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"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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NO MORE SEA.

OVER the vasty deep,
The ocean highway grand,
Many a bark has safely sailed,
To a port in a distant land.
Glad hearts render thanks to thee,
Beneficent sea!

Deep in thy coral groves
Are hidden treasures untold;
Forms of beauty and grace unknown,
Rarer than gems or gold.
Why art thou shrouded in mystery,
O wonderful sea?

Forms of beauty? Ah, Yes!
Manly or womanly fair;
Cold, white faces, still in death,
Tresses of silken hair;
These thou shroudest in mystery,
O treacherous sea!

Ah, well, there cometh a day
(Rejoice, ye mourners all!)
When the moaning sea shall give up her dead;
For the Saviour's voice shall call.
The deep itself at his word shall flee,
And there shall be "no more sea."

—Lillian Payson, in Christian Weekly.

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.

EXACTING USURY OF BRETHREN.

BY MRS. E. G. WHITE.

WHEN the Jews were restored to their native land after the Babylonish captivity, they found themselves in a deplorable state of insecurity and discouragement. The walls of Jerusalem were broken down. The favor of God, their blessing and defense, had been removed because of their transgressions; and there were continual rumors of threatened invasion by their enemies. At this time God raised up a deliverer for his people in the person of Nehemiah, who was also a religious reformer to restore the worship of the true God and correct wrongs among the people. On account of his courage and fidelity, he was chosen of God to do this great work. Nehemiah prayed much, and trusted in God to help him; yet he was a man of wise forethought and resolute action, and he neglected no precaution that could tend to the success of the enterprise he had undertaken.

While under his direction the people were rebuilding the walls of Jerusalem, and at the same time defending themselves against their enemies, they suffered many privations. They

had no courage to plant or sow, for they were sure of nothing. And the sabbatical year, which God had commanded them to keep, increased their difficulties by shortening their supplies. Many who had large families were unable to buy necessary food except on credit. "And there was a great cry of the people and their wives against their brethren the Jews. For there were that said, We, our sons, and our daughters, are many; therefore we take up corn for them, that we may eat, and live. Some also there were that said, We have mortgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth. There were also that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards. Yet now our flesh is as the flesh of our brethren, our children as their children; and, lo, we bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage already; neither is it in our power to redeem them; for other men have our lands and vineyards."

Now was the time for the wealthy Jews to carry out the principles of the law of God, and show that they loved their neighbor as themselves. Did they do this? No; they saw that they had an opportunity to enrich themselves at the disadvantage of their neighbor, and they improved it. The Lord had commanded that every third year a tithe be raised for the benefit of the poor,—a tithe in addition to, and entirely distinct from, that given every year for the service of God. But instead of observing this law of kindness, love, and mercy, they took advantage of the necessities of the poor to charge exorbitant prices, nearly double what an article was really worth.

The poorer class of people were obliged to borrow money to pay their tribute to the king; and the wealthy, who loaned this money, exacted high rates of interest. They took mortgages on the lands of the poor, and finally added them to their own large possessions. Thus some became very wealthy, while others were in deep poverty. But the rich felt no compassion for their poorer brethren, not even when they were obliged to sell their sons and daughters into bondage, with no hope of being able to redeem them. Nothing but accumulating distress, perpetual want and bondage, seemed to be before them. There appeared to be no prospect of redress, no hope of redeeming children or lands. Yet these men were of the same nation and faith as their more wealthy and prosperous brethren; they too belonged to the chosen people of God.

Some had brought upon themselves financial embarrassment by their own mismanagement and want of foresight; but this was not a sufficient reason for oppressing them, and those who took this advantage were revealing their true character. They were going directly contrary to the letter and spirit of God's command: "If thou lend money to any of my people that is poor by thee, thou shalt not be to him as a usurer, neither shalt thou lay upon him usury." "Thou shalt not lend upon usury to thy brother: usury of money, usury of victuals, usury of anything that is lent upon usury."

Nehemiah entered upon the work of reforming these wrongs with characteristic energy and promptness. He says: "And I was very angry when I heard their cry and these words. Then I consulted with myself, and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. And I said unto them, We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Also I said, It is not good that ye do; ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies?"

The people had departed from the word of the Lord, and were following the inclination of their own hearts. And the rulers in Israel, the very ones who should have carried out the expressed will of God in dealing compassionately with the needy, who should have seen that no wrong was done, were themselves the worst oppressors. Nehemiah rebuked the rulers and the nobles for their unjust exaction. He set before them their course and its consequences, and their guilt in disobeying the command of God. He inquired, "Ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? I likewise, and my brethren, and my servants, might exact of them money and corn; I pray you, let us leave off this usury. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out, and emptied. And all the congregation said, Amen, and praised the Lord. And the people did according to this promise."

Here is important instruction for all who would walk in the fear of the Lord and in the way of his commandments. Some who profess to be so walking are acting over again the course pursued by the rulers and nobles in Israel. Because they have the power, they exact more than is just and honest, and thus become oppressors. The word of God must be the rule in deal. Those who profess to love God, and yet take advantage of the necessities of their brethren to exact large interest, perhaps ten or twelve per cent, may for a time appear to gain by this course; but they will finally learn that God can scatter. The Lord will judge and punish; he will hear the cry of the oppressed, and will repay the oppressor according to his deeds.

There are sins among us as a people. Love is not cherished as it should be. A cold, selfish, indifferent hard-heartedness is increasing, and this has separated us from our God. There are reasons why the Lord does not favor us

with his presence and love; there is great need of sharp, pointed testimonies, for selfishness has eaten out the love of God from our hearts. Hear what the Lord says to his people: "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him naught; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land."

This is the voice of God to you, my brethren and sisters who profess to keep the law of God. That law requires that you love your neighbor as yourself. Are you doing it? Our faith is peculiar, and separates us from the world. Our enemies reproach us and bear false witness against us, and if we give them the least occasion, they will reproach our faith also. Do not, I beg of you, deceive your own souls. We are all debtors to divine justice, and we have nothing to pay; but Jesus so pitied us that he paid the debt. He became poor, that through his poverty we might be made rich; and we should prove the sincerity of our gratitude by works of liberality and love performed for Christ's sake. We are assured by the Lord that his poor will always be among us, and we may at any time express our gratitude for his goodness to us by being thoughtful and liberal to them.

No institution that God has established can afford to be unjust or unfair in any of its business transactions, either with brethren or worldlings. In no case should advantage be taken with the excuse that it is justifiable and right because the means gained will enrich the cause of God; for he will never approve injustice. The Bible rule, "Whatsoever ye would that men should do to you, do ye even so to them," should never be lost sight of in deal. Men in responsible positions should correct wrongs among the people, but they should not practice a wrong course themselves.

God never designed that one man should prey upon another because the laws of the land justify him in this course. The world's maxims, customs, and practices are not to be our criterion; there is a higher law to be respected and obeyed. The religion of Christ has been regarded with contempt because his professed followers have acted out the selfishness of their hearts. Many worldlings and heathen abhor Christianity on account of the avarice, treachery, and cruelty of professed Christians. The churches retain upon their church-books the names of men who have gained their possessions by unjust usury; they support their luxurious and extravagant style of living by means wickedly obtained.

Those who are made the depositaries of God's law, those who are preparing for the Judgment, when every one will receive as his works have been, should carefully review their course in the light of the word of God. The men whom God has made rulers and watchmen, should consult with one another as to the best means to reform every wrong; and they should teach the churches everywhere that if wrongs are not corrected, the guilty must be placed under censure. But it is too often the case that the very men who should see that mercy and tender pity are shown, are themselves at fault, and

have justly earned the name of sharpers. If these men would have the favor of God and his prospering hand with them, they must learn the principles of right dealing in the school of Christ.

As genuine faith and the love of God are cherished in the heart, they will be manifested in deeds of mercy and benevolence to our brethren, and in this manner selfishness will be overcome. Paul enjoins: "Let us do good unto all men, especially unto them who are of the household of faith." We have the word of God as our rule of action, and we need not fear to carry out its principles by dealing justly and loving mercy; for when we do this, God becomes our surety, and promises to bless all that we undertake.

WHAT IS THAT TO THEE?

BY MRS. L. D. A. STUTTLE.

I SAT in the twilight, musing
By the firelight's flickering glare;
And my heart was burden'd with fancies wild,
And my soul with a weight of care.
I wondered why some have so heavy a load,
While others have none to bear.

Oh! why do the wicked prosper?
My murmuring spirit said.
Before the rich with his hoarded gold
A sumptuous fare is spread;
While the widow starves, with her hungry babes
Dying for lack of bread!

Poverty, want, and sorrow,
Misery, woe, and care,
Sickness, and death, with their poisonous breath,
Seem to be everywhere.
But the world looks on with a scornful smile,
And a cold and pitiless stare.

I have tried in the name of the Master
To faithfully bear my part;
And many a time have I sought and found
A balm for the cruel smart;
And many a time, by a tender word,
I have strengthened a brother's heart.

But oh! when my spirit was fainting
With sorrow and grief and pain,
And my heart cried out for a hand to aid
And my trembling soul sustain,
I found no spirit to weep with me;
And my search for pity was vain.

Oh! for a word of compassion!
Oh! for a pitying tone!
Why did the Master leave me thus,
Weary and sick and lone?
Oh, why is my brother's heart so cold,—
Cold as the flinty stone?

Then, in the deepening twilight,
Out in the shadows drear,
Heard I the voice of the Master
Whispering words of cheer:
"My grace is sufficient for thee,
My spirit is ever near."

'Tis thine to follow meekly
Wherever the Master leads;
'Tis thine "beside all waters"
To patiently scatter seeds;
For the pitying Shepherd guards his flock,
And the tenderest lambkin leads.

Then, what though the wicked prosper?
'Tis but for a single day;
And what though the righteous suffer here,
And labor and watch and pray?
Their reward shall be sweet "in the morning,"
When the "shadows have cleared away."

Vernon, Mich.

"EVOLUTION" AND EVOLUTION.

BY ELD. A. T. JONES.

In view of the fact that not only Henry Ward Beecher and Dr. McCosh but almost all of the acknowledged scientific teachers, not only in the United States, but in Europe, are avowed evolutionists, it may be of interest, and perhaps of value, for us to notice briefly what evolution really is, and what is its manifest tendency. Some time ago the *Independent* presented the following list of evolutionists:—

"Of all the younger brood of working naturalists whom Agassiz educated, every one—Morse, Shaler, Verrill, Niles, Hyatt, Scudder, Putnam, even his own son—has accepted evolution. Every one of the Harvard professors whose departments have to do with biology—

Gray, Whitney, A. Agassiz, Hagen, Goodale, Shaler, James, Farlow, and Faxon—is an evolutionist, and man's physical structure they regard as no real exception to the law. They are all theists, we believe; all conservative men. They do not all believe that Darwinism—that is, natural selection—is a sufficient theory of evolution; they may incline to Wallace's view, but they accept evolution. It is not much taught; it is rather taken for granted. At Johns Hopkins University, which aims to be the most advanced in the country, *nothing but evolution* is held or taught [italics mine]. In the excellent University of Pennsylvania all the biological professors are evolutionists,—Profs. Leidy and Allen in Comparative Anatomy, Prof. Rathrock in Botany, and Prof. Lesley in Geology. We might mention Michigan University, Cornell, Dartmouth, or Bowdoin; but what is the use of going farther? It would only be the same story. *There can scarcely an exception be found.* Wherever there is a working naturalist, he is sure to be an evolutionist. We made an inquiry of two ex-presidents of the American Association for the Advancement of Science. One wrote us, in reply: 'My impression is that there is no biologist of repute nowadays who does not accept, in some form or other, the doctrine of derivation in time, whatever be the precise form in which they suppose the evolution to have occurred.' His successor replied, 'Almost without exception, the working naturalists in this country believe in evolution. . . . In England and Germany the belief in evolution is almost universal among the active workers in biology. In France the belief is less general, but is rapidly gaining ground. . . . I should regard a teacher of science who denied the truth of evolution, as being as *incompetent* as one who doubted the Copernican theory.' We challenge the *Observer* to find three working naturalists of repute in the United States, or two (it can find one in Canada), that are not evolutionists. And where a man believes in evolution, it goes without saying that the law holds as to man's physical structure."

