath, or rest. 2 Chron. 36:20, 21.

The circumstance that this regulation relates so largely to the disposition to be made of the

soil on each seventh year intimates very strongly that it was designed to teach symbolically that the earth after having been occupied by men for six thousand years is to have a grand sabbath or rest in which it is to lie desolate. If so, then the doctrine taught by this type would harmonize with the plain declarations of Isaiah 24, and the other scriptures quoted above.

The next labor to be undertaken is that of locating the time for the commencement of this period of desolation. It will be admitted that there is no authority for believing that there will be more than one period such as that under consideration. In Rev. 20, we have a period mentioned several times which covers precisely one thousand years. It is an easy matter to establish the points at which it begins and ends; for it is declared that it covers the resurrection of the just and the resurrection of the unjust. It also teaches that these events are one thousand years apart. But the resurrection of the just, as already shown, takes place at the coming of Christ. 1 Thess. 4:16, 17. Measuring, therefore, one thousand years from that point, the resurrection of the wicked is reached; since it is plainly stated that "the rest of the dead," i. e., wicked dead, lived not again till the thousand years were ended.

Having located the thousand years in question by proving that they commence with the second advent, the next thing in order is that of identifying them with the desolate state of the earth predicted by the prophets cited heretofore. If they are the same, then it can no doubt be shown in some way that the earth will be in a chaotic condition during the thousand years immediately to succeed the coming of the Son of God. But can this be done? I answer, Yes.

In Revelation 6, under the opening of the sixth seal, the events connected with the second advent are brought to view. Among many other particulars the following are given: "And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Verse 14. Again, in the 16th chapter of Revelation, the seven last plagues are given at length. Under the seventh, or last, the one poured out in connection with the coming of Christ, these words are found: "There was a great earthquake, . . . and the cities of the nations fell. . . . And every island fled away, and the mountains were not found." Verses 17-21.

Thus it has been shown that the surface of the earth is to be broken up and its cities overthrown and its wicked inhabitants destroyed when the Lord shall come. As before stated, the earth is to experience one period of universal desolation. We have found such an one, and it is fair to presume that it must be the one seen by Isaiah and other inspired men. To make it still more conclusive that the thousand years spoken of by John in the Revelation were all of them years covering a chaotic condition of our planet, it may be well to offer additional proof. The thousand years which we are considering are alluded to three times in the 20th chapter of Revelation. In verses 1, 2, and 3, we have the following record:—

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."

There are several considerations which go to prove that the scene brought to view in these verses is located on this earth. First, John, who gives the account, witnessed the event from the standpoint of this earth, and he speaks of the angel as coming down from heaven; i. e., down to this earth. Secondly, the original term which is here translated "bottomless

pit," signifies an abyss, bottomless, deep, profound. In Gen. 1:2, it is translated "deep," and was applied by Moses to this earth in the original state of chaos in which he saw it before it had assumed, at the command of God, its present orderly and regular condition. How appropriate, therefore, that it should again be employed by the Spirit of God in describing our world, or a portion of it, after it has been a second time broken up and thrown into a chaotic state by the earthquakes and terrible convulsions of the last days. Thirdly, the next time that Satan is brought to view after his imprisonment in the bottomless pit, he is represented as being on this earth and as going out to deceive the wicked, who at that time had been resurrected for punishment. Verses 7-9. But the expression "shall go out," as it stands in the connection, is very significant. Here it is: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them." Rev. 20:7-9.

Had the prison in which Satan was confined been in any other world than this one, the Revelator would not have said, "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth." His statement would have been something like this, And when the thousand years are expired, Satan shall be loosed from his prison, and shall descend to the earth, and shall go out to deceive the nations which are in the four quarters of the earth. As the account stands in our Bible, the words *shall go out* to deceive, etc., are so related to the release of Satan from his prison as to imply that he went out immediately, as soon as released, to engage in the work of deception; whereas, if he had been in prison on another planet, the wording would have been so changed as to indicate that he descended from thence to this world before beginning to delude the nations (see the allusion to the angel in verse 1).

By three lines of argument it has been proved that Satan is to be confined on this earth during the thousand years just following the coming of Christ. Attention is now called to the fact that the wicked dead also remain on this globe during the same period. It has been proved beyond the possibility of doubt that the earth is to be utterly broken down and desolated by the plagues which are to accompany the second advent. In view of these considerations, it is now time to inquire whether it is possible that Christ and his resurrected and changed saints are to inhabit this earth for one thousand years, surrounded by nothing but chaos and the ruins of a once beautiful world. The very thought of such an existence prolonged through ten centuries, is enough to cause a shudder of horror to take possession of the nerves of any man who is capable of appreciating the beauties of this world or the glories of the one to come. He who could think that such a thing were probable would find it hard to reconcile his conceptions of the future with the sentiments of the Apostle, who, in an ecstasy of delight at the prospect of the glorious future of the saints, broke out in these words: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Cor. 2:9.

Does any one answer that it is not impossible that during the thousand years the Lord may rescue the earth from the condition of utter wreck into which it is to be thrown at his second coming, and fit it up for the residence of the saints, I answer that, if not impossible, it is at least improbable in the highest degree.

There is no intimation of such a proceeding in the word of God. There is but one renovation of the earth spoken of as to take place in the future. That is to be accomplished by fire, and is to result in the complete removal from this world of every taint of sin and trace of sinners, and is to fit it up to be inhabited by the redeemed through the eternal ages. 2 Pet. 3:10, 13. But this renovation cannot take place at the commencement of the thousand years. Were it to do so, then the very object for which it is brought about would be defeated; since the resurrection and punishment of the wicked dead and the casting of Satan into the lake of fire is not to take place until the end of the thousand years. Rev. 20:4-19. In other words, as the devil and the wicked are to be punished on this earth (Matt. 25:41; 2 Pet. 3:7), and as that punishment is to take place one thousand years after the Lord comes, then it must transpire on the new earth (if the earth is renewed at the coming of Christ), and thus contaminate its fair surface by the touch and tread of fallen angels and wicked men. But were such a thing permitted, the earth would need a second, as much as it needed the first, purification.

Now that it has been proved that the saints will be precluded from occupying this world during a thousand years by the condition in which it will lie during that time, the conclusion is again reached that they must go to heaven at the coming of Christ, as that is the only other place to which they can resort at that time. In another place the fact has been established that they are to enter the New Jerusalem while the temple of God is therein. It has also been shown that such a temple will not be there after the city descends to this earth. Rev. 21:22. Putting these facts together, we are enabled to locate the saints in heaven, at least for a time, before the descent of the New Jerusalem to this sphere. Finding that Christ promised to come after them and to take them to himself, and learning that they are to enter upon their reward at the second advent, also that heaven is a part of their reward, and having seen them so far started on their journey heavenward as to ascend to meet their coming Lord in the clouds, we have very naturally concluded that they did not return again to this earth, but went directly to the Father's house to which they have so long cherished the hope of going. John 14:1, 3. Once there, it has been decided that they must remain for one thousand years; as during that period the earth will be a dreary waste, utterly unfit for the residence of Christ and his saints, and inhabited only by the devil and the fallen angels.

Should it be asked when and where the saints are to occupy the thrones spoken of in Rev. 24, I reply, In heaven. It is said that "judgment" was given to them. The fact that they sat upon thrones is proof that it was judicial and not executive judgment in which they were engaged. But heaven is the place where all judicial or investigative judgment takes place. Dan. 7:8-14. The saints are to take part in the judgment of the wicked and the fallen angels. 1 Cor. 6:13. The thousand years of Rev. 20:4-6 will no doubt be spent, in whole or in part, by the saints in heaven, in deciding the destiny of the wicked dead.

Were some one to inquire how it is that the city of God is found on this earth at the end, if it had not been here during the whole of the thousand years (Rev. 20:7, 9), it is replied that it will descend to this world near the close of that period, the saints and Christ accompanying it, in order that the latter may raise the wicked dead, and that they may be punished in the presence of his saints. Ps. 149:9. Such a spectacle would be one which would produce a lasting and salutary impression upon the children of obedience. It would also make up a part of the punishment of the disobedient by revealing to them the glory of the saints,

and thus reminding them of what they themselves had lost through contempt for God and his requirements. Luke 13:28.

The following is an outline of the events which will take place, commencing just before the second advent, and closing with the thousand years which we have been considering:—

1. The close of the investigative judgment, and the pouring out of the plagues.
2. The second coming of Christ.
3. The resurrection of the dead, and the change of the living saints.
4. The desolating of the earth.
5. The ascension of Christ and the saints to heaven.
6. The residence of the latter in heaven for a thousand years.
7. The descent of Christ, the saints, and the New Jerusalem, at the end of the thousand years, to this earth.
8. The resurrection of the wicked dead, the release of Satan for a time, and the assembling of the wicked around the New Jerusalem.
9. The rain of fire upon the earth, the punishment of the wicked according to their deserts, and their final destruction in the lake of fire, which ultimately covers the whole earth, consuming Satan and sinners, and removing every trace of sin.
10. The creation of a new and most beautiful earth out of the elements of the old one, which will stand forever.
11. The introduction of the saints into their new and glorious home, where with Christ as their King, and the New Jerusalem as their capital city, they will spend an eternity of uninterrupted blessedness.

Thus much for the thousand years brought to view in the 20th chapter of Revelation. Strangely enough, the orthodox world, ignoring the fact that they do not commence until after the coming of Christ (Rev. 20:4-6; 1 Thess. 4:16, 17), have built upon them the false and mischievous theory of a temporal millennium, in which the whole world is to be converted. Stranger still, another class of Christians, styling these years the "Age to Come," and losing sight of the great truth that they are to follow the investigative judgment, during which the cases of the living and the dead are to be closed, so far as probation is concerned, once and forever,—teach that the ten centuries which they are to cover will be devoted to the reign of Christ upon the earth and the conversion of the wicked. The adoption of such unscriptural and pernicious views by men professedly Christian, emphasizes as hardly any thing else could do, the importance of sound doctrine. One error begets a whole brood of its kind. False theories originate incorrect conceptions of God, and usually result in either driving men into infidelity or leading them into the acceptance of opinions which produce a feeling of carnal security by holding out to them the delusive hope of probation after death. Truth, on the other hand, is ever consistent with reason and inspiration. While it encourages virtue by holding up before it rewards which are grand beyond conception, it warns the sinner that the time must come, sooner or later, when God's fair universe must be purged from sin, even though it should be necessary in order to the accomplishment of this end, that all the incorrigibly wicked should be ultimately destroyed, soul and body, in the lake of fire. Matt. 10:28; Rev. 5:13. Truth, holding up the Scriptures as the only revelation of God's will vouchsafed to man, elaborates therefrom the great plan of salvation; calling attention to the fall of Adam, the temporary incarnation and the crucifixion of Christ, his ascension to heaven, the continuance of probation until a number have accepted proffered mercy sufficient to people the new earth, the close of probation, the coming of Christ, the reward of his saints and the punishment of the wicked. Challenging the universe to find in such a plan of salvation either lack



of wisdom, injustice, approval of wrong, or undue severity, it invites all alike to become the recipients of its incalculable blessings. Rev. 22:17.

Reader, can you and I improve on the plan which God has devised? Does it not offer better things than we deserve? Are you not thankful that the wicked are not to live on in sin and indescribable torment during the eternal ages? Do you not desire to go to heaven, to see God, to visit the different worlds in infinite space, to make the renewed earth—beautified with flowers and trees, and diversified by lofty mountains and sequestered valleys—an eternal home? If so, there are a few short months, or years at most, in which to secure this infinite boon. Let us therefore act the part of wisdom by yielding our hearts to God before it shall be everlastingly too late.

### THE SABBATH SENTINEL.

BY ETHAN LANPHEAR.

THE first issue of the *Sentinel* is before me. I have examined its contents, and look upon the positions taken as sound. The sheet is what is especially needed in the present contest over the Sunday and Sabbath question. The conflict seems already entered upon as to whether God's law shall prevail, or the heathen Sunday predominate, and take the place of God's sanctified Sabbath among the children of men; and that by national or municipal law.

There seems to be a spiritual antagonism growing up in the land to force men into certain religious observances outside of God's law, but through the dictation of men and the professed Catholic church. At present this does not come so much from the Roman church as from professed Protestants. The professed Christian church is fast departing from the the principles of our forefathers, which established our Government under a free religion and the unalienable rights of the people.

Hence arises the necessity of the *Sentinel* to promulgate God's law and the rights of men to worship God according to the dictates of conscience without molestation. Doubtless persecutions are in waiting for the true children of God; and that, too, largely from the so-called church of Christ. These things, with the wars and tumults in the world, indicate that the end is drawing near, and that Christ's second coming is drawing very near. It becomes every true Christian to heed the law of God and the foundation rock Christ Jesus, and stand by faith in the Son of God as did the early disciples and apostles, and be prepared to suffer whatever may come upon them for Christ's sake.

The same spirit seems to exist to-day that existed in the time of the prophet Isaiah, when the Lord said, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1. This chapter shows that God's professed people have departed from the old paths, and verse 13 shows that the Sabbath was desecrated. The warning to us now to "cry aloud, and spare not," is as appropriate as then. Shall we shrink from it? or shall we by faith move out in the face of all danger, taking God at his word, trusting that Christ in due time will "destroy the works of the devil"?

Paul says in Rom. 7:1, "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth?" God wants more Pauls in these days,—people who can say, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39. This is the kind of men wanted in these perilous

times. "Many are called, but few are chosen." Blessed be the man that is chosen of God. The Revelator says, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

Let us, then, brethren, stand by, and promulgate the law of God in the love of Christ amid all opposition, that we, by obedience thereto, may have a right to the tree of life and enter into the city of our God.

### IDLE WORDS.

BY MRS. M. E. STEWARD.

"BUT I say unto you that every idle word that men shall speak they shall give account thereof in the day of Judgment." Matt. 12:36. It is not alone that "in the multitude of words there wanteth not sin." Prov. 10:19. Our time, ourselves,—all is the Lord's, to be used in his service. But we do not use our moments for him, we positively waste them, when we indulge in unnecessary conversation, or in discussing plans or subjects which are not in some way beneficial to those who hear us or to ourselves. How much of our conversation would be silenced should we try it by this test!

Speech is a most precious talent, given us not to fold in a napkin, to be sure. When we make the "end of our conversation Jesus Christ," "the same yesterday, to-day, and forever," it is a "well-spring of life" to every one. "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." Then by the hope we have of being soon made like him, let us guard our conversation, praying, "Set a watch, O Lord, before my mouth; keep the door of my lips." Ps. 141:3.

### IS CHRIST NOW A POLITICAL RULER?

BY T. R. WILLIAMSON.

A RECENT number of the *Christian Statesman* contains an extract from the New York *Examiner*, saying that the Thanksgiving sermons of Congregational ministers indicated a desire to return to the old Puritan idea of a union of church and State, when religion was a formal element in civil life. The *Statesman*, after noticing the unfavorable comment of the writer in the *Examiner* upon the idea of such a union, says:—

"The writer fails to see that as soon as a decisive majority of hearts became possessed of the sentiments of liberty, they enacted freedom for all men as the permanent law of the land." "We propose that the prevailing sentiment in favor of the Christian religion shall be in the same manner embodied in constitutional law, so that no State shall be at liberty to enact palpably unchristian legislation." And again in another column: "The government over the nations is not exercised by God immediately, but in the person of his Son Jesus Christ. . . . The government of the whole world with all its forces, physical and moral, has been put into his hands;" and again, farther along, "Jesus Christ on his Father's throne governs the universe."

It is true that the tendency of every government yet instituted by man has been toward a union of church and State. There are but two or three among the many governments upon earth which are now free from the hindrance of such an entanglement. Not but that the supreme authority of God should be acknowledged by the State always; but such acknowledgment seems to be entirely formal wherever it is made; and the only result which flows from it is that comfortable livings are provided at the public cost to all who are so worldly fortunate as to preach the gospel according to the mode prescribed by law.

Such a union would seem at first to be a very easy and a very certain way to correct the im-

moral practices of all who are not Christians. It is so easy to reason that as law restrains murder, theft, arson, and other outbreaking crimes, it can well go farther and curb the utterance of every impious word, of every immoral writing; and that, having established a formula of negatives, having said, "Thou shalt not," with regard to the sins of a nation, it may go farther, and prescribe what people *shall* do under penalty, in order that the grace of God may reach them, and that the nation's God may be the Lord.

It will be seen by the words above quoted that the aim of the *Statesman* and the people who are led by it, is nothing less than this positive kind of legislation. "The prevailing sentiment in favor of the Christian religion *shall* be embodied in constitutional law," says the *Statesman*. Truly, "the kingdom of God suffereth violence, and the violent take it by force." It matters not that Christ's kingdom is not of this world; the "National Reform" people will take the world by political means; and if any part of the world weaker than the government instituted by them should resist their power,—to be logical and consistent in their action,—they would subdue it by force of arms, and in its conquered state hand it over to Him, whether he were willing to accept it or not. Like that multitude on the shore of the sea of Galilee, they would take him by force and make him king. Christ is not a candidate for President of the United States, and therefore needs not that any political party should inscribe his name upon its banners. We pray, "Thy kingdom come," not that it may be *now*, here amid the jangle of worldly strife, quarreling its way to universal control; but may it *come* with the sweep of inevitable victory, with the crash of earth's falling thrones, with the irretrievable ruin of all these lower political systems, whether republican or monarchical. May it extend its beneficent sway over a world of hearts bowing in willing submission to its authority, with not one rebellious voice to mar the unexampled serenity of its peace.

The idea of an earthly millennium yet in the future, and which shall be brought about by earthly means, hastened by the action of party conventions, and ushered in by human legislation, is the delusive mirage which these people, the followers of the *Statesman*, are pursuing. They look upon the reign of peace as just within their grasp, and they are running after it in very much the same way that wild-bee hunters track a honey-laden bee to its tree. With heads in the air, eyes taking in nothing but the bee, they run on as it flies, stumbling over logs, stones, and obstacles of all sorts, with the taste for honey impelling them, and the determination to clamber over or wade through whatever opposes their progress.

Christ has not yet received the throne of his father David. He has not yet chosen out a people who shall fill his kingdom. The prince of this world still usurps the authority, and he can be deposed only by the entire destruction of those means and methods which build up nations under his sway. The coming kingdom must be filled by enlisting recruits one at a time, by their voluntary allegiance being pledged to the Lord of that kingdom. If political methods, the calling out of voters, the assembling of conventions, and the marshaling of numbers could have given the kingdom to Christ, he might have had it hundreds of years ago. If Napoleon could start from obscurity and stride through blazing cities, flaming battles, and broken armies to the subjugation of Europe, could not Christ,—a greater than Napoleon, or Alexander, or all the bloody conquerors that ever lived,—have marched at the head of willing legions to absolute dominion over all things earthly? When the number of subjects is sufficiently large to fill the new earth with those who shall unanimously, and very willingly, bow before the scepter of Jesus, then shall the

government be upon his shoulder, without any such work of supererogation as the National Reform people have undertaken.

### LAY IT ASIDE.—NO. 2.

BY S. O. JAMES.

By the step you have taken, by the position you now occupy, you say to God and the world, "I now belong to Christ. All I have is his, I will be and do all I can for his sake. I will no longer live for self." My brother, can you fill this measure, keep those sacred vows, and still hold on to your tobacco?

Without holiness no man shall see the Lord, says the Apostle. Now every one, even the most debased worldling, knows there is nothing holy about tobacco chewing; it is just the opposite. A selfish motive prompts it, not love to God and his people. So far from laying down our lives for the brethren, we are sacrificing them to a most abominable and filthy idol, and encouraging a habit below the standard of cleanliness held by the world. But without dwelling upon the world's ideas of refinement, do you not think that a proper sense of gratitude toward Christ for his great love to you, and of your unfitness to meet him and remain in his society as you are, would move you to lay aside a thing so vile? Heretofore, you may have considered it disuse a great sacrifice on your part; if so, I beseech you, do not so regard it longer. As I love you, I entreat you to consider what he has done for us all to redeem us from our shameful estate. Oh! may we realize it in a greater measure, and know for ourselves that the obedience born of gratitude is a pleasure.

I am sorry to know that some seem unable to rid themselves of impressions made by the senseless and threadbare theory—put forth by those who love their idols better than they love God and his pure doctrine—that "just a little" used at the proper time, etc., may have a wholesome effect. The same is used to sustain other hurtful practices, as beer-guzzling, tea and coffee sipping; but is it not enough for S. D. Adventists that God has spoken directly on this point in words not to be mistaken? See Testimony No. 21, p. 23. The Lord has graciously made known to us his will, but I sometimes wonder what it will take to move individuals to obey. They know how God regards these things; for he has spoken plainly. They must know how their brethren regard them, and how grieved they feel, especially those who are called to stand up and warn the people of such things. They should remember how they are regarded by a gainsaying world, who have a very good idea of what is consistency; yet in the face of all this some will go right on, apparently surprised in great measure at their neighbor across the way because he will not take the word of God just as it reads.

"But," says one, "you must remember that I am an exception. The testimonies are all right as a rule; but my peculiar temperament and circumstances are such that while it might not be impossible to lay them aside, I fear it would so impair my health as to unfit me for daily duty; and besides this, to be strictly honest, it would, to say the least, greatly detract from my enjoyment." My dear brother, do you stand here? Are you living in condemnation because serving the tyrant Appetite? Oh! plead with Jesus, who once suffered from its excruciating pangs more than you or I possibly can, to nerve you for the conflict. Remember that Jesus is mighty to save, and is full of tender pity toward the weak. If you have often failed and are tempted to despair of success, know then that Jesus will never, never forsake you if you truly trust him. And now be encouraged for his sake to lay aside every weight.

—Great peace have they who keep Thy law.

### WITH WHOM SHALL WE ASSOCIATE?

BY ANNA COOPER.

It has been claimed by those of other denominations that we, as a people, are too exclusive in choosing our associates. If we claim to be a peculiar people, separate from the world, why should we not rather choose our associates of like faith? In writing to the Colossians Paul says: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 8. Paul knew the weakness of the flesh, otherwise he would not have given those brethren this careful admonition.

Some individuals who have embraced the truth have become careless and cold through the influence brought around them by associating with the careless and unconcerned. It is grievous to mention, but it is nevertheless true, that nine-tenths of the members of the various denominations are just as prone to participate in idle jesting and frivolous talk as the outright worldling who never professed to follow Christ. The word "associate" means "to join in company; to unite with; to join in interest." Can a true believer in Christ,—one who makes a strong effort to walk in the light and obey the commandments of God,—participate in such folly, and do it in the name of God? We answer, Nay! Paul, speaking to the Ephesian church, warns them against such a course. He says: "Be not ye therefore partakers with them." Eph. 5: 7. He tells them that they were sometime in darkness, but that now they are in the light; wherefore he would have them walk in the light.

If those disciples, under the admonition of Paul, were in danger of falling under the influence of the world, and being led astray, are we not just as much so? We need not scornfully treat the unbeliever, but should show him the better way by our walk and conversation; he may be led by this means to obey the requirements of God.

Again Paul says: "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . Wherefore come out from among them, and be ye separate, saith the Lord, . . . and I will receive you." 2 Cor. 6: 14, 17. This is an exhortation expressly for the people of God. We cannot expect our bodies to be inhabited by the Spirit of God if we indulge in such pollutions as have been mentioned. Then, too, if we are Bible students, and manifest a love for the people of God, we cannot be satisfied with the company of persons whose talk seems to be centered upon folly and levity. At the same time we should not so hold ourselves aloof from them as not to try to do them good. It is drinking in of their spirit and walking in their ways against which the Scriptures speak, and which we should avoid.

—Don't allow yourselves to get faint-hearted. You can do more and better than you think. When Farrel laid hold upon John Calvin and endeavored to enlist him in the Reformation, Calvin begged to be excused. Said he, "I am timid and naturally pusillanimous. How can I withstand such roaring waves? I beg you in God's name to have pity on me." Yet that same Calvin afterward shook all Europe with his manly blows for God and the right.

—It is much easier to think right without doing right than to do right without thinking right. Just thoughts may, and woefully do, fail of producing just deeds; but just deeds are sure to beget just thoughts.—Hare.

—As turning the logs will make a dull fire burn, so changes of study a dull brain.

### Our Tract Societies.

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

#### SCANDINAVIAN T. AND M. SOCIETY.

##### Report for Quarter Ending Dec. 31, 1883.

	NORWAY.	DENMARK.	SWEDEN.	TOTAL.
No. of families visited,	415	356	280	1,051
" " ships visited,	27			27
" " letters written,	27	36	43	106
" " meetings held,	30	118	48	196
" " new subscribers obtained, 349		81	390	820
" " pages tracts distributed, 2,080		8,960	2,400	13,440
" " papers distributed,	360	470	80	910
" " pages tracts sold,	428,064	88,512	54,240	570,816
Money received on sales,	\$569.56	\$67.73	\$47.39	\$784.68

##### Report for the Year 1883.

	NORWAY.	DENMARK.	SWEDEN.	TOTAL.
No. of families visited,	2,560	1,354	551	4,465
" " ships visited,	212			212
" " letters written,	113	142	165	420
" " meetings held,	205	487	290	982
" " new subscribers obtained, 861		193	840	1,894
" " pp. tracts distributed, 19,216		37,136	4,960	61,312
" " papers distributed,	1,339	1,081	176	3,096
" " pp. tracts sold,	996,560	109,392	159,520	1,265,472
Money received for sales,	\$1,141.22	\$146.53	\$353.62	\$1,641.42

J. G. MATTESON.

#### REPORT OF VT. T. AND M. SOCIETY.

##### For Quarter Ending Dec. 31, 1883.

No of members,	249
" " reports returned,	80
" " members added,	1
" " dismissed,	2
" " missionary visits,	414
" " letters written,	89
" " Signs taken in clubs,	106
" " new subscribers obtained,	452
" " pages of tracts distributed,	44,101
" " periodicals distributed,	1,977

Received on membership and donations, \$9.18; on sales, \$24.55; on periodicals, \$124.74.

LIZZIE A. STONE, Sec.

#### REPORT OF ILLINOIS TRACT SOCIETY.

##### For Quarter Ending Dec. 31, 1883.

No of members,	366
" " reports returned,	160
" " missionary visits,	592
" " letters written,	751
" " Signs taken in clubs,	151
" " new subscribers obtained for periodicals,	70
" " pages tracts and pamphlets distributed,	65,815
" " periodicals distributed,	2,850

Received on donations, \$16.08; on sales, \$136.39; on periodicals, \$213.13; on other funds, \$105.00.

LIZZIE S. CAMPBELL, Sec.

#### WORDS OF CHEER.

For the encouragement of missionary workers generally, and all who are interested in the spread of the message, we give the following extracts taken from letters received during the past few weeks by the Battle Creek College Missionary Society:—

A principal of a college in Ohio writes: "In reply to your kind letter, let me assure you that I truly appreciate your kindness in sending me copies of the REVIEW AND HERALD, and I now thank you sincerely for the favor. Though my table is generally full of books, pamphlets, papers, etc., so that I can scarcely read a tenth part of what I get, yet I have taken time to read your paper, and have been very much interested in a number of the articles. The REVIEW AND HERALD has given me information which I did not before possess, and which I consider valuable. The notes of travel by Mrs. E. G. White are very attractive and full of valuable information."

A gentleman in New York writes that he has been a great reader of the Bible, but cannot find any authority for Sunday-keeping. He says he has been told that if he writes to us in Battle Creek he can find out about it. Publications were sent him, and the following is his reply: "I received the reading-matter which you sent me, and welcome it with many sincere thanks. It has cleared up several perplexities as to the Bible truths. I will indeed welcome any more that you may send in the line of religious reading, as I find it very instructive. I will guarantee careful use of your book, 'History of the Sabbath,' which you offer to loan me."

A lady in Dakota says: "Please accept thanks for papers sent. I must admit that your Bible proofs of the Sabbath are more convincing than

the old theory. I should be thankless indeed to refuse to read the papers you so kindly send." Mrs. — of Colorado says: "I do not know as I could tell you if I should try how much I appreciate your unselfish kindness, and I heartily thank you for the letter and papers. I find each one more and more interesting, and will keep them doing missionary work. Myself and daughter read them, then my son takes them, and then I send them to a sister in Michigan, who, I know, will be much interested in them."

The following is from a college professor who had subscribed for "Thoughts on Daniel and the Revelation": "I am glad that you remember our meeting with pleasure. I am under obligation to you for the papers sent me. I have been reading them with a great deal of interest. I like their Biblical spirit. The Bible is allowed to interpret itself by a careful collation of texts; and that certainly brings us nearer the truth than where we seek for it in commentaries."

Another who has just received "Thoughts" says: "I am under many obligations to you for your kindness. I think it an excellent work. I have read it with much pleasure. It makes clear many points in the Holy Scriptures that were dark," etc.

A gentleman in Michigan to his nephew: "The papers which I have read contain many good things. You have my sincere thanks. Well, brother, may the Lord bless you with wisdom and a strong mind that you may commit to others the truth which should be extended to them."

A lady writing from England says: "I have read some of your tracts, and everything in them seems right. As you say, there is no place in the Bible where the first-day of the week is called the Sabbath, but always the seventh-day. I do believe the commandments are right; so it must be the seventh-day that we ought to keep holy."

Two others were read, both of a favorable nature. We thank God for these omens of good, and take fresh courage for the future, earnestly desiring to do what we can to help extend to others the truths which we hold so dear.

#### LOVE AND WORKS.

As we have the light and truth on the commandments, shall we not carry out the words of the Apostle James, "If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well; . . . for whosoever shall keep the whole law, and yet offend in one point, he is guilty of all?" James 2:8, 10. Since it cannot be shown that we have not the light of the commandments, shall we not be responsible if we do not live, act, talk, think, and feel, all pertaining to their design? Ought we not always to so plan and arrange our business that we can take time to distribute the truth as contained in periodicals and tracts? Thus we may show that this love contained in the commandments of God is not of a selfish nature, but is continually reaching out for the spiritual welfare of our fellow-men.

If we love God with all our heart, soul, strength, and mind, and our neighbor as ourselves, we shall be using every opportunity to sow the seeds of light, not ceasing to sow the seed in the morning, not withholding our hand in the evening. The *Sabbath Sentinel*, *Bible-Reading Gazette*, and other means that God has recently put into our hands, will become a power and a light amid darkness to relieve men of error, if the love of God contained in his law controls our hearts and minds.

A man who professes to have in his heart the light of the third angel's message, and yet scarcely thinks of the needs and wants of the cause, and his fellow-creatures who do not know anything about the light and truth, is like a man who is entirely paralyzed, and is perhaps as capable of comprehending the greatness and magnitude of the work as a paralyzed brain. Shall we not fail in one point if we neglect the great work of bringing the glorious and wonderful truth before our neighbors? Shall we be able to say before probation closes that our garments are not stained with the blood of any person? May God grant it, and give us hearts to keep up with the work that has so wonderfully opened up in the last few months.

"Work! for the night is coming  
Under the sunset skies;  
While their bright tints are glowing,  
Work, for daylight flies."

Denison, Tex.

JOHN F. BAHLER.

## Special Mention.

### CRIME.

"Shall murder and rapine and woe fill the air?"

CRIME! yet the sword in its scabbard doth sleep.  
Crime! yet are barren the scaffold and cell.  
Murder! yea, deeds that shame even hell,  
Make fiends stand aghast, and men, terror-bound,  
Are mute in dismay; while space doth resound  
With sighing of woe; for Nature doth weep.

O, spirit of Justice, hath Wrong o'er thee won  
A victory, and bound thy sword strong with a chain?  
Doth the blood of the young and the old cry in vain?  
Hath subtle, dark Evil thy scales of their poise  
Robbed, while the secret foe ruthless destroys,  
And with murder, rapine, and woe fills the air,  
While the voices of mourning are hushed in despair  
At the deeds that in darkness by Evil are done?

Protection, where art thou? Security, where?  
Hast thou taken flight, like a bird in the air,  
And wilt thou no longer o'ershadow the hearth?  
Oh! hast thou been dragged from thy shrine to the earth,  
And shackled and driven from thy kingdom strong—  
From thy throne in the home—by the spirit of Wrong?

Hope not, guilty heart, in secret to find  
For thy foul spirit rest, or ease for thy mind;  
For the echos of air will to thee be a rack,  
And the stars of the night shall be bounds on thy track;  
The rocks and the trees shall look a reproach,  
And the shriek of the night-bird a vengeful approach;  
The sighing of winds shall pierce through thine ears  
Like arrows of fire, from thy phantom of fears;  
The water thou'lt press to thy lips in hot thirst  
Will reflect but the mark with which thou art curst.

Thy conscience shall burn till it rob thee of rest,  
And rage shall remorse till it canker thy breast;  
And from thine own voice thou wilt start in affright,  
Thou wilt hide from the day, and long for the night,  
That, coming, each hour and moment will bring  
A new pang of torment, each breath a new sting.

And from thine own life thou in terror woudst flee  
Were it not fearing greater in the unknown Lethe.  
Nay; hope not that Justice hath put up her sword,  
For "Vengeance is mine; I'll repay," saith the Lord.

—P. L. M'Kinnie, in *Inter Ocean*.

### BAPTISTS MOVING ON THE SUNDAY QUESTION.

At the Baptist weekly conference in Chicago, Jan. 21, 1884, a report was received from a committee which had been previously appointed to confer with a committee of the Baptist General Association of Illinois, on the question of Sabbath [Sunday] observance. The chairman, Mr. Bestor, reported that at the joint meeting it was resolved to ask the Baptist conference to take steps toward securing joint action of the various denominations in the city and throughout the State for creating a higher moral sentiment in regard to the most important institution of their civilization as well as of their holy religion, the Christian Sabbath. The report was adopted.