In this article, however, I do not propose a complete analysis of evolution, but only an examination of the leading phase of its tendency; and that is, as stated by Mr. James Sully, joint author with Prof. T. H. Huxley of the Article Evolution in "Encyclopedia Britannica," ninth edition, this: "*It is clear that the doctrine of evolution is directly antagonistic to that of creation.*" Just as the biological doctrine of the transmutation of species is opposed to that of special creations, so the idea of evolution, as applied to the formation of the world as a whole, is opposed to that of a *direct creative volition*."

Now, in view of this statement of the highest authority on the subject of evolution, is it not equally clear that these professors of Harvard, and Yale, and Brown, and Bowdoin, and Amherst, and Princeton, and Cornell, and Johns Hopkins, and Michigan, and Pennsylvania Universities, and the teachers of science in England, Germany, France, and the United States, and those who accept their teaching, are all in direct antagonism to the Bible? For whatever else the Bible might be held to teach, it assuredly does teach this one thing, that God created all things. And it is purposely that I have written the word "Bible" above instead of "Genesis" alone; for it is not alone the testimony of Genesis, but of the whole book, that "God created all things." "In the beginning God created the heaven and the earth. . . . And God created great whales, and every living creature that moveth." Gen. 1:1, 21. "So God created man." Gen. 1:27. "And the Lord said, I will destroy man whom I have created." Gen. 6:7. "God created man upon the earth." Deut. 4:32. "Thus saith God the Lord, he that created the heavens," etc. Isa. 42:5. "I have made the earth and created man upon it. Isa.

45:12. "Hath not one God created us?" Mal. 2:10. Now the words of Christ (Mark 13:19), "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time." Of man he says (Mark 10:6), "But from the beginning of the creation, God made them male and female." God "created all things by Jesus Christ." Eph. 3:9. "By him were all things created that are in heaven and that are in earth, visible and invisible." Col. 1:16. "Thou hast created all things." Rev. 4:11; also Rev. 10:6; 14:7. So just as surely as evolution is "directly antagonistic to the doctrine of creation," so also are those who hold to evolution placed "directly antagonistic to the Bible. And this will plainly appear from their own words as we proceed.

Because the disciples of Darwin have pressed his theories into service as facts, evolution has come to be considered (and not improperly) as almost, if not entirely, synonymous with Darwinism. Yet there is a distinction claimed, and it is stated as follows by the *Independent* of Jan. 8, 1880: "In the first place let it be clearly understood that evolution, or development, is not synonymous with Darwinism. A man may be an evolutionist and not be a Darwinian. Let us explain.

"The doctrine of evolution is this: that all the existing forms of animal and vegetable life have been produced through the process of succession, birth, and generation from original vital germs. This is all. The doctrine of evolution does not assert how the first germs came, whether by God's special creation, or by the unaided action of law out of inanimate matter. Nor does the doctrine of evolution assert how or why, whether rapidly or gradually, under what laws or what providence, the evolution has proceeded as it has. These are theories of evolution, which are brought forward to account for its operation; but they are not the doctrine of evolution itself. The doctrine of evolution is opposed to the doctrine of creationism; and it teaches simply that living and extinct species of animals and plants were not directly created out of dead matter by the fiat of God, but were produced by birth out of plants and animals previously existing.

"Now, Darwinism—properly so called—is not evolution, but a theory or hypothesis of evolution. It has become confused in the unscholarly popular mind with evolution, because it was the way in which Charles Darwin first explained evolution. Darwinism is the theory that evolution is explained by the law of Natural Selection; i. e., a law of variation by which the young of any animal vary slightly from their parents. Those of the young whose variations help them in the struggle for existence are more likely to live and propagate their kind. . . . Thus, by slow gradations, and by the retention of favorable minute changes, all present life was evolved. This is one theory of evolution, and is called by Darwin's name, 'Natural Selection,' or by Spencer's name, 'Survival of the Fittest.' This Darwinism is not necessarily atheistic. Darwin himself allowed that life may have been started by a few created germs. But, once started, on Darwin's theory, there is no further need of God. Law produces everything, from the diatom to the oak, from the amoeba to the man. According to him, even mind, heart, conscience, are just as much the product of physical evolution as is the physical structure itself. Given two or three germs at the beginning, perhaps, —or perhaps not,—and given the laws which we find, then there is no more use for God, and all things have come out as we find them with none of his supervision. There may have been a God once, but law and not God is the great Creator."

Apparently, there is a great deal said here, but in reality there is very little said. Let us analyze this statement, and see wherein lies

the actual difference, if any, between these two statements of evolution and Darwinism. 1. Evolution says all forms of life come in successive births and generation from original germs. Darwinism says the same. 2. Evolution does not say how the first germs came. Neither does Darwinism. 3. Evolution says that living and extinct species of animals and plants were not directly created out of dead matter by the fiat of God. Darwinism says exactly the same. 4. Evolution says these were produced by birth, out of plants and animals previously existing. Darwinism is identical with it here also. 5. Darwinism holds that this birth and generation of plants and animals in succession, is according to established law. Evolution being "directly antagonistic" to creationism, how else can successive birth and generation proceed but in accord with the law universal of birth and generation. So in this also they are identical.

6. Darwinism says that the process of evolution has been very slow. The above statement of evolution says that it does not assert whether the process has been rapid or gradual, but we have abundance of evidence to show that this is not correct. And we need go no farther than the editorial columns of the *Independent* to prove its incorrectness. In an editorial entitled "Deliver us from our Friends," in Dec. (I think), 1879, appears a quotation from Wallace's "Natural Selection," as follows: "We can with tolerable certainty affirm that man must have inhabited the earth a thousand centuries ago, but we cannot assert . . . that there is any good evidence that he positively did not exist for a period of ten thousand centuries." And the whole tenor of the article, which is a defense of evolution, is that the evolution of man is a process of ages upon ages; and it says that the evidence that man was pre-glacial, i. e., that he existed scores or hundreds of thousands of years ago, and that he was fashioned out of apes, "is so strong that it is very unsafe to deny" it. (Italics his.)

Again, what room has evolution to show its successions of "birth and generation" if the earth be only six thousand years old? The very language in which evolution is defined and explained, asserts that the process has been gradual. And further, if evidence were produced that the process had been rapid, it would immediately turn the scale in favor of creationism, and evolution would be destroyed. Admitting, however, that evolution makes no assertion either way, does it not make very loud demands for "hundreds," or "thousands," or even "tens of thousands of centuries"? If not, to say nothing of Darwin, why do Wallace, and Le Conte, and A. S. Packard, and De Quatrefages, Hughes, Evans, and all the rest, speak and write of it in no other language than such as the above? And these demands are nothing short of an assertion of the absolute poverty of evolution with less than "thousands and tens of thousands of centuries," and therein asserts its "gradual" process, and fully agrees with Darwinism where it says: "The high antiquity of man . . . is the indispensable basis for understanding his origin."—*Descent of Man*, 1, p. 3.

7. The process "once started, on Darwin's theory there is no further need of God." Evolution says the same, as the following from Prof. Huxley shows: "If all living beings have been evolved from pre-existing forms of life, it is enough that a single particle of living protoplasm should once have appeared on the globe as the result of no-matter-what agency. In the eyes of a consistent evolutionist any further independent formation of protoplasm would be sheer waste." Again: "But living matter once originated, there is no necessity for another origination, since the hypothesis postulates the unlimited . . . modifiability of such matter."—Article "Biology." So again we see that consistent evolution and Darwinism are identical.

It is unnecessary to pursue this line further, as everything that might be brought to bear upon the subject would simply confirm the points already made, that consistent evolution and Darwinism are essentially synonymous. The simple fact is, and is plainly shown by Mr. Sully, that to Darwin, first of all, belongs the honor of first reducing the theory of evolution to "a substantial basis of fact." And whether in England, Germany, or the United States, evolution without Darwin is, as the phrase goes, the play of Hamlet with Hamlet left out.

(To be continued.)

SIGNS IN THE HEAVENS.

BY ELD. S. H. LANE.

OUR Saviour in discoursing in relation to his second coming states in Luke 21:25 that "there shall be signs in the sun, and in the moon, and in the stars;" and in verse 11 he adds, "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven."

History in the light of the Bible fully establishes the fact that our Heavenly Father has in the past hung out the signs in the sun, moon, and stars. This he has done by the darkening of the sun and moon in 1780, and causing the stars to fall in 1833. During the past few weeks, it would seem that in the roseate heavens at sunrise and sunset another sign had been displayed in the heavens,—one which has been seen in all parts of the globe, and has attracted universal attention. Scholars, professors, scientists, and astronomers have all tried to give a reason for their appearance, but in vain. No one of them has agreed with any other one, and we doubt if any one of them long believes his own theory.

The theories advanced have been so groundless and absurd that they have not been generally received. Notwithstanding all the supposed reasons, many have looked upon the glowing golden sunsets as a precursor of the Saviour's second coming, as is evinced by the following from a correspondent of the *London Record*:—

"I am sure that many of your readers have, like myself, watched with admiration and curiosity the remarkable appearance in the sky before sunrise and after sunset, which has so greatly puzzled men of science. Can it be that these are to precede our Saviour's second coming? Students of prophecy seem to be agreed that the end of the age is at hand. The formation early in the present year of a union prayer-meeting for the coming of our Lord is a very significant token. Is there anything fanciful in the thought that we are now seeing 'these things begin to come to pass,' and therefore may lift up our heads, 'for our redemption draweth nigh?'"

A few more prophetic moves, and the third angel's message will lighten the earth, and the moral heavens will glow with a far more glorious light than that which recently lighted the atmospheric heavens.

Aid it tongue, and aid it pen;
Aid it press, and monied men,

and soon the work will close, and Jesus will come down the blazing vault of heaven.

—As the loving wife counts the days and hours till the return of her absent husband, so the earnest, faithful Christian looks forward with hope and joyful expectation to the time when "He that shall come will come, and will not tarry."

V. F.

—When men claim that the ten commandments have been abolished, they mean the Sabbath; and when they ask for God and Christianity in the Constitution of the United States, they mean Sunday.

R. F. C.

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 144:12.

OUR DAILY BREAD.

CLOSE beside us stands the tempter,
And his voice comes low and sweet:
"All these treasures will I give thee,
Only worship at my feet."
And our hearts, so weak and wayward,
Long to prove what he has said.
Father, in our hour of danger,
Give us then our daily bread.

In the day when ruthless sorrow
Kills all joy within the heart;
When bright hopes that we have cherished
Slowly from our life depart;
When the storm-cloud o'er us lowers,
And our hearts sink low through dread;—
Father, in this hour of trouble,
Give us now our daily bread.

When the sunshine brightens round us,
All our friends seem warm and true,
And the future with caresses
Wooes us as we still pursue;
Father, let our joys and gladness
Still from heavenly founts be fed;
In the hour of joy's sweet trial,
Give our souls their daily bread.

At all times and in all places,
Under bright or clouded skies,
Framed in words of Christ's own choosing,
Does this same petition rise.
May both we and all thy children
Ever by thy hand be led;
Father, in thy love and pity,
Give us *all* our daily bread.

—Frances E. Gordon.

AN OPEN LETTER TO GIRLS.

THE DIGNITY OF LABOR.

"Honor's won by gun and saber;
Honor's justly due to kings;
But the dignity of labor
Still the greatest honor brings."—Schiller.

"Happiness is a roadside flower
Growing on the highway of usefulness."
—Tupper.

MY DEAR GIRLS:—there are many things having a direct bearing upon your future lives of which I have long desired to speak to you, and none are more worthy of our first consideration than the nobility and dignity of household labor.

It is a fact, patent to even a casual observer, that manual labor is coming to be recognized as decidedly ungentle for ladies; and it is a pitiable fact that such ideas are even inculcated and fostered by some who claim the sacred badge of motherhood. "I had about as lief my daughters would go to the poor-house as to do housework," said one mother; and she had the satisfaction of seeing those daughters married to men they could not love, but who could furnish a better table and wardrobe than they had been accustomed to. "I have taught my sons that they must support their sister," said another mother; and the daughter sits supinely by, her dainty hands embedded in the floss or worsted from which is to be evolved, perchance a Punch and Judy, or a stork to adorn the mantel, sofa pillows, or chair. These and many others are defrauded of their God-given rights.