### BREAKERS AHEAD.

It is said that a notorious millionaire, when asked why he did not build a palatial mansion such as Vanderbilt's, said, "I don't want a house that will be so easily found when the hungry fellows break loose." We do not give his name, for we do not positively know that he said it. But it is the most fearful sentence we have heard since the outbreak of the late civil war. As certain as the earth continues, and things go on as they have for twenty years, the "hungry fellows will break loose." Nothing hastens it like men of vast wealth, who buy up legislatures, disregard private rights, live in luxury, and say, "What are you going to do about it?" "The public be —," and talk about the "hungry fellows breaking loose." He who looks ahead, and sees no breakers, is either blind or has some glass that those who judge the future by the past can't get access to.—*Christian Advocate*.

—*Harper's Weekly*, speaking of the recent sunsets, says: "Nothing like this diffused atmospheric glow after dark, and one or two hours before sunrise, has been observed before; and a singular effect must have its origin in a singular cause." In India, it says, these sunsets created "superstitious fears, and numbers of holy men went about preaching impending disaster."

### THE NATION'S DANGER.

THE great danger of the nation is money. We are not in danger any more from slavery. We are not in any great danger from ignorance. There is Spring in that direction. The signs of promise are in the heavens, and seasons do not go backward. We are going to have a great era of education. But every mountain on this continent is bribing us with silver and gold; every river and every ocean is bribing us; all nature is conspiring to pour into our lap such an abundance that if we have not sanctified consciences and instructed understandings, we shall be corrupted by the incoming of wealth.—*Christian at Work*.

### THE MODERN PULPIT.

AFTER the following sarcastic manner does the *International* speak of the sensational methods of the modern pulpit:—

The pulpit to-day has not enough sanctity about it, as a general rule, to save it from satire. D. D.'s advertise their themes, which, for the most part, are political, sensational, and anything but the gospel of their Master. Pews are sold in fashionable churches at auction, enormous salaries given the parsons, and fuss and feathers prevail over the old-time simplicity. John, Peter, and Andrew, were they to enter a metropolitan fashionable church, would be taken out by a policeman and locked up in a station-house. Fishermen of Galilee! how dare they enter into the precincts of "our best society"? What do they know about evolution and "national" politics and the sensations of the day? What temerity, to come into a church whose minister is robed in unexceptionable Belgian or English broadcloth, whose lady members flash with diamonds and are sweet with perfume, and whose male members call ex-presidents, and Wall street bankers, and bond-holders, and stock-brokers, brothers! Get out, ye beggars of Galilee, clad in your fisher's garb, and preaching to the Pharisees the simple gospel of the Nazarene! That would be the cry to-day.

Fancy St. Paul, with barriers erected in the Areopagus at Athens, and charging one drachma a head as entrance fee, with Silas taking the money, and Timotheus checking him! We imagine we see the poster at the gate:—

WALK IN ATHENIANS,  
To Hear the Celebrated Orator,  
PAUL!

Who will to-day let  
The Theological Cat

Out of the bag in the most thrilling and interesting manner, and with a most extraordinary flow of language, showing you who is

The Unknown God!

Admission: One Drachma.

Or let us picture the same individual at Rome advertising himself thus:—

Come and See

THE RENOWNED PAUL!

Who preaches in his own (hired) house, every day, in chains, and guarded by a

Real Live Roman Soldier.

His language is so choice, his voice so pleasant and harmonious, and his periods so beautifully rounded as he talks of the perdition that awaits

The Unconverted,

That all who will hear him pronounce him to be one of the Greatest Orators of the age!

Admission: Two Oboli.

Stoics will have to take the back seats. Reserved seats in front for the Epicureans.

### THE TOE OF ST. PETER.

CLOSE by the baldachin in St. Peter's Church at Rome is the bronze figure of St. Peter, the toe of which every good Catholic who visits St. Peter's feels bound to kiss. It has been kissed by so many millions that the contact of soft lips has actually worn away a portion of the metal toe,—a toe made of the hardest possible bronze.



A half hour's observation of the people who came to kiss the toe of the metal St. Peter was well spent, as showing the state of feeling among the Roman people. It being a grand festival, an immense number of people thronged the great church, and the metal toe was kissed that day by thousands.

Who kissed the toe? The women always. A well-dressed, apparently well-to-do party—father, mother, and children—approached. The mother pressed eagerly forward and kissed the toe with a fervor that meant something, an earnestness that proved beyond a doubt that the kiss did her soul good, and that the privilege was a comfort to her. Then the children were carefully hoisted up—what mother would kiss anything without giving her children a chance at it?—and they kissed it one by one. But the father! As a rule, he attempted to escape it, but a reproachful look from the wife and the waiting of the children always brought him to his duty. He kissed; but he did it in the same spirit that a young man kisses an ancient maid at a party in the course of some game which has kissing as a penalty or reward,—because he has to. No man of this class did this willingly, if the expression of his face may be taken as an indication.

The peasants from the Campagna, men, women, and children, kissed it reverentially, and likewise, in the same way, the beggars and thieves who thronged the church. The more ragged the peasant, the more fervent the kiss and the longer the lips remained upon the toe. And the women always. They never failed to go through the ceremony with unction.

It does not make any difference to the throngs of people who most devoutly kiss the toe of the bronze St. Peter that the statue is not of St. Peter at all. It is asserted, and, what is worse, proven, that the statue dates back a long way anterior to St. Peter, being, in fact, nothing more nor less than a bronze statue of Jupiter, and once revered by the pagans as Jupiter, the same as it is now by Catholics as St. Peter. It does just as well, however, and those who kiss the toe go away as much benefited by the act as though the toe was really that of the fisherman. No one knows how St. Peter looked, inasmuch as he lived before photography was invented; and as the church has labeled it St. Peter, so it is to the faithful.—*D. R. Locke, in Toledo Blade.*

## The Sabbath-School.

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

### LESSON FOR THE THIRD SABBATH IN MARCH.

(See *Instructor* of Mar. 5, 1884.)

#### STORY OF THE LESSON.

(Review of Acts 15:36 to 17:10.)

**CONTENTION BETWEEN PAUL AND BARNABAS.**—For some time after the council concerning circumcision, Paul and Barnabas continued to teach and preach at Antioch. Finally, Paul suggested that they visit all the churches they had brought out on their first tour, and see how they were doing. To this Barnabas readily agreed, but desired to take with them his cousin Mark. Col. 4:10. Paul, remembering how he had deserted them at Perga on their former trip, did not think it best to take Mark with them; and so the contention became so sharp that these two fellow-workers in the gospel had to separate, no longer being able to work together in harmony.

How sad this separation! When the disciples at Jerusalem were afraid of Paul, it was Barnabas who took his part, and established their confidence in him. Acts 9:27. It was Barnabas who sought the help of Paul when he found the work at Antioch too great for himself. Acts 11:25. Together in time of famine they had borne the gift of the church at Antioch to the needy brethren of Judea. Chap. 11:30. Together, at the express command of the Holy Spirit, they were set apart for the ministry (chap. 13:3); and together they shared the perils of their first missionary journey. Chapters 13, 14. They stood side by side in the council concerning circumcision, and related what wonders God had wrought by their hand among the Gentiles. Chap. 15:12. But now, alas for

poor human nature! they cannot agree, and neither will yield. They separated, not in anger, but as the wisest course they could pursue.

**PAUL'S SECOND MISSIONARY TOUR.**—Barnabas with his kinsman went to Cyprus, his native island, and disappears from the narrative; while Paul, choosing Silas as a fellow-laborer, departed northward through the mountain passes of Syria, visiting Derbe, Lystra, Iconium, and Antioch in the reverse order from that which they pursued on their first trip. At Lystra he found Timothy, and seeing in him marks of great promise, took him with him, having first circumcised him—his father being a Greek—that there might be no cause for prejudice against him on the part of the Jews.

After finishing their work for the churches, delivering to them the decrees ordained by the apostles and elders at Jerusalem, the apostles were forbidden by the Spirit to preach in the populous Roman province of Asia on their west; and so they passed northward through Phrygia and Galatia. Turning westward they came to the borders of Mysia; and this being a part of the province of Asia, in which they were forbidden to preach, they would have gone northeast into Bithynia, but again the way was hedged up. So, in doubt as to where their duty lay, they passed through Mysia, and came to Troas on the Ægean Sea. Here the way was plainly opened before Paul by seeing in vision a man of Macedonia who said, "Come over into Macedonia and help us."

Now we are at perfect liberty to presume that these missionaries were as reluctant to leave their own country as any one else ever was; yet they "immediately endeavored" to cross the Ægean to carry the gospel for the first time into Europe. Their will was not their own; they sought to do only the will of God.

Their first work was on the Sabbath at a female prayer-meeting by the river-side in Philippi. The same Spirit who had called them to this field had prepared the way before them. At this meeting they gained their first convert in Europe; and that convert was a woman, Lydia of Thyatira, a seller of purple. And as she opened her heart to the Saviour, she opened her house also to his messengers, giving them a home while they labored in the city. Here a damsel, "possessed with a spirit of divination," followed them many days, crying, "These men are the servants of the most high God, which show unto us the way of salvation." These words were the exact truth; but because the devil said them, they were doing much injury to the cause of Christ. Hence Paul finally turned one day as she was following them, and in the name of Christ cast out the demon.

"When the woman was dispossessed of the spirit of the devil, and restored to herself, her masters were alarmed for their craft. . . . A mighty cry was therefore raised against the servants of God; for many were interested in gaining money by Satanic delusions. They brought the apostles before the magistrates with the charge that 'these men being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, being Romans.'—*The Great Controversy.* 'The magistrates also partook of the mob spirit; and without granting them an opportunity of defense, the rough words were spoken, 'Go, lictors; strip off their garments; let them be scourged.' The order was promptly obeyed, and the heavy blows descended. It is happy for us that few modern countries know, by the example of a similar punishment, what the severity of a Roman scourging was."—*Conybeare and Howson.*

After receiving many stripes, they were thrown into prison, all faint and bleeding as they were from the rod; and their lacerated limbs were forced into the stocks. There, with their feet in an elevated and painful position, and their bleeding backs in contact with the rough, stone floor, "Paul and Silas prayed, and sang praises to God." Suddenly there was a great earthquake, which shook the foundations of the temple,—the tread of God's angel coming to deliver his oppressed servants. The thunder of his step shook open the doors of the prison. In terror the keeper awoke, and thinking his prisoners were gone, and knowing that his life would be the penalty if such were the case, drew his sword and would have killed himself rather than endure the disgrace of a public execution. But Paul, knowing his intention, assured him that they were all in the prison, upon hearing which

the keeper called for a light, came trembling into the dungeon, fell down before Paul and Silas, brought them out, and said, "Sirs, what must I do to be saved?" From this account let us learn that "the night is not all dark, nor the stocks hard, nor the imprisonment bitter, to those who, in the consciousness that they are suffering for Christ, wait for the breaking fetters and the earthquake shock."—*S. S. Times.*

Instructed by Paul, the keeper and his house received Christ, and were that night baptized. In the morning the magistrates—who had doubtless been alarmed by the earthquake, and had probably been informed of what had taken place at the prison—sent officers to release the apostles. But Paul refused to go, saying that although Romans they had been beaten and imprisoned openly and uncondemned; and now they did not propose to be thrust out in a secret manner. How Paul came to be a Roman is not known; but himself declares in Acts 22:28 that he was free-born (Revised Ver., *a Roman born*). This fact was now for the first time made known to the magistrates; and when they learned it, "they felt that that they had committed an act which, if understood at Rome, would place them in the utmost jeopardy. . . . They hastened, therefore, immediately to the prisoners, and became the supplicants of those whom they had persecuted. They brought them at once out of the dungeon, and earnestly besought them to depart from the city."—*Conybeare and Howson.*

The apostles complied with the request of the magistrates, after stopping at the house of Lydia for refreshments and the encouragement of the brethren, and then went on their mission to Thessalonica, one hundred miles from Philippi. Here, as was their custom, they preached in the synagogue on the Sabbath, continuing three weeks. Many of the Jews, Greeks, and chief women believed; but the envious, unbelieving Jews, stirred up some of the baser element to create an uproar by going to the house of Jason where they supposed the apostles were stopping. Not finding them, they took Jason and other brethren before the rulers, and complained that Jason had received those men who had "turned the world upside down" by saying there was another king than Caesar, one Jesus. Being unable to find any cause of punishment in them, Jason and his brethren were released, while the apostles escaped from the city, and came to Berea.

"The unbelieving Jews, inconsistent, intolerant, neither true to the old nor just to the new,"—has the truth no such enemies to meet to-day?

C. C. L.

## Our Basket.

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

—Man-like it is to fall into sin;  
Fiend-like it is to dwell therein;  
Christ-like it is for sin to grieve,  
God-like it is all sin to leave.

—*Longfellow.*

—I will say it over and over, this, and every day,  
Whatsoever the Master orders, come what may,  
"It is the Lord's appointment;"—  
For only his love can see  
What is wisest, best, and right,  
What is truly good for me.

—Everybody wants to die nobly, but it is far better to live nobly; dying is momentary, living continuous. Our manner of living during all these years will have more weight with the world about us than our mode of dying; and besides, the manner of living is largely under our control; the manner of dying is generally beyond it. The character of our life is what we choose to make it; the mode of our exit from it, we ordinarily are not responsible for. Let us live right, day by day, and leave the close of it with Him who doeth all things well.

—If all the seas with ink were filled,  
And were the skies of parchment made,  
And every stalk on earth a quill,  
And every man a scribe by trade;  
To write the love of God above  
Would drain the ocean dry;  
Nor could the scroll contain the whole  
If stretched from sky to sky

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 4, 1884.

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

### CONVERSATION ON THE SABBATH QUESTION.

#### SECOND INTERVIEW.

SABBATH-KEEPER.—Our previous interview closed with the question before us whether or not the Sabbath is a type. The assumption that it is a type furnishes the foundation for many false positions. I was about to show that the Sabbath is not a type of anything, and from the very nature of the case cannot possibly be. This can be made clear to any one by a few questions. What is the object of all types as used in the Scriptures?

INQUIRER.—Their object is to point out something connected with the work of redemption; to prefigure, and instruct the world concerning, the work of the Messiah. They were "shadows of things to come; but the body is of Christ."

S.—Very true. When, then, were types introduced?

I.—When a Redeemer was provided and promised; for then men were instructed to offer sacrifices, pointing forward to the death of Christ.

S.—What made these types appropriate and necessary?

I.—The fall of man and his need of a Redeemer.

S.—Could a type have been introduced before man thus fell, and became a subject of redemption?

I.—Certainly not; for the type would then have been to him only a constant and gloomy reminder of his coming apostasy, and would have led directly to that result.

S.—Does it not, then, clearly follow that any institution which originated before the fall, or any service introduced before that time, could not have been in any degree typical in its nature?

I.—That would certainly be the case.

S.—Now when was the Sabbath instituted?

I.—Ah! I see; it was before the fall; and hence it could not have been a type. This is all clear enough to me. Yet there are some who deny that the Sabbath was instituted at creation.

S.—This we know very well; but there is the record; and he who denies it denies one of the plainest statements in all the Scriptures. Any professed Christian who thus refuses to hear the Scriptures we can only regard as Christ directs in Matt. 18:17. No one would ever have dreamed of denying that the Sabbath was instituted at the close of the first seventh day of time, had he not an object to gain—that object being to set aside the Sabbath of the Lord.

I.—I have recently read an article on the Sabbath question in which the writer says: "The fact that God sanctified it [the Sabbath] is no proof that it was instituted for man, or even then made known to him;" and he illustrates his statement by Christ, whom he says the Father sanctified from eternity, but did not send him into the world till the fullness of time.

S.—It is utterly astonishing that men should make such assertions. In respect to sanctification, there is no parallel between Christ and the Sabbath. But there is no record that Christ was sanctified from eternity. Not till the plan of redemption was devised, was he ordained to come into the world to suffer. But that has nothing to do with the Sabbath question. Christ says that "the Sabbath was made for man." Had this writer never read that? Man was to use it; for him it was sanctified. When? In Eden. To sanctify is "to set apart to a holy or religious use." How could the Sabbath be thus sanctified, and that,

too, for the human family who were the only ones to use it?

I.—It could have been done only by telling those for whom it was made how to use it.

S.—Exactly; there was no other possible way. And did not this constitute a Sabbath law?

I.—Certainly. It must be that most writers overlook this fact. This writer flies off to the idea that the Sabbath is not mentioned from Adam to Moses.

S.—What if it is not? The record has given us the institution of the Sabbath in all its completeness, and the additional fact that *a law was given* at the very beginning for its observance; and what more could be expected in a narrative which comprises the history of about twenty-five hundred years within the brief compass of fifty chapters? But here is another fact: The Sabbath is not mentioned from Moses to David, a period of five hundred years. Shall we therefore say it was not kept during that time? We can say so with just as much consistency as any one can say that it was not kept from Adam to Moses, because the Scriptures do not mention it. But we know it was kept from Moses to David, and enforced under the penalty of death. To urge the silence of the Scriptures as against the Sabbath from Adam to Moses, is a quibble unworthy of any candid mind.

I.—But did not Moses say to the Israelites that God had brought them out of Egypt, and *therefore* he commanded them to keep the Sabbath day?

S.—Very true; but what has that to do with the *general* announcement of the Sabbath law as given from Sinai by God himself, forty years before this *rehearsal* by Moses recorded in Deut. 5, in which no such "therefore" occurs?

I.—It is strongly urged as proof that the Sabbath was given to the Israelites alone, and was not binding upon any other people.

S.—If this is so, then the same would be true of every other precept, in reference to which the same expression is used, would it not?

I.—So it would seem; for certainly there can be no reason for making the Sabbath an exception.

S.—Very well. Now turn to Deut. 24:17, 18, and you will read that they were not to "pervert judgment" because they had been redeemed from Egypt; "*therefore*," said the Lord, "I command thee to do this thing." Now will any one have the audacity to assert that this moral principle was given to Israel alone, and was not binding upon any one else?

I.—It would be truly audacious to make such an assertion.

S.—But they must assert it, or give up their assertion in regard to the Sabbath; for the statements are exactly parallel. But further, the same statement is made in reference to *every one* of the commandments. Turn to Lev. 19:36, 37, and there you will read: "I am the Lord your God which brought you out of the land of Egypt. *Therefore* shall ye observe *all* my statutes." Now will any man who has a particle of either candor or conscience left say that the commands not to blaspheme, nor kill, nor lie, nor steal, nor commit adultery, were given to the Israelites alone, and were not binding upon any other people? If not, neither can he say that the Sabbath was given to them alone, on account of this expression which is used alike with reference to them all.

I.—This puts the matter in a new light. But why is it that opponents of the Sabbath never notice these points?

S.—Your question implies that you have observed, and if you watch them you will observe, that they studiously avoid these facts. I have been engaged in this Sabbath controversy now for nearly thirty-two years; and though these considerations have been repeatedly urged upon the attention of Sabbath opponents, I have yet to see on their part the first allusion to them; and the

reason is obvious: it would spoil their argument.

I.—Then they are not honest.

S.—We pass no judgment upon them, but leave them to answer for their motives to Him who reads all hearts. But these nevertheless are the facts. And there is another feature in their course of action which certainly needs a little explanation: Why do they always appeal to Deut. 5:12-15, on the Sabbath question, instead of to Ex. 20:8-11?

I.—I have noticed that they do this, but I have never particularly considered why they do it.

S.—Then please think upon it a moment. The promulgation of the law by the great Law-giver, Jehovah himself, is recorded in Ex. 20. Forty years afterward, Moses, about to leave that people, delivers to them a solemn address, recounting the dealings of the Lord with them, and among other things rehearsing the principal circumstances of the giving of the law from Sinai forty years before. He does not pretend to be giving an original law, nor a verbatim repetition of the law. He says of the Sabbath, "Keep the Sabbath day to sanctify it, as the Lord thy God *hath commanded* thee," referring back to the giving of the law recorded in Ex. 20. Now why do they not appeal to the original law in Exodus, instead of flying to this rehearsal by Moses in Deut. 5, forty years later?

I.—I can see very clearly, as you remarked on the preceding point; it would spoil their argument to go to Ex. 20.

S.—So it would; and every one else can see it as well as yourself. We are willing to give the words of Moses in Deut. 5:15; 24:17, and Lev. 19:36, 37, due consideration, and all the weight to which they are entitled. They are simply an appeal to the gratitude of the children of Israel by Moses, urging their deliverance from Egypt as an additional motive why *they* should be loyal to God, and keep his Sabbath and all his commandments, but not by any means intimating that others are not bound to obey him on the *general* ground of obligation to their Creator, though they may not have had the particular experience granted to Israel.

I.—Yes; that is certainly a consistent view; and I see no evidence of fairness or candor thus far in the way the opponents of the Sabbath try to sustain their position. But there is another text which is urged to prove that the Sabbath was a Jewish institution. It is Ex. 31:17, where God tells the Israelites that the Sabbath was a sign between him and them throughout their generations.

S.—Well, let us look at this. As a sign what was its significance?

I.—I suppose it was both an evidence and a pledge of the relation existing between God and Israel.

S.—And how would this relation be described?

I.—It was on the part of the people an act by which they showed that they took the Creator of the heavens and the earth to be their God; and it was on his part the condition on which he had pledged himself to regard them as his peculiar people. It was the bond of union between them.

S.—In this we agree exactly. And now let me ask further how this relation had come to exist between God and Israel?

I.—Because all other nations had apostatized from the truth, and Israel alone were believers in the true God.

S.—And was not that relation just such as exists, or should exist, between every true believer and God?

I.—I never thought of it in that light; but I do not see why it is not so.

S.—And, further, when any of the Gentiles joined themselves to Israel to be the people of the Lord, and began to keep his Sabbath, was it not a sign between them and God?

I.—It must have been, certainly.

S.—And if all the world had done this, would it not have been a sign between them all and God?



I.—I do not see how to come to any other conclusion.

S.—Then there was nothing to confine it to that people, only as they had the truth; and immediately the conclusion follows that all who have the truth in this dispensation as well as the former sustain this relation to God, and equally need the sign as an expression thereof.

I.—This is to me a new view of the subject. I will think of it.

S.—Please do so; and when opportunity offers, we will consider further this important theme.

#### THE STRONGEST SUNDAY POINT—DODGE!

We find the following in the *Interior* of Feb. 21, 1884:—

"Editor *Interior*: We are troubled (1) here a great deal by the Seventh-day Baptists. They follow us as did the Judaizing missionaries Paul, with their everlasting cry, Sabbath, Sabbath, commandments, commandments, until it has become quite annoying. Can you give me, through *The Interior*, a few of the strongest points in favor of the Christian Sabbath, or, if this is not advisable, refer me to some printed documents that treat of the subject. Yours respectfully,  
SUBSCRIBER.

"It is not worth while to contend with people of that kind. (2) If they refuse to honor Christ by observing the Christian Sabbath, let them alone. A man who has any intelligence, and any professed love for Christ, ought to be ashamed to so dishonor his Saviour. (3) Do those spirit-killers observe the Lord's day as a sacred day? Not one of them. They refuse to acknowledge the finished work of redemption (4) as the greatest work in the history of God's dealings with the world—and plead the 'commandment,' as if God would ordain perpetual dishonor to his Son. (5) Do they keep holy the sacred time contemplated in the old law? Not one of them. That time begins in this part of the world on Friday evening and ends on Saturday morning. (6) They violate the time which they claim as sacred by engaging in secular employments or amusements for a part of it, and by idly sleeping away the rest of it, and then in violation of their own teachings observe on Saturday the time which is the night of the old Jewish Sabbath. (7) Thus they violate both the old Jewish Sabbath and the Christian Sabbath, and set up a day that is not sacred under either law (8)—for be it observed that the time when the sun is setting on the old Sabbath in Palestine, it is rising on a new day in Illinois. As they insist upon the *exact time*, (9) let them be consistent, and observe it. The inspired apostles, Christ's witnesses and authorized inspired teachers, observed the Lord's day from the beginning, (10) and without failure it has been observed wherever there were Christians during all these eighteen hundred centuries, (11) and will be till the end of the world. It is a case of extreme self-sufficiency for men to set themselves against the example and testimony of the apostles and of the Christian world from apostolic days to the present."

As a specimen of unbounded assumption and marvelous blindness, the foregoing remarks from the *Interior* are rarely equaled. We have numbered a few points to notice them in order.

(1) The subscriber is "troubled." The commandments of God have always been a trouble to sinners; for the carnal mind is not subject to the law of God and cannot be. Rom. 8:6, 7. "Art thou he that troubleth Israel?" said Ahab to Elijah. And the prophet answered, "I have not troubled Israel, but thou and thy father's house [have troubled them] in that ye have forsaken the commandments of the Lord." 1 Kings 18:17, 18. That is just the trouble to-day. If that subscriber will turn to the Lord by keeping his commandments, he will have no more trouble about the Sabbath: "First pure," says Paul, "then peaceable."

(2) It is not worth while to contend with them. The subscriber asked for a few of the *strongest points* in favor of the Christian Sabbath, and in answer is advised to run. That is a brave institution, surely, which is defended in that way. How cruel in the sacred writers to leave this institution so destitute of evidence that when its friends are

called upon for its strongest points of defense, they are obliged to betray their impotence by dodging!

(3) How has the *Interior* learned that all the honor of Christ is involved in Sunday-keeping? Christ never said a word about it; the apostles said nothing about it; they never kept it as a Sabbath; they have never given us either precept or practice in its behalf. Yet men now-a-days have become so wondrous wise that they know the honor of Christ is all involved in keeping that day. We can tell them just where they get this kind of spiritual wisdom—they have sucked it up from the bogs of papal tradition.

(4) Lord's day. We beg to inform the *Interior* that we *do* keep the Lord's day, but those who observe the first-day only, do not keep it; for Sunday is *not* the Lord's day. The Lord never claimed it as such above any other working day. But he has claimed the Sabbath. "My holy day," says Jehovah; "the Son of man is Lord of the Sabbath," says Christ. If men could find the expression "The Son of man is Lord of the first-day of the week," would't they rivet the "Lord's day" and that declaration together so firmly that no power could separate them? They would have a right to do so. So we put the "Lord's day" and "Sabbath" together; for God hath joined them together; and neither men nor demons have power to divorce them.

We have always marveled that men could be so limited in their views, and so short-sighted as to claim that redemption was finished when Christ rose from the dead. Redemption finished! No; nor will it be till the dead are raised, the wicked destroyed, the earth renewed, the kingdom of Christ established, and the universal song of joy and blessing goes up to God and the Lamb. Rev. 5:13. Christ's humiliation, death, resurrection, and ascension, were but preliminary steps toward the great consummation. And Christ's present work as mediator looks forward to it; for he is waiting till his foes become his footstool. Heb. 10:13. No; the editor of the *Interior* does not himself believe that redemption is finished. If he did, we should soon hear from his lips the doleful lamentation, "The harvest is past, the summer is ended, and I am not saved!"

(5) The idea persistently fostered in the Christian world that to keep "the commandments of God," is to "dishonor" Christ, is the greatest insult to Heaven. As though there was antagonism between the Father and the Son! As though the Son had come down to institute rebellion and legislate men out of allegiance to God. The cloven foot is visible here if anywhere; yet ministers will complacently lend themselves to the propagation of this idea.

(6) The *Interior* seems to be a little mixed here in its geography or its reckoning. The sacred time contemplated in the old law, it says, begins here "Friday evening and ends Saturday morning." How is this? Were there only twelve hours sacred time under the law?

(7) The "old Jewish Sabbath." Men may perhaps think they are doing a praiseworthy religious act in covering with terms of malignant reproach an institution which is everywhere in the Scriptures spoken of as belonging only to Jehovah. The Sabbath is not the Sabbath of either the Jews or the Christians as such; it is never called by such names; it is the Sabbath of the Lord, made for both Jews and Christians if they are men; for the Sabbath was made for man. Paul says that God is the God of the Gentiles also. Now whoever acknowledges Jehovah as his God, must recognize all the attributes he has revealed, obey all the laws and regard all the institutions which he has given. He must keep his Sabbath; for it is the Sabbath of the Creator and made for his creature, man.

(8) "A day not sacred under either law." Indeed! Is there then a Christian law making sacred a day peculiar to this dispensation? Will the *Interior*

please show us the law? We want facts and tangible evidence. The world has been imposed upon too long by these "glittering generalities."

(9.) "They insist upon *exact time*." The *Interior* is here guilty of an ignorant or willful perversion. It has never heard nor read any such claim from any seventh-day keeper. Why then does it make the statement? Because it is willing to assert that of which it knows nothing or knows to the contrary. The commandment enjoins, not identical hours, or the same absolute time in every quarter of the globe, but the same relative time, or the same *day*, as it comes to every quarter of the globe. The day comes later to this western hemisphere than it comes to Palestine, but it is the same identical *day*. Did the *Interior* ever have any trouble with Sunday? But does it not keep the first day of the week on which the Saviour arose in Palestine? And is there not just as much difference in time between the first day here and in Palestine, as there is between the seventh day here and in Palestine? But there is no trouble with Sunday; it is only when we come to the Sabbath that everything is out of joint. Such quibbling is shameful!

(10) The *Interior* never has found and never can find where the apostles ever kept the first day of the week, which it calls the Lord's day. Let us have the record. Does it think we are living in the Dark Ages when the Scriptures were denied the masses, and the *ipse dixit* of the priest settled all questions? It never has found and never can find that Christians regarded the first day as in any sense sacred for one hundred and sixty-nine years after the death of Christ. It will find that it was never called the Lord's day till A. D. 200, and that there was no law to restrain men from labor on that day till A. D. 323, when a pope borrowed one from a pagan edict of Constantine, to enforce the day upon the Christian church! The "eighth day" of Barnabas, the "Lord's day" of Pliny, Ignatius, Justin Martyr, Theophilus, Melito, and Irenæus, are a contemptible series of pious frauds, the fossil remains of which are now exhumed from the quagmire of tradition, while the "Lord's day" of Clement and Origen, is a mystical, not a literal, day, and that of Dionysius is at best ambiguous, as is also the "stated day" of Pliny. These facts cannot be sneered out of existence. "Self-sufficiency" indeed, to deny them! On the contrary, these assertions about the observance of the Sunday Lord's day, which are gravely handed out from editorial and theological chairs, from the press and pulpit, are an insult to the intelligence of the nineteenth century. Some, no doubt, are willing to be led by a certain class of whom Christ speaks whose ultimate landing place is the ditch. But there are multitudes who have been made the unconscious victims of these frauds, whose minds are destined to be disabused on this subject if it is in the power of language or the press to do it. Sunday-keeping came into the church at first just in proportion as it yielded to the spirit of apostasy. It will go out just in proportion as the church is willing to free itself from such influence. They know little, says Brerewood, who do not know that the "ancient Sabbath was retained and religiously observed more than three hundred years after our Saviour's passion." And there has been a noble army of witnesses to this great truth all the way along to the present time. And some fifty thousand in our own country to-day, have added their names to the long list of the observers of the true Sabbath, the seventh day, the only rest-day that God has ever ordained. And they have found that it does not "kill the Spirit" to comply with what God has commanded, but that he, true to the promise made through the prophet Isaiah (56:1, 2), bestows his blessing upon all those who lay hold upon the Sabbath to keep it at this time when his salvation is near to come.

## RECOLLECTIONS OF THE PAST.—NO. 4.

At the time Eld. Andrews gave his lectures in Rochester, N. Y., in September, 1852, at which time I first learned the doctrines of present truth, Bro. and Sr. White were holding meetings in New England. The first Sabbath in October of that year, the day on which I first took a public stand to keep the Sabbath, was the first time I ever had the privilege of speaking to these servants of the Lord. They had just returned the night before from their Eastern tour. No. 124, Mount Hope Avenue, where they resided, and where the meetings were held, served as a residence for the family and all the workers in the Office, while one room served as the Office where the type was set for the ADVENT REVIEW, the paper being printed on a Franklin hand-press.

At the time of this meeting one of the compositors in the Office, Bro. S.—, had been for several days afflicted with pleurisy. His agony was such that his head was bowed almost to his feet, and he could not raise himself up. While the meeting was being held in the room below, he was lying in great pain, in his lodging room above, almost despairing of life. At the close of the afternoon meeting, this brother requested that some of the brethren and sisters come into his room and offer prayer in his behalf, following the rule laid down in James 5:13-15. I was invited in with Bro. and Sr. White and a few of the brethren and sisters. In response to the fervent petitions offered, the power of God came down upon us, and this brother was instantly healed. The same blessing that restored him came in still greater power upon Sr. White, and her condition was exactly like that of those described in the Scriptures as having visions from God. The prophet Daniel, when speaking of his vision, said, "As for me, straightway, there remained no strength in me, neither is there breath left in me." Dan. 10:17.

During this vision of Sr. White, which lasted one hour and twenty minutes, she did not breathe, as those present clearly proved, and as I have since that time seen tested and confirmed by physicians who have been present when she was in vision. Her condition while thus deprived of breath was not that of one who has fainted. Instead of a deathly pallor to the countenance, its color was fresh and florid as usual. Her condition also agreed with that described in the vision of God given to Balaam: "Balaam the son of Beor hath said, and the man whose eyes are open hath said; he hath said, which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open." Num. 24:4, 15, 16. Her eyes were open, not with any ghastly or vacant stare, but a pleasant look, differing only from the natural in that she appeared to be looking intently at some object in the distance. Her eyes were raised upward, and she would turn them occasionally from side to side as though viewing different scenes. At the same time there were graceful movements of the arms and hands, either pointing to different objects shown her in vision, or clasping them together over her breast. Various tests were applied to show that she knew nothing of what was transpiring around her. For instance, a sheet of paper brought suddenly from behind and toward her eye would not produce even a wince, or the slightest movement on her part. Even the thrusting of the finger suddenly toward her eye, as though going to strike the sight (which of course would cause us to close the eye, or to dodge the anticipated attack), had no effect upon her.

After using these various tests, we decided that these manifestations were something beyond human control, and that they were produced by some power superior to her own. Here was a case of healing in answer to prayer; and it was evident to

those present that the benign influence pervading the room, and producing this vision, was none other than the Spirit of the living God. It could not be the power of evil spirits in the shape of spiritual trance, because it did not manifest itself in the same manner. The spiritual mediums in their trances, and especially their *trance speakers*, have their eyes closed when in their trances. So evident is it that this is their condition that P. B. Randolph, who was himself a medium, in his book entitled "Dealings with the Dead," gave these *trance speakers* the name of "*Shut-eyed Mouthers*."