I would not cast an aspersion upon the sacred name of mother. By the memory of one of earth's choicest and best, one who "labored nor fainted," whose patience and fortitude rose equal to the most trying emergencies; by the memory of a marble face serenely sweet in death's repose, a scattered household band, and a white tablet where the snow wreaths gather in a country churchyard,—by all these and many another am I constrained to repeat with reverence the holy name of "mother." Still I must say not all mothers are wise as regards the highest interests of the lives intrusted to their care; and such being the case, I call upon you, my sisters, to see that you have your rights. If your mother should insist that "such hands as

yours are only fitted for handling laces," and that "your complexion will be ruined by standing over the cook stove," do you insist upon sharing the toil and triumph connected with neatly fashioning and repairing the garments for the family, the preparation of the daily meals, and the keeping of house and furniture in order.

I know the family of a millionaire whose only daughter was instructed in all the details of housekeeping, while the beautiful daughters of the family a few rods away, with not a spare dollar, studied and planned and resorted to subterfuge to evade the necessity of toil, and still secure a genteel appearance.

The young Rothschilds are all taught to work; every girl in Germany is expected to know how to cook, knit, sew, and do general housework. The Princess Royal sets a worthy example by skimming the milk in her dairy, and spending a portion of her time attending to the details of general housework. And what is true of Germany is equally true of a large proportion of European countries. It remains for American women, than whom none more need the benefits accruing from physical exercise, to look with aversion and contempt upon that which would add years to their own lives, and wisely directed, would render them a blessing to others. Queen Victoria has had the good sense to instruct her daughters that no position in life is exempt from the possibility of a reverse of fortune, and insisted that each of her daughters should secure an experience in practical housekeeping. The Princess Louise, it is said, often goes into her kitchen to prepare dishes for some suffering beneficiary with her own hands. Lucretia, the Roman matron, Madame de Staël, Florence Nightingale, and many others whose names are well-nigh immortalized, were as efficient in the kitchen as in the particular spheres which gave publicity to their names. Our own Martha Washington, Mrs. Hayes, and Mrs. Garfield, with many another worthy wife of our Presidents, stand as monuments of industry and good sense, an open rebuke to the would-be fashionable young lady of to-day.

Let me say, my sisters, if God has given you health, you never need be dependent upon others for support. You may be an orphan, or you may be the eldest of a family as large as that of John Rogers, yet your life may be beautiful, useful, and independent. You need not sigh that the skill of Raphael, or the musical genius of Mozart, that you dream has slumbered only because of lack of opportunity for development, are not yours. Much as the world has been and may be benefited by the beautiful in sight and sound, one may live without rare paintings, statuary, or angelic strains, if need be, until the "dark river" is crossed, when all that is soul-satisfying shall be invested with the glory of endless ownership. But here, in our preparatory school, the talent will always be in demand that enables us to sweep a room, make a bed, and prepare a meal in a neat, thorough, inviting manner. And you, my sisters, who think these common things so unromantic, and long for more æsthetic spheres, I would refer you, in addition to the examples already cited, to Lydia Sigourney, who, in a tiny, plain, vine-clad cottage, cooked, and swept, and washed, and ironed, and made her home a little Paradise to him who shared it with her, while performing the literary labor that has rendered her name a household word. I would recommend you, too, to read and learn from the lives of the three Mrs. Judsons, of Isabella Graham, and of Mary Lyon, the influence of whose life-work will be felt until time shall be merged into eternity. The latter, in addressing the young ladies of her graduating classes, did not advise them to seek honor nor ease; but said, "My dear girls, in choosing your fields of labor, go where nobody else is willing to go."

I once read a legend of the angel Gabriel, who was found one morning sweeping one of

the lowest, filthiest streets, and singing as he swept; upon being interrogated, he replied that he was simply doing his Father's will, and was equally happy whether his work was to be performed in the streets of heaven or in those upon earth. And so, whether the path of duty for you lies in the organizing of a chaotic attic, excavating some obscure corner of the cellar, where careless hands have allowed disease germs to accumulate, helping the patient mother in her round of daily duties, or if it be your lot to perform the same outside the sacred precincts of home, if it be done thoroughly and heartily, as unto the Lord, you will meet with not only human, but divine approval. Herbert says, "The consciousness of duty performed gives us music at midnight."—Mary Martin, in *Good Health*.

THE "NO HARMS."

It was my privilege, a short time since, to be one of a large congregation who listened to a brother who related to us, with great simplicity and deep feeling, his personal religious experience. He said he was converted at eighteen. For a short time he enjoyed much and was active. But he soon became a backslider, and continued thus for twenty-two years. Among the causes that led him to backslide, and to go farther from Christ and duty, he gave prominence to what he called the "no harms," and he uttered solemn warnings to all persons to beware of these "no harms." He was once a total abstainer; but he was induced to take a little domestic wine, being assured it was some his friends themselves made out of their own grapes. There was no harm in that. The result was he soon became a confirmed drinker. He was invited to join in a game of cards. There was no money staked; it was simply an amusement. No harm in that. The result was he became a skillful and constant gambler. He was invited to join in a simple parlor dance to the music of a piano. There was no harm in that. But he soon became an attendant and dancer at balls. Invited to the theater, he declined; but being assured the play was a perfectly moral and proper one, and that there was no harm in it, he yielded. It was not long before he became a frequenter of the theater, and preferred it to the prayer-meeting. Thus was he led down, down, lower, and yet lower, by these "no harms," till all trace of Christian living was gone. Significantly he asked: "Who ever thought, in offering a cup of water to a friend, of assuring him there was no harm in it?"

I believe the brother was right. These "no harms" are perilous. They are working mischief and ruin in hundreds of characters. Any act or course of action that needs such an apology as that is probably wrong. Better avoid it. There is no sin in letting it alone. I see a poor fellow who is the merest wreck of what I once knew him to be. What ruined him? Years ago by the assurance that there was no harm in it, he took a glass of wine. It was easier to take the second, and thus on. The habit was thus formed. Then followed drunkenness and ruin. No harm in that first glass! There was misery, ruin, death, in it. The solemn warning from all this is to avoid the "no harms." They are never safe.—Sel.

—The sweetest type of Heaven is home,—nay, Heaven is the home for whose acquisition we are to strive the most strongly. Home, in one form and another, is the great object of life. It stands at the end of every day's labor, and beckons us to its bosom, and life would be cheerless and meaningless did we not discern across the river that divides it from the life beyond, glimpses of the pleasant mansions prepared for us.

—Hope is a delusion; no hand can grasp a wave or a shadow.

Educational.

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

BATTLE CREEK COLLEGE ITEMS.

BY ELD. W. H. LITTLEJOHN.

THE NEXT TERM.

THE second term of the College year will close on Tuesday, March 25; and the third and last term of the year will commence Wednesday, April 3. By the time that the next term shall commence, the rigor of winter will be passed, and spring will have fully established its supremacy. Covering, as it will, the larger part of the months of April, May, and June,—than which there are no pleasanter months in the year,—we look forward to the next term with pleasurable anticipations. Lying between the extreme cold of winter and the excessive heat of summer, it will be favorable both for study and recreation. The students, able to take exercise in the winter only at the cost of bodily comfort, will enjoy strolling through the woods and the green pasture lands which lie at an easy distance from the College grounds. Goguac Lake, a beautiful sheet of water located about two and a half miles from the College campus, will also become a place of frequent resort.

STUDIES.

The following studies are among those which will be pursued during the next term:—

Mathematics,—Geometry, Algebra, Arithmetic.

English Language,—English and American Literature, Rhetoric, Grammar.

Natural Sciences,—Botany, Zoology, etc.

Theology,—Biblical Lessons.

Ancient Languages,—Greek and Latin.

Miscellaneous,—Civil Government, Vocal and Instrumental Music.

Vocal Culture, Reading, Writing, Spelling, etc.

To the pleasures and benefits of the school which will be shared during the next term by those who are here already, those who shall come hereafter will be heartily welcomed.

SOUTH LANCASTER ACADEMY.

BY ELD. S. N. HASKELL.

It is nearly two years since this school was started here in Lancaster. It commenced as an experiment. Realizing how near we are to the time of trouble, it was thought that a school should be established especially for the benefit of those who could not have the advantages of the College at Battle Creek. The favorable results of the first year encouraged our brethren to go forward. Consequently at a general meeting here in Lancaster about one year since, a resolution was passed authorizing the school committee to proceed to erect such buildings as would be suitable for the school; but owing to circumstances, nothing was done in this direction until this winter. At the general meeting held at Lancaster in December it was voted to proceed at once to raise \$25,000 to purchase land and erect buildings. Over half this sum was pledged at that meeting; and in less than one week afterward twenty-six acres of desirable land were purchased in the village of South Lancaster for cultivation and a building site. During that week a corporation was organized taking the name of South Lancaster Academy. According to the laws of Massachusetts, the least sum at which a share could be placed was \$25, and stock has been issued representing two hundred and twenty-five shares. Donations have been made, and others have paid their pledges in part, so that up to date there has actually been paid on real estate, including what has been paid for

lumber, school furniture, etc., over \$10,000. A portion of the lumber and stone for the foundations of the buildings are already upon the ground. Active work will commence early this spring. It is decided to erect two school-buildings, one 45x65 feet with a 13x20 front, in which will be placed the stairs, leaving the main building for recitation and lecture rooms, etc.; another about 40x75 or 80 feet, three stories high above the basement.

Believing it would be for the interest of the students to have manual labor connected with the school, and that this labor should be directed in useful trades, it has been arranged to connect with the school at least six trades. Four are already in active operation; and it is hoped that before the spring term closes there will be classes in the others, besides gardening and general house-work.

It is needless to state that there have been discouraging circumstances connected with the school, but no more so than might be expected with any new enterprise. As we look back over the past two years we can truthfully say that God has dealt with us in great mercy, and has given us largely of his Holy Spirit. Quite a large number have been converted and baptized, and some of them as marked cases as we have seen for many years. There are also at least twelve active laborers in the cause to-day in different Conferences, a number of whom came to the school without any idea of engaging in the work of God. Some of them were converted here, and so partook of the missionary spirit that they have gone from the school and been successful in colporteur work. There have been some students who have gone from the school to other Conferences, and are now having successful schools in other States; while Maine and Vermont have efficient Secretaries who gained their first experience here. For these things we thank God and take courage.

During the spring term, which begins the 12th of March, there will be a special course of instruction given for those of mature years who expect to go into the field as colporters, canvassers, and ministers. This course will cover the last three or four weeks of the term.

These various steps are entered upon not without much prayer and careful consideration. It is expected that during the next term we shall see at least a score of men and women from the New England Conference, and as many more from other Conferences, who will enter the field as laborers during the summer of 1884.

It should be understood that this is not a rival school with any other college of S. D. Adventists in America. There should be in this country ten S. D. Adventist schools where there is now one. There are not only hundreds of young men and women, but there are also many of more mature years, who, by a few weeks or months of instruction in language, letter writing, general missionary work, and how to conduct Bible-readings, would be qualified to become efficient laborers in the cause of God; while others who have been in the field and found themselves deficient in any respect, can better qualify themselves for usefulness by this course of instruction. Many have a heart to do, but do not know how to set themselves about the work, when by a little instruction and mental training, they may enter upon a new train of thought, and their entire life may be changed.

There will be long vacations in the summer, during which schools can be taken in our various churches, and the same principles be taught which have been received during the winter; and canvassers, colporters, and ministers will exercise the gifts which God has given them during these long vacations, and thus will connect with their education a practical experience. Indeed, it has been our aim, and God has seemed to signally bless the effort, to have such a school as will contribute to the advancement of the truths which we believe are applicable to the present time.

Our Tract Societies.

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

OHIO T. AND M. SOCIETY.

Report of Quarter Ending Dec. 31, 1883.