After coming out of this vision Sr. White related to us many things she had seen. Some of them related to the workings of my own mind while I was investigating the truth and before that time. Some of these things I had never mentioned to any living being; and she must therefore have obtained her knowledge of them by other means than human agency.

At the time I embraced the Sabbath there were seven others in Rochester who took their stand, all of us having been First-day Adventists. Before the return of Bro. and Sr. White from their eastern tour, one brother had left the city, and was at that time travelling on business in the State of Michigan. He was not therefore present at this meeting, and had never seen either Bro. or Sr. White. In relating her vision, Sr. White told us what she had seen concerning a man who, while he was having much to say in reference to the law of God and the Sabbath, was at the same time breaking one of these commandments. Sr. White said it was no person she had ever met, but that she supposed she should see him at some time, as his case had been unfolded to her.

About six weeks from that time the brother above mentioned returned from Michigan. As soon as Sr. White looked on his countenance, she said to one of the sisters, "That is the man I saw in vision, of whom I told you." On this vision being related to this brother, in the presence of several other persons, Sr. White said to him, as Nathan said unto David, "Thou art the man." He then did just what Paul said some persons would do when reproved of their sins by the gift of prophecy: "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all. And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." 1 Cor. 14:24, 25. After listening to the rehearsal of his wrong-doings by Sr. White, this brother dropped on his knees before his wife and the few present, saying with tears, "God is with you of a truth," and then made a full confession his of course in Michigan, as revealed to Sr. White in Rochester. Thus only a few weeks' time gave us a strong confirmation relative to the nature of these testimonies. Not only were we led to say that it was some power more than human which gave the vision, but that it was power from a source that in no uncertain terms reproved mankind of their sins.

J. N. LOUGHBOROUGH.

## TO THE BRETHREN IN CANADA.

As I can not see you all for some time, I wish to address you a few words through the REVIEW. It is with feelings of intense anxiety for the progress of the cause in Canada that I come here to labor with you. I know you feel disappointed that Eld. Bourdeau was called to labor in other fields; and some will no doubt fear, as one has expressed, that "the work will go down." But, brethren, let me tell you that God is carrying on the work of the third angel's message. If it were of man it would come to naught. There is a great work to be done here. This is an extensive field. More than four millions of people are yet to hear the truth in these provinces. It is God's purpose

to select men to do the work. We should esteem it a great honor to be co-workers with him. He will give us all something to do if we are willing to work for him. I am glad of the letters I have received expressing courage in the work.

I would like to hear from many others who are willing to lift anywhere to advance the cause of truth. I have already seen evidences that God is working for Canada as we have worked for him. Honest souls are embracing the truth who acknowledge that God had been preparing their way for it.

There is great need of tract and missionary labor. I believe that if every one will do his part, more can be done in this way than by the minister. Shall we all engage in this work? You will need tracts to circulate. Duties on our tracts have added quite a bill of expense in the past; but now many of our best tracts will be printed in Canada. The printers are already at work; and in a few days a large edition of the following tracts will be ready for circulation: "Who Changed the Sabbath," "Which Day and Why," "Elihu," "One Hundred Bible Facts," "Seven Reasons for Sunday keeping," "Sunday not the Sabbath," "Why not Found out Before," and "Is the End Near?" These tracts should be brought before thoughtful readers as rapidly as possible. Our tract societies should take hold of this work at once. The winter season is passing. Now is the time when the people have more leisure to read than in summer. Will those who have pledged for the publication of these tracts remember that now is the time when this means is needed, and pay their pledges as soon as possible to their church treasurers?

The *Signs* must not be neglected. We ought to have many workers who will go out and secure monthly subscriptions, follow up the interest by supplying the readers with tracts, and be prepared to hold Bible-readings as the way opens. Who will engage in this work? The time has come for us to move forward. Let us gird on the armor, brethren, and all work for the great object which is before us,—that of spreading the truth in Canada.

The prospect for the year 1884 is brightening. As I have recently met with the churches at Stukely, Richford, and Dixville, and some of our scattered brethren, it has been very encouraging to see the willingness on the part of most of our brethren to take hold of the work with new energy. Nearly every one has pledged to pay tithes promptly during the year, and we expect to see them more active in the missionary work. One brother, who has received ministerial license, without as yet making use of it, has decided to give himself wholly to the work as soon as he can make arrangements to do so. We regard this as a good omen for the cause in Canada. Others should fit themselves for the same work soon. I would say to the brethren in Ontario, We do not forget you. Our hearts yearn for those dear souls, who are so anxious for the progress of the truth in that province. Help us with your prayers and your means in our struggle here; and we will extend our labors to your field as soon as possible. We wish to hear from you by letter, to learn of your prosperity in the work of the Lord.

South Stukely, P. Q.

R. S. OWEN.

## NEBRASKA SABBATH-SCHOOL.

We are very anxious to obtain a report from every Sabbath-school in the State. Not more than one-half of the schools reported the past quarter. This, we believe, however, was owing to the change of officers, so that you did not know to whom to make your report.

The name of our present Secretary is Mrs. Annie E. Shepherd, Nebraska City, Neb. If you have no blanks, please report the name of your school, the number of teachers and scholars, and the name and P. O. address of each officer, on a postal card, forwarding the same to the Secretary. Please do this at once, as the Secretary wishes this information before the beginning of next quarter.

GEO. B. STARR, Pres.

## PRAYER.

BY EMMA L. WENTWORTH.

LEAVE us, O Saviour, not alone,  
Though other friends have from us fled;  
The loved and loving, one by one,  
Are numbered with the dead.

Our waywardness, O Lord, condone,  
For cares and grief have bowed us low;  
Grant us due strength to labor on,  
Thy love to guide us through.

Turn not from us thy pitying face  
When to thy throne we contrite go;  
On none besides our trust we place,  
No other refuge know.

Thou only, Lord, can'st understand  
What secret sorrows fill our heart;  
And thine alone the helping hand,  
Which can true grace impart.

South Windham, Me.

## 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.

## NORTHERN EUROPE.

NORWAY.—January 19, we held our quarterly meeting in Christiania. During the year 1883 fourteen members have been received into the church, four have moved away, two have died, and three have been excluded, leaving a membership of one hundred and ten. The Sabbath-school has seventy members; the average number of scholars attending has been fifty-two, about twenty-five of whom are children. Our meetings on the Sabbath and Sunday evening are generally well attended; and there is a good interest to hear, especially on those points that relate to present truth. Four colporters are at present active in Norway.

I believe that I have mentioned in a former report that a Norwegian brother came to us from America in the fall, and asked to get a place as colporter. He was brought into the truth by reading our books, and desired to scatter such books among his countrymen. He looked plain and rather awkward, and it seemed difficult for him to express himself. Our largest and most important field for colporter work had just been vacated, and we had no one to supply it. We did not know but this man was sent by the Lord; yet the whole affair looked rather novel. The man was evidently honest, but no one thought he would amount to much. He has now labored eight weeks; and his sales have during that time averaged nearly \$15 a week, which is better than any colporter ever has done in this field of labor. He travels mostly in the country, through the mountains and valleys. His letters and orders are plain, short, and to the point; his accounts are straight, and he pays in advance for everything he gets. He does not want to owe any man anything but to love him. His first experience is so interesting that I will relate some of it in his own words:—

"According to promise, I will relate some of my experience. Although it is a very poor one, yet it seems to me I can realize that there is One who goes with me and sustains me. Oh that I never may yield to the enemy in the struggle for eternal life; then I know that more light and strength will be given to me.

"While I waited at the station in Christiania, I tremblingly opened my satchel, and took out a few tracts, which I offered to a couple of well-dressed gentlemen. They must have noticed my embarrassment, for they looked at me in a searching, unpleasant manner without saying a word. I sold a couple of 'prophetic symbols' on the train. I soon arrived at Drammen, the city I left eleven years ago. I took up a few books, but put them down in my satchel again, and left the town without speaking to any one. On my way through the country I sold a few tracts, and in the evening I sold a book for 1 krone. But next morning the man came to me very much dissatisfied with the book; so I had to take it back and return the money. Then I wept. The people knew the books, and said they contained false doctrine. I hurried on to another tract of country. Here it went better. After awhile, I came to the priest. He said he was glad that he found me out; for now he could warn his congregation against me.

I went through the whole town of Sande. Eidsfos was a remarkable place; the people were all acquainted with our books; yet they bought many, and no one manifested any bitterness against me. But in Halfsoegn they were very bitter against the books. I therefore hurried on to another district.

"I am now in Kongsberg. To-day is the Sabbath, that sacred day so full of meaning, a fit memorial indeed of the great Creator and his rest, after having finished the work of creation. The winds seem to whisper to me of past days, when my father frequented the beer-houses in this place, and frequently took part in bloody fights. Now he is old, and has left his evil ways; and the Lord has mercifully led me into the truth and taught me his ways.

The Lord can truly raise up children to Abraham, even among the barren stones of Norway.

DENMARK.—Bro. Brorson writes that he has held meetings with the friends in Vejle, and leaves seven Sabbath-keepers there. A sister has moved to the southern part of Sjælland, where a man and his wife and one more have commenced to obey all the commandments. The friends in Vejle are growing in the truth. Bro. Madsen does some colporter work. Bro. S. Jensen writes that he has labored some near Randers and Silkeborg. He has visited twenty-six families, and has obtained some subscribers. Bro. C. C. Hansen writes that the brethren held quarterly meetings in Dronninglund and Høllum. In the last-named place about fifty of the friends assembled. Bro. Brorson and Kristensen preached the word to the edification and instruction of all present.

SWEDEN.—Bro. Norlin has visited Östuna, where there is one sister keeping the Sabbath. In Loga there are four Sabbath-keepers, whom he visited; he also visited the friends in Knifstad. Bro. Norlin is still laboring faithfully and very successfully as a colporter. Bro. Johnson has, through the winter, labored in Nora, Örebro, Stockholm, Nortalje, Waddö, Griselhamn, and now at last in Motala. He also held meetings before New Years' in Grythytted and Långbanshyttan. When Bro. Johnson first went to the last-named place there were fifteen Sabbath-keepers in the vicinity; now there are forty. These brethren are very faithful to meet and encourage each other, although they live scattered and far apart. In Stockholm there were seven Sabbath-keepers when Bro. Johnson first came there; but by visiting he found fifteen who, through reading, had accepted the truth, and who now meet for worship. In Motala he held thirteen meetings, and a few have accepted the truth. J. G. MATTESON.

## CENTRAL EUROPE.

SINCE my report from Prussia we have had decided tokens of encouragement in our work here, especially with respect to the *Herold der Wahrheit*, the new German paper. The interest in this journal has exceeded our highest expectations, and has seemingly demonstrated the fact of the demand for a paper in this language. Several of the secular papers of Switzerland have noticed the appearance of the new sheet, generally speaking of it and of our work in respectful terms. Our brethren have also put notices in some of the leading journals offering specimen copies free to those who would apply for them; while others by their personal efforts have assisted in calling the attention of the people to the truth in this form. As a result of these efforts, together with the special influence of the Spirit of God, as we believe, working upon the hearts of the people and awakening an interest in these important truths; the demand for the *Herold* has been greater than has ever been manifested for *Les Signes* at any particular time. Without doubt the influence of *Les Signes* has done much to encourage these results, and the predominance of the German population even here in Switzerland is another reason for this; but best of all, we take it as an indication that the time has come when the providence of God is preparing the people to receive the important truths of the third angel's message.

Many applications have been made through the mails and in person for specimen copies of the paper. Not less than fifty letters making such requests were received in five successive days. Some incidents have given very encouraging illustrations of the utility and importance of the missionary work, and we are thankful for such evi-

dence that this kind of labor is not in vain even in the hard field before us here in Europe. One man to whom the first number of the *Herold* was sent by a sister, responded in a few days, saying that it came to him like a ray of light in a dark place, and sent the names of twenty-two subscribers. To-day we have received a list of sixty-eight subscribers, the result of a week of missionary work by two faithful sisters. Of this number only two were for less than six months; many were for a year, and fifty-three of the sixty-eight were paid in advance.

Another circumstance illustrates so well the fact of how little we can judge of the results of our efforts from appearances that I feel justified in speaking of the particulars. A brother having a little time to spend in a neighboring village in consequence of having missed the train which he intended to take, went into the store of a merchant with whom he was acquainted, showing him a copy of the paper. He did not however have faith enough in the good it would do to leave a copy with him; but the man's interest was aroused, and he sent his wife to the brother's house to obtain one. The next news from this man was a letter speaking of his interest and asking that some one visit him. Bro. Bourdeau accordingly went to call upon him, when he found that for two weeks the merchant had closed his store on the Sabbath. He freely offered his parlor for meetings, subscribed for three copies of the paper, purchased a quantity of tracts, and two of our brethren who visited him last Sabbath reported an excellent meeting with them. It is Bro. Bourdeau's intention, as soon as circumstances will permit, to give a course of lectures in this locality, as this brother, although a German, speaks the French. Two other persons, Germans, have recently begun to keep the Sabbath as the result of missionary efforts. We hope that these persons of intelligence and influence will prove to be valuable helpers in the work of carrying the truth to their countrymen. A young German brother has recently started out with the intention of devoting his time to colporter and missionary work as the way may open.

Although I have spoken in this report particularly of the German work, the interest among our French brethren has not decreased. Indeed, we can speak of a decided improvement in the work, especially in the Tract and Missionary and Sabbath-school work. The efforts for a more thorough organization of our churches has resulted in a general awakening of our brethren on these points, which, in the end, will result, we are sure, in great good to the cause. In this direction Bro. Bourdeau has put forth valuable and efficient labor, which is appreciated by the brethren generally.

It was my privilege to spend last Sabbath and Sunday at Tramelan, where Bro. B. is giving a course of lectures with increasing interest. This church has the largest number of young persons of any church in Switzerland; and it is truly cheering to see the disposition which is manifested among these young people to give themselves to the work of God. I believe this series of meetings in its influence upon the young alone will be worth all it will cost, should not any embrace the truth as a result. There seems to be a good prospect, however, that there will be direct fruit of this labor in addition to the numbers of this church.

We are very thankful that, in the providence of God, the time has come when Bro. Albert Vuillemier, who has long desired to give himself wholly to the work but has been hindered by circumstances, can now devote his entire time to public labor. We trust that God will greatly bless the labors of this brother, and others who hope soon to engage more directly in the work. B. L. WHITNEY.

Bale, Suisse, Feb. 1.

## FRENCH SWITZERLAND.

As the result of missionary work started recently by the church of Bienne with the German paper, followed by personal labor, an intelligent merchant and his family are keeping the Sabbath at Granges, the second railroad town from Bienne on the road to Bale.

At Tramelan, where I am giving a brief course of lectures, we have encouraging omens. Some are being converted. Three intelligent persons have just kept their first Sabbath. One had been



a devoted Roman Catholic till last week. Another one had been a book-keeper and an active temperance worker. He kept the first Sabbath after hearing on the subject, though it was at the loss of a lucrative position.

Experience teaches me that the sooner we take up the prominent characteristic features of our faith in good earnest, as though we had something important which we highly prize and of which we are not ashamed, the surer we are of reaching glorious results. I think there is danger of being over cautious in giving lectures. When this is the case, some will conclude we have something dangerous, of which we are ashamed. It was the earnestness and frankness of early preachers among us, accompanied with consecration, that gave them success. And I feel that we ought all to be deeply and fearfully in earnest, as our time to labor is so short.

Last Sabbath I spoke on miraculous powers as manifested among our people, greatly to the encouragement of young converts and old believers.  
D. T. BOURDEAU.

#### MISSOURI.

KINGSVILLE, FEB. 20.—I am now at Kingsville holding meetings in the Christian church, which has been kindly offered to us here. Up to this time six discourses have been given. The weather has been very bad, and our congregations have been small; but to-night we have been much encouraged by the prospects of an increasing interest. Brethren, pray for us here, that the seal of Heaven may rest upon our labors.  
R. S. DONNELL.

#### OHIO.

PEMBERVILLE, WOOD Co.—We have just closed a series of meetings in the country, about four miles south of this place, at the Madison Baptist church, begun Jan. 14. The interest was good until toward the last, when the roads became so muddy that very few could attend. However, the Lord blessed our labor, and as a result two have embraced the truth, and two or three others are almost persuaded. Three families will hereafter receive the REVIEW. We go from here to Freeport to hold a series of meetings, after which we will return to this place to follow up the interest. Our address will be Prairie Depot, Wood Co.  
W. J. STONE.  
Feb. 19. O. J. MASON.

#### INDIANA.

ARLINGTON, FEB. 20.—Fifteen in this place have embraced the commandments of God and the faith of Jesus. Much alarmed, the Disciples sent for Eld. Pritchard, who, when he came, employed his time in abusing Adventists in general, and S. D. Adventists in particular. He argued (?) that the ten commandments were "done away," abolished, "a yoke of bondage," "Hagar the bond-woman," etc. Seeing that "where no law is there is no transgression," the legitimate conclusion from his premises is, no law, no sin; no sin, no Christ! His position was therefore lawless, Godless, Christless, faithless, and graceless. I sought to reply to his tirade against the truth, but was refused every building where a congregation might gather. One Sabbath-keeper, whose conduct for years in this vicinity has won an excellent report from those without and within, has rendered valuable assistance in my work. Will go from here to Greensboro, Mechanicsburg, Frankton, and Noblesville, which places I expect to reach during the month of March.  
A. W. BARTLETT.

#### COLORADO.

BEAVER CREEK, DENVER, BOULDER, ETC.—I visited and did what I could to build up the work at Beaver Creek until the 17th of January. Attended the meetings at Denver, and visited some of the brethren and interested ones till the 24th. At Boulder Bro. A. P. Williams joined me in laboring for the church and for the young. On the last Sabbath fifteen of the children spoke in the meeting. On the Monday following we held a special meeting to try to settle some old difficulties of years' standing. The unruly tongue had been at work, and the mole-hills had become mountains; but when the melting Spirit of the Lord prevailed,

hearts were broken down, confessions were made, and what remained of hardness was dropped, and the hand of fellowship extended. These things should have been settled long ago.

The 5th of February, I left for Colorado Springs, where I placed some of our bound works in two free reading-rooms. On the 7th I arrived at Beaver Creek, where Bro. Williams joined me. We held a few meetings here. Bro. Williams, as usual, made a good impression upon all the honest in heart, and thus helped to build up the work in this place. The stay-way argument was used here in order to hinder the work. Others are deciding to receive the truth. We arrived at Texas Creek the 14th, and have held a few meetings here, but the stormy weather has broken them up. Bro. Williams returns, and I am left alone again.  
Feb. 19. A. J. STOVER.

#### DAKOTA AND MINNESOTA.

GOOD THUNDER, FEB. 20.—After some good meetings at Childstown and Immanuel's Creek, D. T., where I obtained a number of subscribers for the *Stimme*, I came to this place Feb. 7 to hold a few meetings with the German brethren here before their church was dedicated. I found a goodly number of Sabbath-keepers here, ten of them Germans. Have preached fifteen times so far, and sold \$1.00 worth of Bird's-Eye Views. The attendance and interest have steadily increased. When I came to present the Sabbath question, the Lutheran pastor openly warned his people, on Sunday, against us as false prophets for rejecting infant baptism and teaching obedience to the law. As a result, our church was full in the evening, over one hundred of his own members being present. The Lord gave me freedom in showing how faith and love establish and fulfill the law. Many invited me to visit them.

After I had canvassed the Sabbath question, I asked how many thought it was right. A forest of hands signified the convictions of the congregation. Upon asking how many would keep it to the praise of God, five arose, all heads of families, prominent in society, and of considerable influence. I am also invited to deliver another course of lectures seven miles from here. As the interest is at present, I do not feel free to leave. Pray for me, and for the success of the cause among the Germans.  
R. CONRADI.

#### THE WORK IN NEW YORK.

THE inquiry has perhaps arisen in the minds of some of our brethren in New York, What is being done in our Conference? The workers have not reported their whereabouts and labors much this winter, it is true; but we can assure you that they are not idle. Whether their failure to report has been because of modesty, or because they have been so very busy and engaged so intently in their work as not to find time, we cannot say; but doubtless we shall hear from them soon; for we know they have something to report.

The Conference Committee in connection with Brn. Loughborough and Kinne, have labored among the churches, visiting Adams Center, Buck's Bridge, Roosevelt, Williamstown, Lancaster, Newfane, Mannsville, Chester, Keene, Chittenango Falls, Syracuse, Frankfort, Brookfield, and Oswego. Bro. Swift, with a corps of six canvassers, has been at work in Auburn with good prospects and providential openings. He has also visited and encouraged the friends at Union Square, and held a two day's meeting with the Genoa church. Brn. Robinson and Place have been looking after the interests of the cause in St. Lawrence Co., at De Kalb Junction, Rensselaer Falls, Heuvelton, Ogdensburg, and Hermon. Bro. Robinson has recently gone to Buffalo to assist Bro. Gleason in the establishment of the mission and reading-room in that city. The mission is now started under favorable auspices, and in a manner that will do credit to our work. Bro. Plumb went to assist Bro. Place after Bro. R. was called to Buffalo.

The location which has been secured for the headquarters of our work in Buffalo, is all that could be desired; and we believe we have great reason for gratitude for the clear evidence that the Lord's providence is over this new enterprise. Our work in new fields this winter is confined mainly to the cities, as bad weather and bad roads do not hinder the work there as much as in the country.

Brn. Miles and Wild are laboring in Cortland

with very encouraging results. They are making a thorough canvass. Bro. Hyatt is laboring to build up the work in Lewis Co., in Turin and vicinity. Plans are now being laid to establish the work in Syracuse in the spring. Other cities will be entered as fast as we can secure men to manage, and means to support, such missions.

The work in New York is onward. The harvest truly is great. The way is now opened before us, dear brethren and sisters, to devote ourselves and our substance to the cause of God. The time for labor is short. Soon, very soon, our means will not be needed to carry forward the work. Who will now prepare for the closing work and the time of trouble? We have no time to lose if we expect to be ready for the coming conflict.

M. H. BROWN.

CORTLAND, FEB. 18.—This is a thriving town containing about 7,000 inhabitants. Soon after our general meeting at Rome, N. Y., we moved here to unite with Bro. W. H. Wild in the missionary work. Previous to this, Bro. Wild had obtained 74 subscriptions for the *Signs*, 14 of which were for the year, and 3 subscriptions for *Good Health*. Since Jan. 14 he has obtained 185 subscribers for the *Signs*,—126 for two months, 2 for three months, 7 for four months, 19 for six months, and 31 for the year, also 9 yearly subscribers for other periodicals.

Other work has been done as follows: Subscribers secured for the *Signs*, 8; pages of tracts and books loaned, 46,071; given away, 384; periodicals distributed, 102; sales, \$16.71. Our purpose is to take up different branches of the work as the way opens. We are making a specialty of circulating tracts. We put them up in packages, numbering each tract to indicate the order in which they are to be read. In about ten days we call and take up the first package, leaving another, and so on. Thus far we have introduced them into two hundred and forty-three homes. Some are reading the third package; others are seeking for the truth; and a number welcome us to their homes to read the Bible with them and to converse about the great truths for our time. We have a distributor in the depot which we keep supplied with papers. We also place papers in the hotels and barber-shops. Three miles from here is another town of about 5,000 inhabitants. This we shall canvass for the *Signs* soon. We are much encouraged by the good omens that we see, and we greatly desire to do the work in the Lord's own way, knowing that if we do he will bless our efforts to the conversion of precious souls.  
E. E. MILES.

#### IOWA.

WESTON, COUNCIL BLUFFS, AND ELK HORN.—According to appointment I met with the church at Weston Feb. 1-6. Bro. John Wilson joined me here, and together we held twelve meetings, two of them at Council Bluffs. These meetings were all very encouraging. The interest both in the church and outside was good. I never enjoyed more freedom in talking to this people than I did at this time. The Lord has greatly blessed the work in this vicinity. Five were added to the church by baptism. Measures were taken at this time to build a church 26x42, and \$700 was subscribed for this purpose. We also found quite an interest at Council Bluffs. They now have regular Sabbath meetings there. Bro. and Sr. Peterson also hold meetings at different places, apparently with good effect.

Feb. 7, we commenced meetings at Elk Horn. Here my brother, E. G. Olsen, joined us. Our house of worship was filled to its utmost capacity. The outside attendance seemed to be better than at any time before. On first-day, eight souls were added to the church by baptism. We were greatly encouraged by these meetings in Iowa. At Weston, as well as here, much good would result from a series of meetings; but calls for labor come from every direction. Truly the harvest is great and the laborers few. The brethren here could hardly be reconciled to the idea of my brother's going to Europe, as they thought the work here was in more need of labor than anywhere else. But our message is for the world; and while it is sad to part with those we love, yet it is a great mercy that God will use such poor instruments as we are in his great work. Our prayers shall follow him, and may God's precious blessing direct him.

O. A. OLSEN.

## MICHIGAN.

BIRCH RUN, SAGINAW CO.—Commenced labor at Birch Run Dec. 25, where there is a small company of unorganized Sabbath-keepers, who have been favored in the past with but little labor. They had become discouraged, yet were praying to God to send them help. The Spirit of the Lord said to me, Go up; and I went, nothing doubting. I never moved in clearer light, or preached with greater freedom. All through I have had an unusual degree of physical strength, and am full of courage in the Lord. The little company came up nobly to the work. At the close, Bro. Ostrander being with me, seven signed the covenant, making in all thirteen. Two others in our closing Sabbath meeting decided to obey in seeking the Lord.

In the interest of the missionary work and to the praise of God, I wish to note the circumstance of a family moving in to Birch Run from Canada about the commencement of our meeting. They had never seen or heard an S. D. Adventist preacher; yet the sister had kept the Sabbath for twenty-three years, having seen the light by reading the Bible and some of our works. Both the husband and wife had been connected with the First-day Adventists on condition that the wife might keep the Sabbath of the Lord. Both have signed the covenant, rejoicing in the privilege of meeting with those of like precious faith. The Lord bless this little company and save them all when Jesus comes. C. STODDARD.

ST. CHARLES, FLINT, AND LAPEER.—Our meetings were held in the above places according to the appointments made in the REVIEW. In each place the attendance both of our own people and those outside our ranks was more than we anticipated. At St. Charles, Bro. Van Horn joined us, remaining with me through the Flint meeting.

I had not met with the St. Charles church since about eighteen years ago, when Bro. Byington and myself were traveling among the churches in Michigan. A great change has taken place since that time. Whereas the small company then met either in private houses or the school-house, they now have a neat, commodious house of worship, and a church of over one hundred members. Although this three days' meeting was held in the midst of the week, there was a regular attendance of about all the members. Calling for subscriptions to the REVIEW, we were pleased to learn that nearly all were taking it. We obtained only six subscribers, and told them that we thought we could see a close connection between their reading the REVIEW and their prompt attendance at the meeting; reading the REVIEW kept up their interest. There was a good accession to the list of subscribers for *Good Health* and the *Sabbath Sentinel*. Some pledges were made to College stock, and all seemed to be encouraged in the work of the Lord.

At Flint, Sabbath and first-day, Feb. 16, 17, we had a large gathering of Sabbath-keepers from that and other churches in the district. The Lord gave his servants freedom in speaking the truth, and calling attention to the great and important enterprises now connected with its advancement. Our people took clubs of the *Sentinel*, that they might thus aid in spreading the truth. *Good Health* and the REVIEW each received an accession of subscribers, and \$1,160 was pledged to the stock of the S. D. A. Educational Society. Our people from other places would have remained over Monday, but the rain was rapidly taking off the snow, so that it was necessary for them to go home while they could. On Monday evening I again spoke to about fifty on the manifestation of the gift of prophecy as connected with the cause of present truth. How we should praise the Lord in that he has been mercifully pleased to bestow this gift upon his people.

Bro. Ostrander accompanied me to Lapeer to assist in the meetings there, while Bro. Van Horn went to other parts. On the second day of the meeting Bro. O. was called home by sickness in his family, so that I was left to finish the work alone. During the three days, Feb. 19-21, we had two discourses and a Bible-reading each day, besides two prayer and social meetings, and an extra reading on spiritual gifts, interwoven with facts showing how this gift has been confirmed in its manifestation among S. D. Adventists. The church of Imlay City met with the Lapeer church

at this meeting, and all seemed encouraged and strengthened. During the last twenty years many changes have taken place in Lapeer. Of a once numerous church several have died, many have moved away, and a very few have apostatized. Those who remain are firm in the truth, and are in excellent harmony. They say they have had but very little preaching for the last two years. They feasted on the word, and were gratified to see an increase of interest each evening among those outside our faith. May the Lord strengthen those holding the fort at Lapeer, and may it please him to soon add others to their number as the result of further labor by Bro. Ostrander and Starr in their midst. J. N. LOUGHBOROUGH.

## NEBRASKA.

LABOR AMONG THE CHURCHES.—It is with deep feelings of gratitude to our kind Heavenly Father that I attempt to speak of the good work done in this State during the past few weeks. The meeting at Fremont, held Jan. 9-23, was the beginning of better days for this Conference.

From Fremont Eld. Cook and myself went to Silver Creek. The preaching at this place was mostly practical. Some time was spent with much profit in conducting Bible-readings. As a result of the Bible-readings, a few were convinced on some points of faith, where preaching had failed. On account of sickness, some from other churches were unable to come; but we think the church at this place was very much benefited.

We next went to Raville to hold a general meeting, which commenced Thursday eve, Jan. 31. The attendance was good from all the adjoining churches. The Spirit of the Lord was present from the first. Hearty confessions were made, and several made a start for the first time to serve the Lord. Eight were baptized, among whom was our dear sister, Hiva Starr, in whose behalf many prayers have been offered. Backsliders who had not been living out the truth for years, were reclaimed and made a new start. Bro. Cook's meetings with the children were very profitable. The children felt deeply, and many gave their hearts to the Lord. At one time over twenty-five children, with others, came forward for prayers.

We tried to take up all the different branches of the work. Twenty-five signed the teetotal pledge, eight joined the Tract Society, and \$500 was added to the \$10,000 fund. The meetings lasted four days, commencing each day at 9:30 o'clock, and lasting till nine in the evening. We feel to praise God for the success at this place, and feel to regret that we could not stay longer.

From Raville we went to Seward. On account of sickness the attendance was small. We tried to do the best we could under the circumstances, but felt that much more ought to have been done. Eld. Cook had to leave for home at the close of this meeting, on account of illness.

Bro. Starr and wife went with me to the Richmond church, in Furnace Co. The attendance was fair, and the meetings quite profitable, though we did not see the deep movings of the Spirit that had characterized the meetings at Fremont and Raville.

At all these meetings we have been trying to make the work thorough; and it is evident, all things considered, that the work in this Conference is in better shape, at present, than ever before, though there is very much more to do. Oh for more laborers! This seems to be the most favorable time to work we have ever had. The spirit of revival is seen all over the State. Even where no meetings have been held, the work is going on, and the fashions of the world are being given up. Many are laying aside the "outward adorning" of their own accord.

Calls are coming in from every quarter for ministerial labor. Oh how gladly would we visit and labor with every church, every company, and every isolated Sabbath-keeper in the State! Some think they are neglected intentionally. This is not the case. To such we would say, *Be patient*, hold on yourselves, and do all you can to encourage others. We are planning to distribute the labor as evenly as possible.

As ministers, we ask all our brethren to assist us by your prayers. I now go to labor for six weeks with Bro. Cook, in Kansas. My address is still Fremont, Neb. A. J. CUDNEY.

## SECOND ANNUAL MEETING OF THE S. D. A. SCANDINAVIAN PUBLISHING ASSOCIATION.

This meeting was held the evening of Jan. 19, 1884, in Christiana. The Treasurer's report for 1883 showed the following account:—

## EXPENDITURES.

For labor,	\$1,434.14
" paper,	1,084.32
" type,	412.17
" plates and matrices,	145.99
" book-binding,	280.65
" fuel and insurance,	91.44
" rent,	137.11
" machinery and fixtures,	118.00
" postage and freight,	198.91
" books and tracts bought,	111.54
" interest on borrowed money,	33.75

Total, \$4,048.02

## RECEIPTS.

Cash from 1882,	\$ 440.98
On tracts and books sold,	711.99
" subscriptions on <i>Tidernes Tegn</i> ,	360.90
" subscriptions on <i>Helse-och Sjukvård</i> ,	452.94
" job-work,	1,074.82
" shares and donations,	313.68
" interest,	30.44
" money borrowed to balance,	652.27

Total, \$4,048.02

## INVENTORY.

Type, machinery, and fixtures,	\$2,225.09
Stock of books and paper,	1,267.76
Total,	\$3,492.85
Money borrowed,	\$1,870.92
Property free from debt,	1,621.93

Total, \$3,492.85

The debt accumulated is caused principally by the work done for the Swedish mission. The capital which the Association during the year has put into new Swedish tracts and into the Swedish health journal amounts to more than \$570. Besides this, we have had to put a capital of about \$300 in paper, because we now get our paper from England and have to pay cash. We have also got a number of new plates for our Danish-Norwegian books. We trust that there are still many brethren who will help us in this work by taking shares. One share is 10 kroner, or \$2.71. Each shareholder has one vote for each of the first five shares, and afterward one vote for every five shares. Absent shareholders can vote by proxy. Trustees are chosen every year. The regular yearly meeting is held in the first part of January.

The following resolutions were unanimously adopted:—

(1.) The name of this Association shall be "The Scandinavian Publishing and Printing Association."

(2.) The Association is not responsible: that is, no shareholder has any personal responsibility for the debts of the Association. The capital amounts to \$1,621.00. This alone remains as security for liabilities.

(3.) The signature of the chairman and manager, or of the manager alone (in business matters), is authorized by the Association.