No. of members,	483
" " reports returned,	118
" " members added,	3
" " " dismissed,	6
" " missionary visits,	146
" " letters written,	326
" " Signs taken in clubs,	207
" " subscribers obtained,	152
" " pages tracts and pamphlets distributed,	49,815
" " periodicals distributed,	2,428
" " annuals distributed,	5

Received on membership and donations, \$26.96; on book sales, \$27.44; on periodicals, \$135.89. The Societies at Wheelersburg, Youngstown, Litchfield, and those in Dist. No. 2, failed to report. IDA E. GATES, Sec.

KANSAS TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1883.

No. of members,	397
" " reports returned,	149
" " members added,	35
" " " dismissed,	6
" " missionary visits,	793
" " letters written,	393
" " Signs taken in clubs,	323
" " new subscribers obtained,	494
" " pages tracts and pamphlets distributed,	120,820
" " periodicals distributed,	64,150
" " annuals distributed,	12

Received on membership and donations, \$110.68; on sales, \$239.10; on periodicals, \$607.82. The Societies at Bethany, Leota, Hubbell, Richland, Lenexa, Noble, Elivon, Clarion, Towanda, Ward, and Oswego, failed to report. CLARA A. L. GIBBS, Sec.

REPORT OF MICHIGAN TRACT SOCIETY.

For Quarter Ending Dec. 31, 1883.

No. of members,	1,412
" " reports returned,	335
" " members added,	77
" " " dismissed,	17
" " missionary visits,	2,424
" " letters written,	2,006
" " Signs taken in clubs,	1,517
" " pages tracts and pamphlets distributed,	208,937
" " periodicals distributed,	78,471

Received on membership, donations, and sales, \$1,155.60; on periodicals, \$541.29; on reserve fund, \$622.50; on International T. and M. Society, \$582.50; on foreign missions, \$744.50; on Mich. Conf. fund, \$68.73.

Districts No. 5 and 10, and the Societies of Hillsdale, Jefferson, Camden, Jasper, Osseo, Pottsville, Mason, Burlington, Convis, Kalamazoo, Marshall, Parkville, Coldwater, Leighton, Hickory Corners, Freeland, Tuscola, Birch Run, Sherman, Colfax, Hartwick, and Petoskey, failed to report. HATTIE HOUSE, Sec.

NEW YORK TRACT SOCIETY.

Report for Fourth Quarter in 1883.

No. of members,	428
" " reports,	140
" " members added,	6
" " " dismissed,	9
" " missionary visits,	825
" " letters written,	364
" " Signs taken in clubs (including State clubs),	580
" " new subscribers, including short-term subscriptions for the Signs,	803
" " pages tracts, etc., distributed,	68,892
" " periodicals distributed,	5,112

Received on donations and membership, \$44.18; on book sales, \$318.77; on periodicals, \$367.58; on European mission, \$23.50; on English mission, \$24.60; on Scandinavian mission, \$14.65; on International Tract Society, \$26.50; on twenty thousand dollar fund, \$1,404.75.

Reports were delayed, and waiting for the last ones causes the above to be late. It is hoped there will be a reform in the matter of reporting promptly.

No regular State meeting was appointed for this quarter; yet the meeting of Board of Directors and Finance Committee held Sunday and Monday, Feb. 25 and 26, will probably be as effectual in advancing the interests of the cause as the work of any State meeting has been. It may be of interest to others who were not present to have some of the most important points mentioned.

A very encouraging report was given of the mission in Buffalo, which has been opened within the past quarter. Already the workers there see the need of the addition of several helpers in the

near future. Plans were laid for opening a mission in Syracuse and one in Albany the coming summer, and other cities will be entered as soon as practicable. Bro. Ira Abby was elected an additional member of the Finance Committee. It was decided to locate the depository at Rome, N. Y., and plans were matured for beginning work upon it immediately. Much interest was manifested in this enterprise. The school will occupy the upper story of the depository, for a time at least.

Results of the present plan of working on *Signs* and *Sentinel* clubs were so satisfactory that it was thought advisable to add immediately to our State clubs, and a unanimous vote passed to use the publishers' prices on the *Sentinel* in our State work.

Union in action, and a deep interest in the advancement of the cause were especially noticeable in each of the four meetings of the session, and good courage seemed to inspire the hearts of all.

E. W. WHITNEY, Pres.

ADDIE S. BOWEN, Sec.

Special Mention.

FUN IN THE CHURCH.

In the East End *Bulletin*, of Feb. 19, 1884, published in Pittsburgh, Pa., we find the following advertisement:—

"Liberty Hall. This day, afternoon and evening. Ladies Bazaar and Oyster Supper by the ladies of the Fourth M. P. Church. Rat pies, toad pies, ice cream, fishing pond, grab bag, soap bubble contests, mashed barrel contests. Admission 15c. Admission and supper 50c. Children's admission this afternoon, 10c. All are invited."

By such advertisements the church is telling its own story,—publishing its own shame. There are many, we are happy to know, within its borders, who keenly deprecate these evils; but notwithstanding the protests of these, the evils are still increasing and ever assuming new phases. Pittsburgh seems to be the headquarters for new inventions in church debauchery. It was here, we believe, the abomination originated of wrapping up females in sheets and selling them at auction to the highest bidder as partners for the evening; and here also the broom parade; both since largely copied in other places. And now in the same place we have something new in the line of viands for the fun-loving, gormandizing, and profane, under the patronage of the church. And in Pittsburgh, too, resides the president of the National Reform Association, and here more has been done in behalf of that movement than in any other city. Is there any significant connection between these things?

AFFAIRS IN THE EAST.

THE spread of the rebellion of the Mahdi among the Arabs may be compared to the spread of flames in a forest. It is constantly reaching out and taking hold of new material. The flame of this revolt, according to the following which we copy from the *Interior* of Feb. 28, has now leaped the Red Sea and enveloped the more important province of Arabia. If it succeeds, the Sultan will be stripped of his spiritual authority, and then cannot expect long to retain his political. The *Interior* says:—

"A new phase is given the Soudan movement in the revolt of the Hedjaz Arabs, and the prompt dispatch by Turkey of troops and munitions of war to Jeddah. El Hedjaz, 'The Land of Pilgrimage,' is a long, narrow strip of territory extending along the eastern coast of the Red Sea from Yemen to the Syrian desert, and including the two sacred Mohammedan cities of Mecca and Medina. It is divided into a lowland, Tehama, and a highland region, Nejd, and constitutes with Yemen a vilayet of the Turkish Empire. Nominally the Shereef of Mecca, who is elected by the whole number of shereefs claiming descent from the family of Mohammed, is the ruler of the district; but practically it is under control of a Turkish pasha,

whose residence is at Jeddah. This assertion of the temporal right of authority over the spiritual has always been resisted by the priesthood and the Arabian people, who claim to retain the faith of Mohammed in a purer form than the Ottomans, and various attempts have been made to restore the Arabian caliphate. In the eighteenth century, during the temporary triumph of the Wahabi sect, the reformers of the Moslem world, the Hedjaz was lost to the Porte, and was only restored to the Sultan again by the prowess of Mehemet Ali. The last formidable revolt occurred in 1871, though an outbreak in Yemen last year was so serious as to be suppressed only with great difficulty. The independent Arab tribes, while constantly at war with each other, are always ready to combine against the Turk, and are constantly attempting to stir up disturbance in Hedjaz. In the present instance both these tribes and the Hedjaz Arabs have revolted in favor of the Mahdi, and seriously threaten the Turkish power over the holy cities. The loss of these cities and of the vilayet in which they are situated, would represent something more than a mere loss of territory, as it would almost certainly include that of the caliphate. The prestige given the movement of the Mahdi would be well-nigh irresistible, while the Sultan, stripped of his spiritual authority, could hardly hope long to retain his political power."

"THE WEEK OF PRAYER" AND "THE WEEK OF FAIR."

It is an open question whether the habit we have so generally fallen into of postponing all expectation of revival interest in the churches until the week of prayer shall inaugurate it, is wise or unwise. The Spirit of God cannot be bound; and this iron rule looks much like an attempt in that direction.

There are several serious objections in our mind to a stereotyped observance of this now almost traditional habit. It is an encouragement, and is made in part a justification, of a lack of expectation and spiritual activity during the remaining eleven months and three weeks of the year. Everything is staked on that one week. If special blessing does not come during that brief spasm of effort, as a rule all special effort is deliberately remitted for another year. Besides, it encourages a tendency to think that the gracious work of God's Spirit is more dependent upon a certain season than upon the attitude of God's people toward him; whereas the season of the year has nothing to do with it. Whatever of blessing the churches may reap as the outcome of the week of prayer, is not because of the season, but because God's people have set their faces toward him to seek his face and favor. He is found as readily at any other time. He waits to be gracious *every day*. Why, then, should we delay to come to him until the first week in January? And why, after that week has passed, should we cease to come to him, and relax our expectancy and desire?

Again, while "the solemn assembly" is in line with God's word to us, our habit is growing too much in the direction of staking all on the "solemn assembly;" and personal work and spiritual effort is largely remitted. We lay aside our individuality and count on the efficacy of an assembled combination. A study of the great revivals, we think, will reveal the fact that the assembling of the people to pray and seek God with confession and thanksgiving, has been rather the outcome of revivals begun in a few hearts before, than a means of securing or awakening an interest. If the assembling of the church for a special week of prayer is the result of a *rule*, and not of *life* already stirring in the hearts of some of the people, it is almost sure to prove an abortive effort of the flesh to bring about a spiritual result. We plow the ground and sow the seed at a certain season, mainly for the reason that the law of seed-time and harvest is shut up to certain times; but it is not so in spiritual things. "Now is the accepted time" with God; and it looks like an attempt on our part to make a law and inaugurate a season in which the Spirit shall work. In these directions it seems to us there lie some grave dangers; and the barrenness of spiritual results of late years is a warning and admonition that we should not be slow to heed.

It may be said that spiritual fruit does result from this annual week of prayer. We are ready to concede that such is the case; but it is rather of the goodness of God in spite of the wrongness

of method than as a result of it. No doubt there are many earnest and burdened souls in the church, who have been anxiously looking and waiting for this season to come around; and so have delayed the harvest which has been ready for their gathering until then, whereas they might have anticipated their joy by weeks and possibly months, had it not been that they were bound by this rule.

We would not advise against the observance of the coming season toward which, no doubt, many anxious hearts have been looking for weeks and it may be months past; but we would most earnestly suggest whether the week of prayer has not been of late years rather *abused* than *used* for the glory of God and the salvation of souls.

In this connection we note a singular and growing juxtaposition of wants. This is the season that is commonly looked forward to as the season of spiritual activity; in which all the vital forces of the church are supposed to be gathered together and husbanded for active effort; and yet it is true, in not a few communities and churches, that it is also the season set apart for all those wasting and enervating practices which are increasing with alarming rapidity and volume. We refer to the omnipresent church fairs, festivals, suppers, and entertainments. We recently heard some very active ladies say that they were "anxious to get through with" a certain church fair, bazaar, and supper "before the week of prayer comes on." Now we submit that this is most shocking. For every one who knows aught of the workings of the flesh and of the Spirit, knows that the "week of prayer" and the "week of fair" are contrary one to the other. In the one, the flesh or natural man is uppermost; in the other, it is sought to bring the spiritual man to the front.

But is there not something of mockery in all this? We set apart the same season for special effort in two opposite directions. Of course it will be denied that the church fair is a carnal institution; that while many undesirable features and results *attach* to them, still "they are a necessity" (?) and the end justifies the means. But, beyond question, this is an unholy yoking up (or at least an attempt to do so) of the flesh and the spirit. In most cases it will require more than one week of prayer to dissipate the bad results of "the week of fair." In all this there seems to us to be a sad mixing of unequal things. The financial and the spiritual necessities of the Church have been too long divorced. If we had a more steady and healthy spiritual life, we would be able to dispense with the somewhat, if not *altogether*, carnal method of raising money for church necessities. Liberality and spirituality are closely allied, and when money can only be come at by an appeal to the "base necessities of the stomach," or to "the lust of pretty things," it is an almost certain sign that the life of the church is at a very low ebb.

If we are to have a week of prayer, better, in our judgment, call a halt to the week of fair. Or, if the church fair and festivals, the "broom drill" and the concert, the evening of entertainment by reader and elocutionist, must be resorted to, that there may be "meat" or money in the Lord's house, then, by all that is spiritual, let it be removed as far hence from the week of prayer as possible. We most earnestly suggest an entire revision of our annual "feast of weeks" of both kinds. Or, at least, we propound a revision for the thoughtful and prayerful consideration of the churches.—*N. Y. Independent*, of Dec. 20, 1883.

—Our spiritual natures are to be knit with firmness by toil, to be hardened into power by conflict, to be softened into humanity by the experience of their weakness, to be rendered tractable by affliction, and thus fitted for a safe eternity.

—Personal character should always be a resultant of true action, instituted for unselfish purposes. The meanest and most illegitimate of all human pursuits is the direct pursuit of reputation.

—Everywhere a Christian should be a positive power, so that wherever he carries himself, he will carry the power of Christianity.

—Every man who strikes blows for power, for influence, for institutions, for the right, must be just as good an anvil as he is a hammer.

The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH IN MARCH.

(See Instructor of Mar. 12, 1884.)

(Review of Acts 17:10 to 18:17.)

PAUL AT BERE A AND ATHENS.

THE minds of the Bereans were not narrowed by prejudice, and they were willing to investigate and receive the truths preached by the apostles. If the people of our time would follow the example of the noble Bereans, in searching the Scriptures daily, and in comparing the messages brought to them with what is there recorded, there would be thousands loyal to God's law where there is one to-day. But many who profess to love God have no desire to change from error to truth, and they cling to the pleasing fables of the last days. Error blinds the mind and leads from God; but truth gives light to the mind, and life to the soul.

The unbelieving Jews of Thessalonica, filled with jealousy and hatred of the apostles, and not content with having driven them from their labors among the Thessalonians, followed them to Berea, and again stirred up the excitable passions of the lower class to do them violence. The teachers of the truth were again driven from their field of labor. Persecution followed them from city to city. This hasty retreat from Berea deprived Paul of the opportunity he had anticipated of again visiting the brethren at Thessalonica. . . . From Berea Paul went to Athens. . . .

The religion of the Athenians, of which they made great boasts, was of no value; for it was destitute of the knowledge of the true God. It consisted, in great part, of art worship, and a round of dissipating amusement and festivities. It wanted the virtue of true goodness. . . .

The great men of the city seemed hungering for subjects of discussion, in which they would have opportunity to display their wisdom and oratory. . . . They reminded him of Socrates, a great philosopher, who was condemned to death because he was a setter forth of strange gods. Paul was counseled not to endanger his life in the same way. But the apostle's discourse riveted the attention of the people; and his unaffected wisdom commanded their respect and admiration. He was not silenced by the science or irony of the philosophers; and, after exchanging many words with him, and satisfying themselves that he was determined to accomplish his errand among them, and tell his story at all hazards, they decided to give him a fair opportunity to speak to the people.

They accordingly conducted him to Mars' Hill. This was the most sacred spot in all Athens; and its recollections and associations were such as to cause it to be regarded with superstitious awe and reverence, that with some amounted to dread. Here, the most solemn court of justice had long been held to determine upon criminal cases, and to decide difficult religious questions. The judges sat in the open air, upon seats hewn out in the rock, on a platform which was ascended by a flight of stone steps from the valley below. At a little distance was a temple of the gods; and the sanctuaries, statues, and altars of the city were in full view.

Here, away from the noise and bustle of crowded thoroughfares, and the tumult of promiscuous discussion, the apostle could be heard without interruption; for the frivolous, thoughtless class of society did not care to follow him to this place of highest reverence. Around him here were gathered poets, artists, and philosophers,—the scholars and sages of Athens,—who thus addressed him: "May we know what this new doctrine, whereof thou speakest, is? for thou bringest certain strange things to our ears; we would know, therefore, what these things mean."

The apostle stood calm and self-possessed in that hour of solemn responsibility, relying upon the divine assurance, designed for such a time as this, "It shall be given you what ye ought to say." His heart was burdened with his important message; and the words that fell from his lips convinced his hearers that he was no idle babbler. [Here read Acts 17:22-27.]

Thus, in the most impressive manner, with hand

outstretched toward the temple crowded with idols, Paul poured out the burden of his soul, and ably exposed the fallacies of the religion of the Athenians. The wisest of his hearers were astonished as they listened to his reasoning. His words could not be controverted. He showed himself familiar with their works of art, their literature, and their religion. Pointing to their statuary and idols, he declared to them that God could not be likened to forms of man's device. The works of art could not, in the faintest sense, represent the glory of the infinite God. He reminded them that their images had no breath nor life. They were controlled by human power; they could move only as the hands of men moved them; and those who worshiped them were in every way superior to that which they worshiped. Pointing to noble specimens of manhood about him, he declared, "Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device."

Man was created in the image of this infinite God, blessed with intellectual power and a perfect and symmetrical body. The heavens are not large enough to contain God; how much less could those temples made with hands contain him. Paul, under the inspiration of his subject, soared above the comprehension of the idolatrous assembly, and sought to draw their minds beyond the limits of their false religion to correct views of the true Deity, whom they had styled the "Unknown God." This Being, whom he now declared unto them, was independent of man, needing nothing from human hands to add to his power and glory.

The people were carried away with admiration of Paul's eloquence. The Epicureans began to breathe more freely, believing that he was strengthening their position, that everything had its origin in blind chance, and that certain ruling principles controlled the universe. But his next sentence brought a cloud to their brows. He asserted the creative power of God, and the existence of his overruling providence. He declared unto them the true God, who is the living center of government.

This divine Ruler had, in the dark ages of the world, passed lightly over heathen idolatry; but now he had sent them the light of truth, through his Son; and he exacted from all men repentance unto salvation, not only from the poor and humble, but from the proud philosopher and the princes of the earth. "Because He hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

As Paul thus spoke of the resurrection from the dead, his speech was interrupted. Some mocked; others put his words aside, saying, "We will hear thee again of this matter." Thus closed the labors of the apostle at Athens; for the Athenians persistently clung to their idolatry, and turned away from the light of a true and reasonable religion. —Mrs. E. G. White, in *Sketches from the Life of Paul*.

TENT-MAKING IN CORINTH.

AMONG the Jews in early times it was customary to teach all the children the full details of some useful calling. . . . And here now in a verse we learn that Saul of Tarsus had been reared to the trade of a tent-maker in his early years, and resumed it as an occupation when, as Paul the apostle, some necessities fell upon him to undertake the work of personal support. There will be profit in our contemplating him in this altogether new character as a working-man about his business.

I. Let us begin with a careful examination of the details of this singular artisan life he lived in Corinth.

1. Our earliest point of notice is found in the fact that he chose a decent and reputable calling. This trade was an honorable one, for the craft was composed of industrious citizens, and their products were useful and valuable. Note this explicitly. Some occupations there are which no one can follow, and keep his Christian profession clean and clear. . . .

2. Then we must observe that Paul sought consistent partners in his business. God guided him when he "found" such amiable people as Aquila and Priscilla already established there in the strange city. . . .

3. But most of all, in these degenerate times of ours, we must notice that Paul pursued the work of his calling honestly. . . . As this small, tired man sat there, in the midnight and the noon, sewing industriously till his feeble eyes ached with the overstrain, talking meanwhile with Aquila and his bright wife, we have not the slightest doubt that he always knotted his thread when he took up his needle, that he pulled each stitch through conscientiously as in the sight of God, and that he fastened the end of it when he finished the seam. For we do not see how those people could have had family prayers, unless they knew they had been "doing successful business on Christian principles."

4. Once more: we must observe that Paul held his business cautiously in hand. No doubt his tents brought excellent prices, and it is likely the trade increased. But he looked on tent-making as a means to an end; and he did not set himself just to gain money. The moment he was settled, it became necessary to respect certain moral duties, and fix a place for certain outside activities, which belonged to him. The establishment was "closed on Saturdays." Indeed, it was shut up every Friday evening at sundown, for then God's holy day commenced. Regularly Paul attended the best service he could find; and he preached every chance he could get for an audience. He never let his business run away with him, or interfere with his religious life.

5. Hence, we are not surprised to discover that Paul used his opportunities wisely even when hardest at work. We do not suppose that Aquila and Priscilla were Christians previous to Paul's arrival at Corinth. . . . Probably Paul was the instrument in their conversion. Think of the glorious talks they had together!

II. So now we reach a second question: What was the effect of this apostle's working at his trade upon his profession as a Christian preacher? We answer, It gave vast force to it.

1. For one thing, it illustrated his often-repeated maxims concerning the dignity of honest labor. If an able-bodied follower of Jesus Christ refused to work, he had no right to eat. 2 Thess. 3:7-13. This vigorous and busy apostle evidently believed that there remained no room whatsoever for drones in a Christian hive. . . . If any further illustration is needed than is furnished in these words already quoted, think of his address down there by the lonely seashore, when he bade farewell to the elders of Ephesus. Oh, how that scene rises on our minds! See the worn man as he stands there on the sands; every line on his face shows labor and care; he is true and genuine, and can be trusted. Acts 20:32-35.

2. But now let us lay alongside of this another consideration: Paul's tent-work in the shop of Aquila added immeasurable force to his ministry, because it removed all ground of cavil as to his making a gain out of godliness. There was some reason for his peculiar solicitude in this vain and fastidious city; we know he did not refuse money sent him from other places. It is worth our while to ascertain exactly what was Paul's whole doctrine on this subject. 1 Cor. 9:4-14. We understand from a passage so extensive and so explicit as this that Paul never intended to prejudice the rights of others, or surrender his own. He instructed his young friend Timothy to preach on this point. 1 Tim. 5:17, 18. But when indiscreet men caviled, Christians must avoid the very appearance of evil. So this cheerful-hearted preacher laid hold of his needle, pulled the silesia up over his knee, and went on sewing tent-coverings five days in each week. He afterwards told them frankly that he used some of the Philippians' gifts to him to help out that season. 2 Cor. 11:7-12. And he seems rather proud and glad as he tells them so.—Chas. S. Robinson, in *S. S. Times*.

—There is in our day a marvelous idolatry of talent; it is a strange and grievous thing to see how men bow down before genius and success. Let us draw the distinction sharp and firm between these two things; goodness is one thing, talent is another. When once the idolatry of talent enters the church, then farewell to spirituality; when men ask their teachers, not for that which will make them more humble and Godlike, but for the excitement of an intellectual banquet, then farewell to Christian progress.—F. W. Robertson.

—The Lord loveth the cheerful giver.

The Review and Herald.

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

BATTLE CREEK, MICH., MARCH. 11, 1884.

URIAH SMITH, EDITOR.
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CONVERSATION ON THE SABBATH QUESTION.

THIRD INTERVIEW.

INQUIRER.—I have been carefully reviewing the points considered in our previous conversations, and feel perfectly satisfied that the seventh day is the only Sabbath which can show a command for itself in all the Scriptures; that that command is definite and means the seventh day of the week; that the Sabbath was instituted at creation before the fall, and cannot be a type; that it did not rest on the deliverance of Israel from Egypt; that God bestowed upon it paramount honor in taking it to be the sign between himself and his people; and that, in this sense, it is just as applicable to all believers in the true God in any age, as to ancient Israel. But now I want some light on another point. I have heard opponents of the Sabbath repeatedly and persistently and confidently assert that the Sabbath originated at Sinai, and I would like to know on what ground they put forth such a claim.

SABBATH-KEEPER.—That is a difficult question to answer; for there are no grounds there on which they can base any such claim. We can easily understand their object in taking, and trying to maintain, such a position. It is that they may show the Sabbath to be a Jewish institution, and hence confine it to the Mosaic dispensation; but there is not the first shadow of reason for such a view. Not the first act necessary to the institution of the Sabbath can be found in all the record between Egypt and the promised land. No divine being then rested upon a day to make it a rest-day. There was no calling of the attention of the people to such a day, as then first instituted, no blessing placed upon any such day, and no sanctification of such a day; and the law that was proclaimed by the Creator in such grandeur from Sinai, simply referred to a day upon which God *had* rested and which he had blessed and sanctified when he made the world. Moreover it is introduced with the word "remember;" but we cannot be called upon to remember a thing which we have not previously known.