The following trustees were chosen for the present year: H. Steen, R. Hansen, O. Johansen, L. Hansen (Chairman), J. G. Matteson (Manager).

We are very thankful for the encouragement we have received from our brethren in America and Europe during the past year, and trust that we may still be favorably remembered also this year, and above all that the Lord may add his blessing, and prosper our work to the salvation of many souls. J. G. MATTESON.

Christiana, Jan. 30, 1884.

## VERMONT.

AMONG THE CHURCHES.—Since my last report, I have, agreeably to appointment, met with the brethren at Johnson. The reduced and scattered condition of this church in membership, forbids the expectation of meeting many in seasons of unfavorable traveling; hence our numbers were few; but the meetings were, we trust, profitable. The ordinances of the Lord's house were celebrated, and the officers of the church were re-elected.

The severity of the weather, with other hindering causes, prevented my filling the appointment at Jericho; so I spent the Sabbath with Bro. Smith and family at Waterbury Center, who observe the Sabbath of the Bible. We found them in need of

help on some important Bible truths. Our audience was small, but the word preached was listened to with attention, and we believe received gladly, we trust to be reduced to practice. Says the apostle, "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Bro. W. C. Walston kindly took us from Jericho to Bristol. It was gratifying to meet friends here from each side of the mountains. Sickness on first-day prevented doing more than holding a business meeting. Last Sabbath I spoke here once, and on first-day was able to preside over a business meeting, attending to some missionary work, choosing the officers of the church, and celebrating the ordinances.

In my last report, in speaking of the Cabot meeting, please read, The hope and courage of the brethren "were greatly renewed," rather than "removed," unless we understand them removed to a higher and more pleasing prospect. Thither I believe the hope and courage of our churches and of the brethren and sisters should be removed. If reports from preachers, colporters, and canvassers can be relied upon, God is graciously blessing their labors in Vermont. From the northern, and southern, and central parts of the State, cheering reports come in. The Lord seems to be opening the hearts of men and women to read and hear the truth.

One brother speaks of "a sorry time" in his work, quickly adding, "Now don't think me discouraged; you mistake me if you do." This sounds well. Then follow several reasons why he thinks the town in which he is canvassing is harder for the work than others would be. There are better localities in the State; "try, try again." Eld. A. O. Burrill reports all sold out and ready to leave for Vermont soon. Will Bro. I. E. Kimball or others be ready to labor with him? There is enough for all to do, and not a man to spare. May the time hasten when of the work here it may be said: "The Lord gave the word: great was the company of those that published it." Brethren and sisters, let us take courage in the Lord.

Feb. 20. A. S. HUTCHINS.

## News of the Week.

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

FOR WEEK ENDING MARCH 1.

### DOMESTIC.

—A valuable mine of tin ore has been discovered at King's Mountain in North Carolina.

—The bill to repeal the test oath which passed the Senate some time ago, passed the House Wednesday.

—A Liverpool steamer, which reached Boston Thursday, reports running for 110 miles along a "solid wall of ice."

—Zuni Indian children are dying by hundreds, of measles; and terrible scenes are witnessed in the villages.

—The loss by the floods at Uniontown, Ky., is \$150,000; and public donations to help the citizens to rebuild their homes are requested.

—A snow blockade at Ballston Springs, N. Y., has prevented the passage of trains on the Delaware and Hudson River road for twenty-four hours.

—Railroads in Minnesota and Dakota are reported blockaded, and all Canadian Pacific trains from St. Vincent have been cancelled for the present.

—The lower house of the Iowa Legislature Friday ordered engrossed the Senate bill prohibiting the manufacture and sale of all intoxicating liquors.

—It is claimed that Wiggins predicted the present blizzard raging in the Eastern section and throughout Canada, and he foretells a greater storm for March 26.

—Bradstreet's reports show 237 business failures for the week, nineteen more than last week, but twenty-three less than for the corresponding period in 1883.

—Paul Schmidt, a lad of 18 years, much given to reading dime novels, hung himself in a North Wells street barn; and the Coroner's jury called the act suicide.

—The late defendants in the Emma Bond trial are ostracised in their homes in Christian County. Merchants and business men decline to have anything to do with them.

—Fourteen drunken fellows took lodgings in one of the burnt rookeries in Jackson, Mich., the night

before the recent fire; and at last accounts only five have been found.

—The House of Representatives Thursday, by a vote of 155 yeas to 127 nays, passed the pleuro-pneumonia bill. It provides for the creation of a government bureau of animal industry.

—The Red River is higher in Louisiana than it has been since 1849, flooding the country for a hundred miles. Boats arriving at Shreveport are bringing people and stock from the submerged region.

—Two coaches of a train on the Colorado Central road were blown from the track by a hurricane near Georgetown Saturday morning. Two ladies were slightly burned, and many other travelers were injured.

—The law is suspended at Hot Springs, Ark.; and the committee of fourteen, some of whom are under indictment for crimes in other States, control the city. Twenty persons were driven out at the point of the bayonet Wednesday, and it is alleged that Eliot Harris must also move. The people expelled are generally witnesses against Doran and his accomplices in the recent assassination.

—When Senator Zebulon Vance was on the stump in North Carolina he touched the temperance question in this fashion: "Fellow Citizens: As to this prohibition business, my position is this: My mind and my heart are on the side of prohibition, but my stomach is on the side of license; and as you all have minds, hearts and stomachs, you can judge how I am likely to go." Fun and fact never got closer together.

### FOREIGN.

—Mount Aetna in Sicily is in a state of eruption.

—There were forty business failures in Canada last week.

—William H. Hunt, United States Minister to Russia, died at St. Petersburg Wednesday morning.

—General Millet, commander of the French forces in Tonquin, is preparing to operate against Bac Ninh with 9,000 men.

—The Czar of Russia has decided to convene the Superior Council March 10 for the purpose of considering the Nihilist question.

—Advices from Tonquin state that the French gunboats were taking positions in the waters of the Tonquin Delta, so as to be able to support the attack on Bac Ninh.

—Dynamiters are again at work in London, an explosion early Tuesday morning in the cloak-room of the Victoria Railway station wounding seven persons and causing immense damage to property.

### THE SOUDAN WAR.

—El Mahdi appeals to Moslems in India to support Islam.

—Seven thousand Arabs have reinforced the army of Osman Digna, who has taken command in person. He has altogether 18,000 men against 5,000 British troops.

—The Mahdi's emissaries are going throughout the whole of Egypt bearing the simple message, "I am coming; be ready." This passes from mouth to mouth, and the situation is becoming serious.

—It is positively asserted that El Mahdi and King John of Abyssinia have signed a convention to the effect that King John shall remain neutral, and in return he shall receive a port on the Red Sea and a large accession of territory.

—A battle between the British and the rebels under Osman Digna is expected to take place Friday three miles northeast of Trinkitat. Khartoum is tranquil, but the condition of affairs at Suakim is reported as critical. El Mahdi's advance on Khartoum is confirmed. His inactivity since the fight at El Obeid is explained by the fact that some of the tribes obtained leave of absence to go and gather in their crops, which they have now done and have reported for duty.

### RELIGIOUS INTELLIGENCE.

—Four Chinamen united with the Congregational church at Santa Cruz, Cal., recently.

—The General Council of the Presbyterian churches will be held at Belfast, Ireland, from June 24 to July 23.

—Russia and the pope have come to an understanding, and a Russian minister to the Vatican will be appointed.

—The Pope has summoned the French Bishops to Rome, for the purpose of conferring together upon measures to arouse the Catholic spirit in France.

—Bishop Gilmour, of Cleveland, has interdicted and threatened with excommunication St. Procop's Bohemian Catholic Church of that city for refusal to recognize the authority of the Bishop in certain matters of church government. The church numbers over 4,000 members.

—"Chinese" Gordon, as is well known, is a man of profound religious convictions, and studies the

Bible with an enthusiasm that is usually supposed to belong to the theologian more than to the soldier. A curious proof of this, according to the Whitehall Review, was afforded during one of his visits to England, when he paid several visits to Kew, and made eager inquiries of all the officials at the Garden, from Sir Joseph Hooker downward, as to whether they could give him any information of any kind which would enable him satisfactorily to determine the exact botanical nature and characteristics of the Tree of Life.—*Christian Union*.

—The *Independent*, from a study of the *Catholic Directory*, gives the following Catholic statistics for the United States:—

"The totals for 1884 show that there are 13 archbishops, 57 bishops, 6,835 priests, 1,651 ecclesiastical students, 6,613 churches, 1,150 chapels, 1,476 stations, 22 ecclesiastical seminaries, 87 colleges, 599 academies, 2,532 parochial schools, 481,834 pupils attending the parochial schools, 294 asylums and 139 hospitals. These figures show an increase over 1883 of 289 priests, 217 ecclesiastical students, 372 churches, 6 colleges, 20 academies, 41 parochial schools, and 19 asylums, but a decrease of 9 ecclesiastical seminaries."

—Dr. Charles C. Beatty, of Steubenville, O., had a peculiar method of disposing of wealth. At first he prayerfully set apart one-tenth of his income for the cause of Christianity; but when the financial revulsion of 1837 wrought widespread distress, he resolved that one-fourth should go to religion and charity. After this, in view of the fact that, as he says in the written pledge found since his recent death, the Lord had blessed him pecuniarily "beyond what he had ever expected or desired," he made a covenant never to allow the principal of his fortune to exceed \$70,000 and that all above this should be given away. Accordingly, the value of his estate is \$65,000, and the aggregated gifts amounted to \$500,000.—*N. Y. Christian Advocate*.

—There is joy in heaven when one atheist learns in his soul that God is. M. Hegard, Professor of Philosophy in the University of Copenhagen, has until recently been the apostle of atheism in his country. He has just published a second edition of one of his works, and this is what he says in the introduction: "The experiences of life, its sufferings and griefs, have shaken my soul, and have broken the foundation upon which I formerly thought I could build. Full of faith in the sufficiency of science, I thought to have found in it a sure refuge from all the contingencies of life. The illusion is vanished; when the tempest came which plunged me in sorrow, the moorings, the cable of science, broke like thread. Then I seized upon that help which many before me have laid hold of. I sought and found peace in God. Since then I have certainly not abandoned science, but I have assigned to it another place in my life."

## Obituary Notices.

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

KENDALL.—Died of dropsical consumption at Flint, Genesee Co., Mich., Feb. 21, 1884, our beloved sister, Belle Kendall, aged 34 years, 5 months, and 26 days. Sr. Kendall was born in Newfane, Niagara Co., N. Y., but in early childhood she came with her parents to this State and county, where she lived until her death. She was a child of delicate constitution, and at an early age the hand of disease laid hold upon her, although most of the time she was able to engage in the ordinary duties of life, until the fall of 1880, when she suffered a severe attack of hemorrhage of the lungs. She failed gradually, until in the winter of '82 and '83 she was brought very near death's door. By the best of care and the blessing of God, she was so far restored as to be about during the summer; but with the cold weather of fall and winter came symptoms of dropsy, and she was a great sufferer until death came to her relief.

During the winter of '64 and '65 she was converted and joined the Baptist church, where she lived a faithful member until in 1876, when she attended the tent-meetings held in this city by Elds. E. R. Jones and D. H. Lamson. On hearing the message, she at once began the observance of the Sabbath, and was baptized by Bro. Jones, being one of the first to sign the covenant to keep all of God's commandments and the faith of Jesus. Though she was the only member of a large family to embrace these truths, she decided to commit herself into the hands of God, determined to go through to the kingdom. All who knew her can but feel that these determinations were carried out; for under whatever circumstances she was placed, she exemplified the life of Christ. She was a careful student of the Bible, and in her last sickness it was her constant companion as long as she had strength to read. When too weak to read for herself, she would ask those around her to read for her; and as the precious promises were read, she would whisper expressions of praise and love to Jesus for his goodness to her.

During the last night of her suffering God gave her



remarkable strength and power of voice to converse with those around her. Her mind was clear to the last, as she said, in answer to her prayer. At her request, we sang several favorite hymns to her, the last being, "How cheering is the Christian's hope," and read to her from John 14, also Ps. 103. With these few expressions, "I'll trust my Saviour," "I am satisfied," "I want to rest a little while to come up in the resurrection of the saints," "I know I shall," and a last prayer for father, she fell asleep in Jesus. A father, five sisters, and three brothers, besides a large circle of friends, are left to mourn her loss. Shall we live to meet her? Funeral at the S. D. A. church Sabbath, the 23d. Words of comfort by Eld. D. H. Lamson, from Rev. 14:13. G. H. RANDALL.

TAYLOR.—Died of typho-malaria and diphtheroid affection of the throat, Feb. 6, 1884, near Corsicana, Texas, Stella E., daughter of Elijah and Mary E. Taylor, aged 8 years and 11 months. She was a regular member of our Sabbath-school, and possessed a kind and affectionate disposition. Little Stella rests in the grave until Jesus shall come to deliver all his precious jewels from the land of the enemy. We sympathize deeply with the parents and family. ELISHA TAYLOR.

TAYLOR.—Died of typhoid fever near Corsicana, Texas, Jan. 24, 1884, Lillie M., daughter of Elijah and Mary E. Taylor, aged 14 years, 8 months, and 2 days. Lillie was very exemplary, and will be greatly missed in the Sabbath-school. She was always in her class with good lessons, and was ready to take part in social worship, possessing a very tender spirit. We shall miss her voice in our songs of praise. She made a profession of religion while very young, and was baptized by her father while he was in good standing in the Baptist church, where he remained until he accepted the Sabbath and kindred truths of the third angel's message. Lillie had kept the Sabbath with her parents ever since the fourth Sabbath in December, 1879. She united with the Seventh-day Adventist church at Granbury, Hood Co., Texas, while attending a meeting conducted by Eld. R. M. Kilgore, and was baptized in July, 1883, by Bro. Kilgore at Waxahachie during the camp-meeting. We mourn her loss, but not as those who have no hope. HIRAM HUNTER.

SWEET.—Died near Slocumville, R. I., Jan. 23, 1883, our mother, wife of Albert Sweet, in the 65th year of her age. About a year ago last December, she was attacked by a throat difficulty which the doctors pronounced paralysis of the glottis glands, and which finally resulted in the loss of speech. She was not confined to the bed until within four hours of her death; and during that time her only means of communication was by raising her hand. She was conscious almost to the last.

She experienced religion at an early age; and in 1869 or '70, through the labors of Eld. P. O. Rodman and the study of her Bible, became a believer in the third angel's message. She was ever faithful in all the Christian duties of life, both as a wife and mother. Her youngest daughter, Addie, died Aug. 14, 1882; and her youngest son, Frank, Oct. 31, 1883. A husband, four sons, and three daughters, mourn their loss. Comforting words from John 11:25, 26, by Eld. E. R. Wood, First-day Adventist. HORACE A. SWEET.

DUDLEY.—Died of heart disease at her home in Coles Co., Ill., Feb. 14, 1884, Jane Dudley, aged 78 years, 6 months, and 22 days. She was born in Georgia in the year 1805, moving to this part of the country at an early date. She made a profession at the age of twelve, joining the Methodist church, of which she was a member till about ten years ago, when she embraced the third angel's message under the preaching of Eld. Colcord. She has since been keeping the commandments of God, and although she could not read, through careful hearing of the word could tell more of the blessed hope than many who can read. She sweetly breathed her last without pain. Many friends mourn their loss. WM. BITNER.

HILL.—Died of lung fever, Feb. 21, 1884, George E., son of A. J. and Lerina Hill, aged just one year. It is hard to resign our will, but still we can say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." A. J. AND J. L. HILL.

CURTIS.—Died at Hutchinson, Minn., Feb. 1, 1884, Chester Merton, youngest son of E. A. and L. R. Curtis, aged 2 weeks and 2 days. We have now laid away the third little treasure to wait the trump of God, when we hope to be a united family in the kingdom. Words of comfort by Bro. Comer. E. A. CURTIS.

MINNICH.—Died at Brush Fork, O., Jan. 23, 1884, Delilah Minnich, aged 64 years, 6 months, and 20 days. She was a worthy member of the Newark church, having given her heart to the Lord in childhood, and attained to many of the Christian graces. She sleeps in Jesus, to awake at the coming of Christ. She leaves a husband and several children and many friends to mourn their loss. Discourse by the writer, at the Clay Lick M. E. church, from the words of our Saviour in John 14:1-3. G. G. RUPERT.

## Appointments.

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

PROVIDENCE permitting, Eld. S. N. Haskell will hold meetings with the church at Jamaica, Vt., beginning with the commencement of the Sabbath, March 8, and continuing till the 16th. It is hoped that Eld. A. O. Burrill may also be with us at this time, also Bro. E. P. Farnsworth. This will be such a privilege as the brethren in this section, or elsewhere in our State, are not often favored with; and we hope all will as far as possible avail themselves of the benefits and blessings of these meetings. We shall expect great good to result to the cause in our midst from this protracted effort. A. S. HUTCHINS.

No providence preventing, I will hold meetings at Sturgeon Bay, Wis., March 15, 16; and at Fish Creek, Wis., March 22, 23. E. E. OLIVE.