I.—Your statements are certainly true, so far as the record is concerned. But there is a passage somewhere in Nehemiah about God's making known the Sabbath to them at Sinai. How would you explain that?

S.—You refer to Nehemiah 9:13, 14. Let us read it: "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them thy holy Sabbath." Now according to this testimony when was the making known of the Sabbath accomplished?

I.—When God came down upon Sinai and spoke his law.

S.—And does this mean that the Sabbath had not been previously known by them, but was then for the first time brought to their knowledge and attention?

I.—Such, I suppose, is the idea they intend to convey; for they always quote this passage to prove that the Sabbath originated at Sinai.

S.—But this is not possible; for the sixteenth chapter of Exodus gives us a most explicit record showing how the Sabbath commandment was taken, at least one month before they came to Sinai, as the one by which to test the people to see whether

they would walk in God's law or not. God gave them manna, which they were to gather *every day* except on the seventh day, which was the Sabbath; on which day no manna should fall, and no one should go out to gather it. The only provision made for the Sabbath was the direction God gave them to gather twice as much on the sixth day as they had gathered on the other days. Verse 5. When this had been done the rulers came and told Moses; and he replied, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord." This is spoken of a day yet future, and it is called the rest day of the Lord: but no day can be the Sabbath or rest day of the Lord except some day upon which he has rested; but when had he rested upon the seventh day? There is not the first particle of evidence that he had done this in Egypt or in the wilderness of Sin; it was at the creation; and God is here testing them on his original Sabbath. Again Moses says (verse 29), "See for that the Lord hath given you the Sabbath," not "doth now give or institute the Sabbath." In the same manner would people expostulate to-day with those who might be found toiling incessantly through all the seven days, "Lo the Lord has given us a Sabbath in which to rest." When did he give it? Six thousand years ago, at the creation of our world. Our opponents know as well as we, or ought to, that this transaction recorded in Ex. 16, was one month at least before Israel came to Sinai. What, then, is the use of their quoting a text which applies only to Sinai to prove that the people then first had a knowledge of the Sabbath, when we have so plain a record that they knew it, were tested upon it, and kept it, at least a month before?

I.—I can account for such a course only on the ground that those defending error are ready to resort to any subterfuge, evasion, or quibble, to make a show of evidence for their side, presuming that their readers will never turn to the record to look up the matter for themselves. They have certainly most miserably failed to make out their case here. But this makes me all the more curious to know just what the expression "madest known" does mean in Neh. 9:14.

S.—It evidently refers simply to a more full proclamation of the Sabbath than they had previously had. The same word is used in Num. 12:6, where the Lord says, "If there be a prophet among you, I the Lord will make myself known unto him in a vision." Can we conceive such a thing as that a person could be a prophet and yet not have a knowledge of God, and not be also faithfully engaged in his service? Impossible. Yet to such God says he will make himself known in a vision; that is, he will reveal himself anew to him. So also in Eze. 20:5, God says that he made himself known to Israel in Egypt. Yet the people had before a knowledge of him, for the midwives feared him. See Ex. 1:17. In these instances it is not difficult to determine the meaning of the words "make known" and "made known." Just so of the "madest known" of Neh. 9:14.

I.—This is certainly clear and consistent. There is no proof that the Sabbath originated at Sinai. I am willing to admit, in view of what has been said, that from creation to the Christian era, from the first to the second Adam, the Sabbath was binding without change and without interruption. But when Christ came was not a new order of things introduced? It is claimed that Christ finished redemption. Thus the recent writer to whom I have already referred says: "And did not Christ finish the work of redemption? All heaven owns that the work of redemption is done; the Redeemer has sat down, and God has crowned him with glory and honor. Reader, wilt thou dare lift up thy unbelieving head and say, No! that finished redemption is not enough; it alone can

never give me peace with God; I must add my good works my righteousness?" Again he says, "Behold in God's raising him from the dead, God's own testimony that the work of redemption is finished—finished with glory! glory to God! glory to Christ!"

S.—It has always been a marvel to me, how any one could for a moment suppose that redemption was finished at the cross, or at the resurrection of Christ. We might just as well say that every building is finished when only the foundation is laid. Just think a moment what redemption must include. Redemption will not be finished till the work of Christ as mediator is done, till all the righteous are saved, the wicked destroyed, the crown of eternal life given to his people, the earth renewed, the New Jerusalem brought down from heaven, and the kingdom of God established in all the earth. The little flock in the last days are to look up; for their "redemption draweth nigh." Luke 21:28. Redemption includes "the redemption of our body." Rom. 8:23. The "redemption of the purchased possession," this earth, is still future. Eph. 1:14. We are "sealed unto the day of redemption." Eph. 4:30. Twice it is said that we have redemption through Christ's blood (Eph. 1:7; Col. 1:14), never once through his resurrection. The redemption is in Christ Jesus (Rom. 3:24), and he hath obtained it for us (Heb. 9:12), in the same way that he has obtained eternal life for us (John 17:2), which is still with himself. 1 John 5:11. We have examined this matter carefully, and have been forced to the conclusion that the claim that redemption was finished by Christ while here on the earth, is one of the most unfounded, unreasonable, unscriptural, short-sighted, and shallow, views that a person can entertain. It has not a particle of testimony nor fact nor reason in its support; and all the rhetorical flourishes built upon it are simply so much empty sound.

I.—Well, that seems to make a clear sweep of that point certainly. If you keep on, I shall begin to think opponents of the Sabbath lack common sense.

S.—In fact we have thought of that very thing ourselves. David says, "A good understanding have all they that do his commandments." But when men begin to oppose the commandments, it does seem as if they were at once smitten with the most unaccountable mental and moral blindness. But we would caution you not to judge them too harshly. False education, prejudice, mental weakness in some cases, but above all, that natural enmity that everywhere exists against the commandments of God, may account largely for their obliquity.

I.—But one point in the foregoing quotation you have not mentioned; namely, that about our own works, and our own righteousness.

S.—This is the most unaccountable of all the charges brought against Sabbath-keeping. Just as soon as a person commences to keep the Sabbath, these opponents with one accord assume that by so-doing he rejects Christ, and depends for salvation upon his own works; and they urge this to a degree which is both insulting and abusive. Ask any Sabbath-keeper in the land his position on this point, and he can explain himself. Does he depend on his own works? Not a particle. Why then does he keep the Sabbath? Because it is one of God's commandments, not to obey which would be sin, and would destroy all ground of acceptance and hope.

We ask the opponent, Do you not carefully abstain from idolatry and blasphemy, and lying and stealing and killing? He answers, Yes. Then, we continue, are you not trusting in works and depending on your own righteousness? Oh, no! to commit these would be sin; and unless we refrain from sin we cannot hope for salvation in Christ. Exactly so. And now we have only to add that

the Sabbath also is one of those commandments the violation of which is sin.

Men may misrepresent us as much as they please. Don't be misled nor deceived by them. This makes no difference with the sweet satisfaction the humble sincere child of God finds in trying to walk in the path of obedience. A sense of sin makes us feel the need of our Saviour. But sin is the transgression of the law. The law lies at the foundation of all genuine repentance and Christian experience. But having received pardon for our past sins, shall we go right on in transgression? Shall we sin that grace may abound? God forbid, says Paul. This would make Christ the minister of sin, as so many do who prate about the old "beggarly elements" of the law, and our own filthy works, and secure to ourselves the greater damnation.

But no. We receive from Christ with the forgiveness of our sins, a nature which leads us to delight in the law of God after the inward man. Rom. 7:22; Ps. 119:97. We do not make void the law by faith in Christ. Rom. 3:31. The Sabbath becomes to us "a delight, the holy of the Lord and honorable" (Isa. 58:13), a foretaste of that heavenly and eternal rest that remains for the people of God; we have that peace that comes from loving God's requirements (Ps. 119:165), from the exchange of the carnal mind, which is not subject to God's law, for the spiritual mind, which leads us to delight therein, and a sense of Jesus' pardoning love, which passeth understanding. We love the Saviour as our adorable Redeemer, and enjoy sweet "rest" in him from the condemnation of sin. Matt. 11:28; Rom. 8:1.

Many will deceive themselves, thinking they are Christ's children, whom he never will own, because they reject the Father. Christ himself says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will [or keepeth the commandments] of my Father in heaven." Matt. 7:21. "If thou wilt enter into life, keep the commandments." Matt. 19:17. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

The Father and the Son are one. The love of God, which John says is to keep his commandments (1 John 5:3), does not lead us away from Christ but to him. Faith must have its corresponding works of love and obedience, or it is but a lifeless form, and a vain hope.

I.—I am glad we have had this interview. I see many things in a new light. I see the false position every one must take who opposes the Sabbath, and the weakness of the arguments he has to bring. I understand my own duty better, and by the help of the Lord will try to do it.

RESERVE FUNDS AND DEPOSITORIES.

For many years much has been said in reference to the loud cry of the third angel's message. We believe this because the Bible says, "And the third angel followed them saying with a loud voice." The expression "loud voice" is found in the inspired testimony. It is also found in the first angel's message: "And I saw another angel fly in the midst of heaven having the everlasting gospel to preach unto them that dwell on the earth and to every nation and kindred and tongue and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." Those who had an experience in the Advent movement of 1843-4 can form some idea of the meaning of the expression "loud voice." The message went by land and sea. From the workshop and the farm, and from every occupation in life, men went forth with great earnestness and solemnity to proclaim the doctrine of the approach-

ing kingdom of God. Every missionary station on the globe received publications upon the subject. Men were raised up of different nationalities, and in their country where they lived made the solemn announcement, "The hour of his judgment is come." In Sweden and Germany, where men would be imprisoned if they publicly taught other than the national religion, God poured out of his Spirit upon children and youth, and they became instrumental in a miraculous manner of fulfilling the prophecy found in Rev. 14:6, 7.

The expression "loud voice" does not imply simply a loud cry; it implies an earnestness and devotion to carry forward the work of God that will accomplish his purpose in the earth, and he accompanies this earnestness and devotion with his Holy Spirit.

There are thousands of people in every State in this country who are to receive a knowledge of the truths we profess. Plans should be laid in every Conference of S. D. Adventists in America for a greater work than any person has yet planned to do. A few years ago much was said about a "reserve fund" and keeping a depository of our publications in each Conference Tract Society. This was a move in the right direction. There should be more than a thousand canvassers in the field taking subscriptions for our periodicals from one year down to six weeks. These short-term subscriptions should be sent from the State depository, while the publications and periodicals should be sent in bulk to these depositories. There are many advantages in this to each Conference. 1. It gives character to the work in that Conference. It creates a personal interest for individuals which would not be felt or realized if all the business of mailing these periodicals was done at the Office of publication. 2. It educates a class of workers in each Conference who would never receive this experience if the only place to obtain it was at our Publishing Houses. 3. These workers can better appreciate the particular wants and needs of individuals in their own Conference after this experience in sending out the papers and corresponding with them, and are thus better prepared to meet those wants.

The reserve funds that were raised a few years ago answered well for the time being; but at present, it is seen that the funds should be much larger than was anticipated at that time. New England at that time raised a fund of \$1,000; it now sees the necessity of having \$3,000. New York and Pennsylvania had a reserve fund of about \$1,000, but have now enlarged it to \$5,000; and Michigan to \$15,000. California has a fund of \$4,000. Thus there are many Conferences which have a depository containing from one to five thousand dollars' worth of publications. It has been found by the postal laws that in order to send out periodicals at publishers' rates of postage, it is necessary to keep on hand a stock of publications and books for sale, or, in other words, to have a news room.

Then there is the *Sabbath Sentinel*. The REVIEW Office cannot keep up a correspondence with all the subscribers obtained for this paper any more than the *Signs* Office could keep up a correspondence with all the short-term subscribers for that paper; but let each State depository send out the papers to all these subscribers, and their Tract Society is enabled to look after them. It brings them in close contact with the individuals themselves.