The appointments for Kansas as given in last week's paper, are changed as follows:—  
Pittsburg, March 13-17.  
Moline, " 20-24.  
Dist. 8 or 9, where Eld. Rogers may appoint, March 27-31.

Norway, April 3-7.  
These meetings will be of special interest. Instructions in canvassing, colporteur, and T. and M. work will be made a speciality. Hope to see present all who contemplate engaging in any of these branches of the work of God. Eld. Cudney, President of the Nebraska Conference, will be with us at these meetings. J. H. COOK.

There will be held a general meeting for Dist. No. 12, Kansas, with the Pittsburg church (Amity), March 13-17. Eld. Cudney, of Nebraska, and Eld. Cook will be in attendance. Now, brethren, we want you to come to this meeting. It will be an important one, and you cannot afford to stay away. Our time to labor in this cause will soon be past, and we want to learn how to work to the best advantage. You will have an excellent opportunity at this meeting to do this. We would ask you to come prepared to care for yourselves in part. Bring bedding, etc. R. F. BARTON, Director.

The Lord willing, in company with Eld. I. Sanborn, I will hold a general meeting at Sand Prairie, Wis., March 15, 16. We appoint this meeting at Sand Prairie to accommodate our people at Kickapoo, Mount Hope, Waterloo, Elm Dale, and all of the scattered ones in the vicinity. We hope and pray that this may be the largest and best meeting held in this vicinity for many years. H. W. DECKER.

The Lord willing, I will meet with the church at Leslie, Mich., March 14-17. First meeting Friday evening, at 7 o'clock. We hope for the attendance of all the friends in Bunker Hill, Mason, and in the vicinity. I. D. VAN HORN.

The quarterly meeting for Dist. No. 1, Kansas, will be held at Bull City, April 11-13. Now, brethren and sisters, let us have a better turnout than at the last meeting. Come praying and bringing the Spirit of God with you. We will try to have Bro. Cook with us. M. ENOCH, Director.

The Ohio State quarterly meeting will be held at Clyde April 2-7. Eld. S. N. Haskell will be present and take charge of the meeting. Come to the first meeting and remain all through. See notice elsewhere. R. A. UNDERWOOD.

## Publishers' Department.

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

UNTIL further notice, Bro. A. F. Ballenger, Ridott, Stephenson Co., Ill., will act as Secretary of Dist. No. 1, Ill. T. and M. Society. All business of the district will be done through him. WM. R. MILLS, Director.

### 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 Express.—V N Stevenson, S Thurston, Ella Jones, R J Lafferty.

Books Sent by Freight.—Della Fitch, Alex Gleason, Lizzie Farnsworth, M Heileson.

Cash Rec'd on Account.—Minn T & M Soc per Mary Heileson \$192.96, R C Horton per John Sisley 20.00, Ohio T & M Soc per Ida Gates 20.15, J P Rosqvist 1.50, H E Hansen per Sanitarium 30 cts, Miss A C Hudson 8.25, Ky T & M Soc per Bettie Coombs 55.40, B C R M Soc per Herbert Winslow 20.00, Iowa T & M Soc per A R Henry 25.00, E E Miles 12.50.

Shares in S. D. A. P. Association.—C Vind \$10.00.  
Mich. Conf. Fund.—Pottsville per H Veysey \$3.00, Otsego per T S Parmelee 3.25, Arcada per L A Coomer 6.53, Colfax per Lena Remington 8.40, Ransom per S S Jones 15.00, Greenville per John Banks 6.10, Byron Centre per J Terrell 9.00.

S. D. A. E. Society.—Name unknown, donation 82.00, Friend, donation 12.50.

Mich. T. & M. Society.—Mrs S M Swan \$1.00, Hickman Miller 80 cts, Dist No 8 per E L Cochran 4.50, Dist No 4 per Wm Harding 50 cts, Dist No 4 per James Roff 10.00, Dist No 5 per M P Stiles 74 cts, Dist No 5 J S Wicks 22.75, Andrew Nelson 40 cts, Pacific Press 2.50, D A

Owen 1.87, Calvin Green 30 cts, Dist No 3 per E L Cochran 41.08, Mrs M M Woolcott 2.00, Geo A King 30.00, Ohio T & M Soc 35 cts, Alice M Daines 4.00, J M Rhodes 1.60, R B Owen 7.02, Seymour Hilliard 2.00, M E Thurgood 1.00, Ohio T & M Soc per Ida Gates 11.50, Theodore Lewis 25 cts, Gen Agent 25 cts.

Inter T. & M. Society.—Mandane Hamilton (L M) \$10.00, Ole Poulsen 5.00, A M Johnson 1.00, A J Harris 2.00, Herbert A Stephenson (L M) 10.00, David Quinn (L M) 10.00, M A Quinn 2.00, C H Chapman 5.00, C Johnson 1.00, C Vind (L M) 10.00, Lucy Post 1.00, William Young 5.00, Ella Merrell 2.00, S M Swan 5.00, Elmira Dana 1.00, Nettie Dana 1.00, Mrs S N Walworth 10.00, Miss A P Ackerman 2.50, M A Crawford (L M) 10.00, Mrs W C Batson 2.00.

Chicago Mission.—Wm A Doyal \$100.00, Mary A Archart 5.00, Helen Gibbons 5.00, Addie F Bigelow 3.00, James Sawyer 1.50.

European Mission.—Ole Poulsen 5.00, A M Johnson 1.00, M A Quinn 2.00, Peter Olsen 5.00, Minor Atherton 5.00, C Vind 10.00, Lucy Post 1.00, Wm Young 5.00, Ella Merrell 2.00, A A Clyde 1.00, Belle Hewitt 1.00, C Johnson 2.00, Geo R Bates 1.00, Miss S N Walworth 10.00, Miss A P Ackerman 5.50, Elmira Dana 1.00, Nettie Dana 1.00, Mrs W C Batson 1.00, Lucy Eastman 5.00, C A Osgood 1.00.

English Mission.—Grove Lake church 1.25, Ole Poulsen 5.00, Maria Gaffer 4.00, A M Johnson 1.00, Adam Ramsey 10.00, Minor Atherton 5.00, M A Quinn 2.00, C Vind 10.00, C Johnson 1.00, Lucy Post 5.00, Ella Merrell 2.00, A Clyde 1.00, Mrs S N Walworth 10.00, Miss A P Ackerman 2.50, Elmira Dana 1.00, Nettie Dana 1.00, Mrs W C Batson 1.00.

Scandinavian Mission.—Ole Poulsen 5.00, Ole Larsen 5.00, A M Johnson 1.00, M A Quinn 2.00, M Ravn 10.00, M Atherton 5.00, C Vind 10.00, Anna Mortensen 2.00, Soren Vind 5.00, C Johnson 2.00, H Mortensen 3.00, Lucy Post 1.00, Ella Merrell 2.00, Name unknown 1.00, Miss A P Ackerman 2.50, Miss S N Walworth 10.00, Nettie Dana 1.00, Elmira Dana 1.00, Mrs W C Batson 1.00.

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## CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

GOING WEST.				STATIONS.		GOING EAST.			
Mail.	Day Exp.	Pacific Exp.	R. Exp.			Mail.	Limit Exp.	Atlee Exp.	Bus. Pass.
am	am	pm	pm	Dep.	Arr.	pm	am	am	
6.35	7.50	8.03	4.10	Port Huron	10.40	1.26	7.50		
8.15	9.12	9.30	6.43	Lapeer	8.58	12.07	6.35		
9.07	9.50	10.05	7.35	Flint	8.15	11.35	6.00		
9.45	10.31	10.45	7.00	Durand	7.05	11.06	5.23		
11.03	11.32	11.50	8.28	Lansing	6.01	10.16	4.15		
11.49	12.06	12.22	9.08	Charlotte	5.24		3.37		
12.49	1.01	1.18	10.20	Dep. { BATTLE CREEK	4.20	8.55	2.35		
pm	1.23	1.28	pm	Dep. { Vicksburg	4.15	8.50	2.30		
	2.19	2.17		Schoolcraft	3.25	8.10	1.45		
	2.21	2.25		Cassopolis	3.08		1.36		
	3.09	3.19		South Bend	2.16	7.21	12.51		
	3.50	4.08		Haskell's	1.30	6.44	12.10		
	5.2	5.52		Valparaiso	11.30	5.25	10.40		
	7.45	8.10		Chicago	9.10	3.21	8.30	1.15	
pm	am			Dep.	am	pm	pm	pm	

Stops only on signal. Where no time is given, train does not stop.

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The Day Express, Battle Creek Passenger and Mail trains, daily except Sunday.

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## 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.
7.45 am	Galesburg, Ottawa and Streator Express.	7.10 pm
10.00 am	Freeport, Dubuque and Sioux City Express.	2.10 pm
7.45 pm	Amboy, Rock Falls, Sterling Express.	11.50 am
12.15 pm	Kansas City and Denver Express.	2.10 pm
12.15 pm	Council Bluffs Express.	2.10 pm
12.15 pm	St. Joseph, Atchison & Topeka Express.	2.10 pm
12.45 pm	Denver Fast Express.	2.15 pm
12.45 pm	Montana and Pacific Express.	2.15 pm
1.45 pm	Aurora Passenger.	7.45 am
4.45 pm	Mendota and Ottawa Express.	10.30 am
4.45 pm	St. Louis Express.	10.30 am
4.45 pm	Rockford and Peorston Express.	11.50 am
5.35 pm	Aurora Passenger.	8.55 am
9.30 pm	Freeport & Dubuque Express.	6.35 am
10.00 pm	Des Moines, Omaha, Lincoln & Denver Exp.	6.55 am
10.00 pm	Southern Pacific Express.	6.55 am
10.00 pm	Texas Express.	6.55 am
10.00 pm	Kansas City and St. Joseph Night Express.	6.55 am
1.05 pm	Aurora Sunday Passenger.	10.15 am

\*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.

# The Review and Herald.

BATTLE CREEK, MICH., MARCH 4, 1884.

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☞ We were happy to learn by telegram, Feb. 27, that Eld. G. I. Butler and company had reached Glasgow, Scotland, in safety.

☞ Quite a serious accident occurred at the Sanitarium, in this city, March 2, at 10:40 A. M. One of the three boilers in the basement under the gymnasium exploded. Fortunately there were but two persons in the gymnasium, it being Sunday morning, and no one was injured. Four persons in the boiler room escaped almost as if by miracle. The gymnasium was completely wrecked. Two portable engines were immediately procured by which to warm the building till the damage can be repaired, and there will be no interruption of business.

☞ We call attention to the note from Eld. Littlejohn in another column in reference to a sermon on the Problem of Evil, the insertion of which he has secured in the *Chicago Times*. This is just such reading as we are glad to have go before the people. The anti-scriptural dogmas of the immortality of the soul, and the eternal conscious suffering of the lost, have done more to distort Christian theology, bewilder honest seekers after truth, and foster skepticism, than perhaps any other pango-papal monstrosity with which the gospel of Christ has had to contend. Many of our readers, we are sure, will want this sermon not only for their own perusal but to hand to their neighbors. Bro. L. gives the terms on which it can be obtained.

☞ Our readers, we think, will agree with us that the REVIEW is nobly fulfilling its pledge, thus far in this volume, in presenting evidences on the leading points of our faith. The Sunday movement has been closely followed, and the phenomena of the year duly noted. Eld. Butler's articles on the Inspiration of the Scriptures have been a blessing to many. The commandments of God have been presented in their true light. Articles on Daniel 7, and Matthew 24, have set forth our views on some important prophecies. Eld. Littlejohn's late articles on Heaven have presented a doctrine full

of comfort and consolation. Eld. Bourdeau has spoken on baptism. Our position on Spiritualism has been set forth; and the Sabbath question is now under discussion; while a multitude of miscellaneous articles have treated upon general topics, and the progress of the cause. A series of important articles on the Sanctuary by Eld. R. F. Cottrell will soon be given, and an article by Eld. A. T. Jones on the inconsistencies of evolution.

## A HINT TO CORRESPONDENTS.

PERSONS writing for the press should guard particularly against expressing their thoughts in such a way as to leave the meaning ambiguous. It sometimes leads to misunderstanding, as in the case we have to mention. A brother reported a meeting, commencing as follows:—

"Closed the meetings at this place last Sunday night, considering the inclemency of the weather, and the amount of sickness in town, we have had a very good interest since we have been here; notwithstanding the efforts made to keep the people away, our house was generally comfortably filled each evening."

Here are two declarations made: first, that he had closed the meetings, and, secondly, that he had had a good interest; but between the two the restrictive clause is thrown in, "considering the inclemency of the weather and the amount of sickness in town," separated from each only by a comma, so that it was impossible to tell with which one it was designed to be connected. We thought it more probable that the meeting was closed "considering the inclemency of the weather," etc., than that he had a good interest, "considering the inclemency of the weather;" hence it was printed, "Closed the meetings in this place last Sunday night, because of the inclemency of the weather," etc. But it seems that we guessed wrong; for the brother now writes us that he did not close the meetings because of the weather and sickness. If he had put a period after night, and written the word "considering" with a capital letter as the beginning of a new sentence, his meaning would have been clear, and the mistake would not have been made. Hence this hint.

## OHIO MEETING.

LAST week a notice appeared of an important meeting for Ohio. We have received an urgent invitation to attend, and have arranged to meet with them. The meeting will be held April 2-7. We hope to see a general gathering of the friends in Ohio. The time has come for steps to be taken in advance. God is moving upon his people as never before in the history of his work. Cities are to be entered, and the time has fully come when the truths we have professed so long should be made a living reality to the people of God. He has promised to do great things for his people.

We hope that our brethren will earnestly seek God that his special blessing may rest upon his cause. Let all come prepared to remain through the meeting.

S. N. HASKELL.

## THE YEAR BOOK.

THE Seventh-day Adventist Year Book is being sold quite rapidly. This book, though larger than it was last year, sells for the same price that it did at that time, 25 cts. per copy. Nearly all denominations at the present time publish works similar in character. With us such a book has become almost a necessity. The proceedings of our various societies and associations are at once so voluminous and so important that they need to be published in book form in order to be readily referred to. Besides these proceedings, our Year Book contains a large amount of valuable information on a variety of topics. The following is a partial list of the contents:—

The Origin and Progress of Seventh-day Advent-

ists; the Addresses of nearly all of our Ministers; the Proceedings of nearly all of our Associations; the Constitutions of Tract Societies, General and State Conferences, etc.; S. D. A. Statistics; a Table of Important Events, Accidents, etc., in 1883; Religious Denominations in the United States; Postal Guide; Population of the Principal Cities, etc.

A copy of our Year Book should be found in every family of Seventh-day Adventists. It contains things which need to be referred to daily, and the extra time spent in the course of the year in looking up these items elsewhere would be of much more value than the money covered by the price of the book.

W. H. L.

## NOTICE.

WILL the church elders in Ohio please hold their church quarterly meeting the last Sabbath and Sunday in March? Librarians can send their reports direct to the State Secretary, at Clyde, and thus be in time for the State meeting. Church clerks and treasurers will please report promptly, as we shall want the reports in at the time of the State meeting, which you see by the appointment is April 2-7. We want this meeting to be the best and largest State quarterly meeting ever held in the State. The time has come for a general onward move in this cause. Eld. S. N. Haskell will be with us to labor with his usual power. Leave home and its cares a few days, brethren and sisters, to seek God and advance his cause. The Clyde church will willingly do their part in caring for all who come. As we expect this will be the largest quarterly meeting ever held in this State, let those who can, bring bedding, and come prepared to do something in caring for themselves. Let all come praying, "Lord what wilt thou have me to do?" See also a former notice.

R. A. UNDERWOOD.

## ANOTHER SERMON IN THE "CHICAGO TIMES."

THE readers of the REVIEW will remember that a sermon on spiritual gifts was published not long since in the *Chicago Times*, a secular paper which has a very large circulation. Another sermon by myself now appears in the Monday morning edition of the same paper, which is entitled, "The Problem of Evil; or God not Responsible for Sin." This sermon aims to establish the fact that there is a harmony between the plan of salvation revealed in the Bible and sound philosophy. In other words, it demonstrates both from reason and revelation that God is not responsible for the sins of men, and that when the earth is renewed, and inhabited by happy and sinless beings,—the wicked having been destroyed as unworthy of a place in God's universe,—God's wisdom and justice in creating this world and tolerating the present order of things will be fully vindicated.

The necessity for such a discourse will be obvious to those who are acquainted with the rapid growth of infidelity occasioned by the horrid doctrine that the wicked are to be tormented eternally in the lake of fire.

Those who have friends or neighbors in whose hands they will be glad to place such a sermon, can obtain it for that purpose by sending to the REVIEW Office for a copy of the *Times* containing the same. Papers will be sent to those ordering them, at the rates of five cents per copy, post-paid. As we have ordered but five hundred copies of the *Times*, those desiring to obtain them should write immediately.

It will be remembered that we could not get enough of the number of the *Times* containing the sermon on spiritual gifts to meet the demands for it. Those who sent in their money and failed to get the sermon on spiritual gifts, will receive in the place of it the one on the Problem of Evil, provided they will instruct us to send the latter to them. Send all of your orders to the REVIEW AND HERALD Office.

W. H. LITTLEJOHN.