Nebraska accomplished one thing last year which will be of more value to that State, if properly used, than money can purchase. They have upon their books at Fremont a list of thousands of names. These have been corresponded with or personally visited, and impressions have been made upon the minds of these persons the result of which the Judgment alone will reveal. The Society is prepared for this and all future seasons to send

them supplements and notices of the camp-meetings. They can also send to each a copy of the *Sentinel*, and write them a letter. Their former experience by correspondence and personal labor has opened an acquaintance with these individuals; and although no one may have embraced the truth, anything which may be sent them will have ten times the influence it would have if they were entire strangers and their names gathered for the first time.

There is no Conference that could not employ at their State depository from three to five secretaries, and even more; for there is no end to the labor in corresponding with the thousands of people who would be interested to read. Periodicals containing special articles, *Signs* prospectuses, catalogues of our publications, and descriptive circulars of such works as "United States in Prophecy," "Thoughts on Daniel and the Revelation," etc., could be sent from time to time, with a brief letter calling attention to any special work. All of this will tend to keep up a friendly acquaintance. A few hundred dollars expended yearly by each Tract Society in this manner would give them influence in their respective States, which would in a wonderful manner prepare the way for the loud cry. We have not half taken in the nature and character of the work. Our ideas are altogether too limited. In the loud cry, men and women will be raised up who have previously read of the truth, but who have never committed themselves; and these individuals will proclaim the truth as many did in 1844.

A hundred thousand dollars might be expended this present year by our various Tract Societies in placing the light of truth before the masses of the people; and if we did not see one hundred embrace the truth out of the money thus expended and as the result of that labor during the year, it would sow the seed which would be revealed in the Judgment as having brought forth an abundant harvest. Every State Tract Society in America should have a depository, and a thousand young men and women should go from house to house with the Bible in their hands, and our publications with them, to call the attention of the masses to the solemn truths we profess.

Then from these depositories, periodicals, supplements, special notices of general meetings, and notices of publications which relate to this time, should be sent; and when a favorable response is received, more special efforts can be made to lead them to prepare for the coming conflict. The seed should be sown everywhere. It is to fall by the roadside, on stony ground, among thorns; but some of it will fall upon fruitful soil, and will bear fruit, some an hundred, some sixty, and some thirty fold.

S. N. HASKELL.

THE CLEANSING OF THE SANCTUARY.—NO. 1.

This is a subject of the most thrilling interest to mankind. The fact that God by his prophet appointed the time for the cleansing of the sanctuary more than two thousand years before it was to take place, clearly indicates that it is an event of no trivial importance. It must be an event of such magnitude as to deeply concern the human race. It does not seem unreasonable to suppose that the apostle alludes to this prophecy when he says that God "hath appointed a day in which he will judge the world in righteousness." This supposition may be verified in the sequel.

In connection with a chain of prophecy beginning with the Medo-Persian Empire, and reaching to the end of earthly rule, we have revealed the definite period which should reach to the time of the cleansing of the sanctuary. Daniel says: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to

give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:13, 14.

After Daniel had seen the vision of the ram, the goat, and the little horn which became exceeding great, and had heard the words concerning the sanctuary, and was very desirous to learn the meaning, he heard a voice which said, "Gabriel, make this man to understand the vision." In obedience to this, the angel proceeded to explain the symbols. Said he, "The ram which thou sawest having two horns, are the kings of Media and Persia. And the rough goat is the king of Grecia; and the great horn which is between his eyes is the first king." Thus two of the three kingdoms which he had seen in symbol are expressed by name. The other, though not named, is so described as to make its application certain. Compared with the former powers, it was to be *exceeding* great; it was to stand up against the Prince of princes, the Lord Jesus Christ; and it was to be the great persecutor and destroyer of the people of God. These specifications have been fulfilled by no other power than that of Rome. It is the only empire that has arisen exceeding in power the other two; it is distinguished above all others by its persecutions of the people of God; and it is the power that sought the life of Jesus at his birth, and that finally nailed him to the cross.

But although the three symbols were so clearly interpreted, yet at the close of the chapter the prophet could say, "I was astonished at the vision, but none understood it." What part of it was unexplained? Only the time. All that Gabriel had said of that part of the vision "which was told" was that "the vision of the evening and the morning which was told is true; wherefore shut thou up the vision; for it shall be for many days." That this relates to the appointed time for the cleansing of the sanctuary is evident from the marginal reading of verse 14: "Unto two thousand and three hundred evening morning; then shall the sanctuary be cleansed." Since, therefore, the time was left unexplained, no date being given for its commencement, it is reasonable to expect that Gabriel will make the prophet another visit to complete the work assigned him; namely, to "make this man understand the vision." The record of such a visit is found in the next chapter.

Now, as the empires of the vision were to extend over a period of thousands of years, and yet were symbolized by short-lived animals, it is reasonable to suppose that each day of the vision was the symbol of a year; for 2300 literal days would cover but a very small part of the duration of those empires. And we have a rule given by inspiration for the interpretation of symbolic days. "I have appointed thee each day for a year." Eze. 4:6. And it will appear as we proceed that this is the true principle of the interpretation of the prophetic periods. It would be absurd to suppose that the 2300 days were given for any other purpose than the benefit of men. And to be a benefit, they must be understood. An event of no little importance to the people of God is to take place at the end of the period; but unless we have a date for its beginning, it is impossible to know when it will close. The Lord has not left us without the needed information. In Dan. 9, and only there, is given the beginning date of the vision.

In this chapter we learn that Daniel had been studying the prophet Jeremiah concerning the seventy years of the captivity in Babylon; and he probably supposed that the vision which he had had of the cleansing of the sanctuary was to be fulfilled in their return from captivity, rebuilding the temple, and re-instituting the services in that sanctuary as it had been in former days. But while he was importuning in behalf of the Lord's "sanctuary that was desolate," Gabriel suddenly touched him, and said, "O Daniel, I am now come

forth to give thee *skill* and *understanding*;" as much as to say, You do not understand what you heard of the sanctuary and its cleansing. Then, calling his attention directly to the vision, he says, "Therefore understand the matter and consider the vision."

He then proceeds to the point in the vision left unexplained in the eighth chapter, the time, and says: "Seventy weeks are determined upon thy people and upon thy holy city." The word rendered "determined" literally signifies "cut off." From what, pertaining to that vision, could seventy weeks be cut off, but the 2300 days? There is no reasonable doubt that the seventy weeks, which are 490 days, are a part of the 2300 days. So much of the great period was given to the Jewish people. The seventy weeks reach to Christ, and include the work of his mission to earth, a part of which was "to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up [to make sure] the vision." The time is made sure by the dates that are fixed by the appearing of Christ, and the events of his mission.

The angel then gives the point from which to reckon the time of the vision. Without a starting-point the period would be *useless*; therefore he gives it with emphasis as follows: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks." Jerusalem was in ruins. The commandment for its restoration was that of God, given before in prophecy (Isa. 44:26-28; 45:13), and was carried into effect by Cyrus, Darius, and Artaxerxes, whose successive action is recognized as the legal establishment of that commandment by the authority of the Persian Empire. Ezra 6:14.

The decree of Artaxerxes, which marks the going forth of the commandment, was in the year B. C. 457, a date which has been established by the infallible testimony of many eclipses. Sixty-nine weeks, or 483 prophetic days, extend from this date to the Messiah, that is, to Christ. This period was fulfilled in exactly 483 years, which proves that we have made no mistake in reckoning the days of the vision as years, nor in fixing their date at B. C. 457.

In the fall of A. D. 27, just 483 years from B. C. 457, Jesus began his ministry with the announcement, "The time is fulfilled." Mark 1:15. The sixty-nine weeks ended at this point, not at his birth, but at the time when his anointing took place, at his baptism, the word Messiah signifying "the anointed one." See John 1:41; Acts 10:37, 38; Luke 3:21, 22; 4:14-21.

One week of the seventy remained in which the covenant was to be confirmed with many. Verse 27. In the midst of this week the sacrifice and oblation were to cease. This must signify that he should take these away by becoming himself the great sacrifice for sin which these typified. Heb. 10:1-13; Col. 2:14-17. Our Lord preached three years and a half, to A. D. 31, when he was crucified. This being in the midst of the seventieth week, three and a half prophetic days completed the seventy weeks in A. D. 34, where the exclusive work for the Jews ended, and the work for the Gentiles began in the conversion of Saul, who was at once commissioned to them. Acts 26:15-17. Here ended the seventy weeks which were cut off from the 2300 days. These 490 years finished, there remained 1810 to transpire before the beginning of the work of cleansing the sanctuary. As the 490 ended in the fall of A. D. 34, the remaining 1810 ended in the fall of 1844.

It is not possible that the 2300 days could extend to the present time. They are ended; and as the evidence was clear previous to 1844 that they would then come to an end, nothing can be gained by trying to set aside that evidence. The

sealed book was already open (Dan. 12:4, 9; Rev. 10:2), and a special proclamation or prophetic time was then made. Rev. 10:6; 14:7. The great disappointment of 1844 was the result of the error that the earth was the sanctuary, and the burning of the earth its cleansing. See 2 Pet. 3:10. As this was to take place in the day of the Lord, it was held that the Lord must come at the end of the days. This ignorance was overruled by God to give energy and emphasis to the prophetic proclamation that was then due. Rev. 14:6, 7. The light on the sanctuary of the new dispensation, which is the only one that the text could refer to, has been the result of a prayerful study of the Bible since that time. R. F. COTTRELL.

THE SUNDAY-SCHOOL TIMES ON THE SABBATH QUESTION.

THERE are few papers that I read with more pleasure than the *Sunday-School Times*. For candor and kindly fairness in dealing with all questions, especially those upon which Christians differ, it has scarcely a rival. Its "Notes on Open Letters" are always replete with good common sense and Christian courtesy. Hence my surprise is the greater at the inconsistent position of the *Times* with reference to the Sabbath question.

A correspondent recently questioned the above paper after the following pointed manner:—

"In the *Sunday-School Times* of September 1 of this year, I read, 'Go to the sources; learn from the Bible itself; no study of commentaries, however learned, will supply the lack of knowledge of the text of the Scriptures themselves.' Under date of October 27, you tell me this: 'There is no way in which we can do more for the Lord, or please him better, than by doing just as he tells us to do. It is a great mistake to suppose that we know better than God knows what is good for us, or what is good for God's cause. And it is a sin, as well as a mistake.' Here I wish to ask one question. In Exodus 20:8, 10, the statement is made, 'The seventh day is the Sabbath of the Lord thy God;' and the command reads, 'Remember the Sabbath day to keep it holy.' The question is this, Could God have made known to man in any plainer words the day which he has chosen for the Sabbath?"

The following is taken from the reply of the *Times*:—

"The point of difference, in the case, is not as to implicit obedience of a commandment of God, but as to the requirements of God's commandment. Our Rhode Island correspondent thinks that a certain day of the week, with the present division of the week as it is, is the only day referred to in the fourth commandment. This being so, she has no alternative with her conscience but to keep that day sacred unto the Lord. On the other hand, we find no such signification in that commandment; nothing about the day of the week. Six days of labor are to be followed by a day of sacred rest. That is the commandment, as we understand it from the Bible-text itself; not from the commentators, or from any denomination of Christians."

Men are loath to admit that they are willfully violating an express command of God. If their practice be found at variance with the letter of the requirement, and especially if a change in their practice would necessitate great sacrifice, they naturally look to see if the text can be interpreted to harmonize with their practice. Unquestionably one's prejudices and natural inclinations would strongly influence him to take the above course. Whether this is true in the present case, is not for mortal man to decide;—the writer must answer to his God. At all events, the law of God is not guilty of the ambiguity implied in the above quoted paragraph. Is it, then, uncertain as to what the fourth command requires? Is it impossible to tell whether the seventh day of the week or any seventh day after any six days of labor is meant? If so, what a reflection upon the wisdom of the Framers! In human laws, we are not surprised at finding ambiguity; they are sometimes

framed so purposely. But surely, Jehovah, the Infinite One, has the ability to clearly make known his thoughts; and, let it be borne in mind, the moral law was written by God's own finger (Deut. 4:13; Ex. 31:18), and spoken with his own mouth. Ex. 20:1; Deut. 5:22.

The position of the *Times* is that the commandment does not relate to the day of the week, and means simply that "six days of labor are to be followed by a day of sacred rest." What conclusions are necessary from these premises?

1. That the observers of the seventh day are surely right—they could not be wrong!

2. That under the commandment no day of the week is any more the Sabbath than any other day.

3. That every day of the week may properly, and in harmony with the fourth commandment be observed in turn as the Sabbath.

4. That the day of the Sabbath varies with the convenience or inclination of each individual, being governed by nothing more definite than the time when he begins to work.

5. That each individual may determine his own Sabbath and make it sacred.

6. In short, that the whole question of the day to observe as the Sabbath, rests, not upon God's revealed will to man, but upon man's wavering will to work!

Can the *Sunday-School Times* escape these conclusions? Are they not self-evident? Will it take its stand upon them, and affirm them to be true? They must be true, if its theory is true.

Not only is the position of the *Times*, that the fourth commandment has no reference to the day of the week, disproved by the absurdities to which it leads, but also by a variety of other arguments, chief among which are the following:—

1. Those to whom the command was personally committed understood it to mean the seventh day of each week.

To this fact bears witness the entire Jewish nation, covering with its history in unbroken succession the entire time from the giving of the law on Mt. Sinai to the present day. The Jews always kept the seventh day of the week. Scattered among every nation under heaven, they do so still. No one can deny that they so understood the commandment. This in itself would be convincing, even if they had been without divine aid; but when we consider that the day enjoined by the commandment was pointed out and hedged about each week [the *Times* wouldn't have said *week*; they did not have such an institution I suppose!] for forty years by a series of miracles, there is left no chance for doubt. Has the learned editor of the *Times* never read the sixteenth chapter of Exodus, especially verses 22-36? Does he for a moment imagine when the Lord commanded the people to gather twice their usual allowance on the sixth day and to rest the seventh because it was "the rest of the holy Sabbath unto the Lord," that "nothing about the day of the week" was intended? "But," says the *Times* from the depths of its profound wisdom, "the word 'week' is not mentioned." True, and why not? Because the Hebrew language did not contain it. But did they have the period of seven days which we call a week? No one questions the fact. What did they call it? They named it the Sabbath, after the principal day of the week. So also *Sabbat*, or *Sabbata* denoted a week among the Syrians, Arabians, and Ethiopians. With these nations, as well as with the Hebrews, the days of the week were called "one of the Sabbath," "two of the Sabbath," etc., until the Sabbath was reached. See Hale's Chronology, Vol. I., p. 19, for a fuller discussion of this subject.

The editor of the *Times* is fully acquainted with all these facts. Indeed, if his learning is not overestimated by the press, no one is more familiar with such matters than he. How, then, shall we consider this quibble about the word week not

being mentioned in the fourth commandment, except as a perversion unworthy the editor of the foremost Sunday-school journal in the world?

2. The literature of the world either assumes, or directly asserts, that the Sabbath was and is a particular day of the week. Under this head, a few extracts from the vast mass of testimony must suffice.

(1.) "שַׁבָּת, a sabbath, a day of rest, the seventh day of each week, reckoned from the evening of Friday to the evening of Saturday, Lev. 23:32; Neh. 13:19."—*Gesenius' Hebrew Lexicon*.

(2.) "Sabbath (Heb. *shabbath*, day of rest), the name of the seventh day of the week among the Hebrews, dedicated to an entire cessation of worldly labor. It began on Friday evening, and extended to the evening following."—*Am. Cyc.* Vol. 15, p. 506.

(3.) Before me is a "Table of Days," giving the names of the days of the week in twenty-four Asiatic and African languages and fifty-six European languages. In nineteen of the former and thirty-three of the latter the seventh day of the week is called Sabbath; and in most of them, this is its only name. Here, then, are fifty-two languages, with scores of dialects depending upon them, all bearing disinterested witness to the fact that the Sabbath was a definite day of the week, and that day the seventh. Query: How did this name for the seventh day of the week get into these half-a-hundred languages, if the nations of the earth have not understood the fourth commandment as ordaining a definite day of the week?

(4.) Finally, this idea is so well-nigh universal that scarcely a writer refers to the Sabbath without doing so on the ground that it is a definite day, whether that day be the first or the last of the week. Even in the last *S. S. Times* but one, Dr. Charles S. Robinson, writing of Paul's tent-making, says, "That establishment was 'closed on Saturdays.' Indeed, it was shut up every Friday evening at sun-down, for then God's holy day commenced."

It is only when some one is forced to the hopeless task of making his first-day Sabbath-keeping agree with the seventh-day commandment, that he would try to turn the edge of the sword of the Spirit by saying that the seventh day of the week is not meant. But its edge is not thus easily turned; here or hereafter—

"The pure testimony will cut its way through."

C. C. LEWIS.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

232.—JUDGMENT AT THE HOUSE OF GOD.

N. W. A.: The word "judgment" in the Scriptures often has the sense of punishment or affliction. Understand it in this sense in 1 Peter 4:17, and you will have no difficulty with the passage. Soon after it was written, the Hebrew Christians were sorely persecuted by their own countrymen; while still later the whole Jewish nation were terribly punished by the Romans, over one million of them being destroyed under the most aggravating circumstances. The persecutions of the Christians were so much lighter than those that fell on the nation at large that they seemed small when compared with the latter. This is just as it should be, according to the text; for while it was no doubt true that the church at that time were not entirely free from fault, and needed correction, the condition of the unbelieving portion of the nation was such that nothing but

the most terrific judgments could either satisfy the demands of justice in their cases, or lead them to repentance.

233.—THE TWO THIEVES.

A. M. W.: There is no necessary contradiction between Matthew's and Luke's account of what was said by the two thieves at the time that Christ was crucified. Matt. 27:44; Luke 23:39. It is undoubtedly true that both joined with the multitude in railing on Christ when they were first fastened upon the crosses. This they did, perhaps, thinking that by such a course they would curry favor with the priests, and save themselves from insult and abuse even if they could not secure their own release thereby. Time passed; and physical suffering, united with the awful portents which accompanied the crucifixion, such as the unnatural darkness, the earthquake, etc., produced their legitimate effect upon one of them by leading him to acknowledge his own sins and the innocence and divinity of Christ; the other, possibly on account of the greater hardness of his heart, stoutly it out till the last, and died in stubborn resistance to all those influences which were graciously exerted on that occasion in the behalf even of the murderers of our Lord. It is by no means an uncommon thing for men to turn from bad to good, or from good to bad, as suddenly as did one of the thieves in question where the influences brought to bear are not nearly as powerful as were those to which the thieves were subjected. Let me call attention to the history of an individual with whose course many of the readers of the *Review* are acquainted. The person to whom I allude was a minister of the gospel. On one occasion he had a debate with a notorious infidel, which resulted in bringing the latter to acknowledge the inspiration of the Bible and ultimately becoming one of its defenders. A few years passed, and the same minister who had vanquished the infidel of whom I have spoken, entered into debate with another infidel. At the commencement of the discussion he was confident of success and even boastful. Before it ended he threw away the Bible, and publicly announced that he was no longer a Christian. Such is the weakness of human nature. Even those who have credit for being among the wisest, are characterized by mutations as great and sudden as those which mark the career of those less distinguished.

Again, it is not an unusual thing for great criminals to repent and confess at the prospect of death. How many do this on the gallows itself. In doing so they but follow the example of the penitent thief, since he stood related to the cross as they do to the gallows. In doing so they also illustrate the foolishness of those who, proceeding upon the hypothesis that it would be unreasonable to suppose that a dying thief could see and confess that which he refused to confess a short time before, reject the word of God.

THINGS TO BE REMEMBERED.

LET those desiring to have questions answered in the Commentary department of this paper heed the following suggestions, as otherwise we shall feel under no obligation to pay any attention to their communications: 1. Give your full name and address, so that we can reply by letter, should we desire to do so. 2. Write short letters, saying just enough to enable us to understand what you desire. 3. Take pains to write in a legible hand. 4. If you send your questions in business letters to the Office, place the question on a separate slip, containing your address in full. 5. Don't ask all the questions you can think of the first time. Leave a few for future use. More than two questions should not be sent at once. 6. Enclose stamp for reply. W. H. L.

THE HIGHWAY OF THE UPRIGHT.

Proverbs 16:17.

I PANT, I pant for the heavenward path,
Which never the vulture's eye hath seen,
Where the forest king, in his cruel wrath,
Hath never been.
It leadeth away from the snares of vice,
From the haunts of corroding avarice,
From vanity's shows which the soul entice,
From malice, and falsehood, and lust, and all
That subdueth the spirit to sin's dark thrall.
It leads to the city whose streets of gold
Even the militant saints behold;
In the midst thereof with healing rife
For the deadly wound of Zion's daughter,
Stands in its beauty the tree of life,
Mirrored within the balsamic water
Proceeding from under the throne of God,
The true and the only baptismal flood,
Whose streams, that in crystalline clearness roll,
With healing are fraught for the sin-sick soul.
Oh! I long in that city of light to dwell,
Where never a transient sunbeam fell,
Nor glimmering ray from moon or star!
Unspeakably brighter, more glorious far
That holy city's undazzling ray!
For He is its glory who lighted the sun,
And they who the heavenward race would run
Must enter by him, the way.
There is a path upon earth which no bird knoweth,
Where the holy zephyr of Eden bloweth,
And the tree of healing and water of life
Refresh the spirit redeemed from strife.
The pilgrims who throng that unseen way
Are guided by no deceptive ray:
They have made the unerring Guide their choice,
And they cannot follow the stranger's voice.
To be joined to Christ, and in him to live,
They would share his baptism, drink his cup,
Renouncing the pleasures which sin can give,
To walk in the way by him cast up:
And, joined unto him as they walk by faith,
They see at the end of their pilgrim path
The realm of inconceivable bliss,
Where the weary have rest from the toils of this:
And they hear at times, in prophetic tone,
The welcome greeting, "Well done, well done!"
And they catch some notes from the rapturous song
Which is learned by none but the ransomed throng;
And thus attuned, while they walk through time,
To the harmony caught from that heavenly chime,
They make in their hearts, unto Him they love,
Melody, heard with approval above.—*Selected.*

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.

MISSOURI.

STEWARTSVILLE, DE KALB Co., JAN. 26.—Began meetings Jan. 15 four miles northwest of this place in the Richie school-house. Up to this time have given thirteen discourses, which have been well received. The house, a very large one, is well filled every night, and many seem deeply interested. Have not yet reached the Sabbath and law questions. I expect Bro. C. H. Chaffee in a few days to assist me. Brethren, pray for the work here.
J. W. WATT.

IOWA.

FARRAGUT.—We commenced meetings at Liberty school-house Jan. 9, and closed last Sunday night. Gave in all fifty-five discourses without missing an appointment. Strong prejudice against the truth kept some from attending the meetings; yet the attendance was quite good all the time. Six have decided to obey the truth. We will still hold regular weekly meetings hoping that others may acknowledge the truth.
R. C. PORTER.

March 4.

KANSAS.

ROSALIND, REPUBLIC Co.—Closed my meetings here the 24th. Held twenty in all, three of which were Bible-readings. Distributed quite a quantity of papers and tracts. The unfavorable weather interfered somewhat with the meetings; but a few seem interested. Start for Rooks Co. to-morrow evening, where I expect to labor. Brethren, pray for me.
N. J. BOWERS.

AMONG THE CHURCHES.—Since the first of January we have attended the district meeting of Dist. No. 1, and have visited the churches at Norway, Hubbell, Washington, and Ballard's Falls. Our

visit to the first three churches was timely, as the people by negligence of duty had let Satan have access to their hearts. Still, before the meetings closed, by humility and confession of sin the Lord came near, and the meeting closed triumphantly. In the Ballard's Falls church nearly all were happy in the Lord, and the Spirit of God was indeed present to feed his people from meeting to meeting.

We then went to Springside, where a small company had been raised up by the faithful labors of Bro. and Sr. Curtis. We found them quite strong on every point of faith. We organized a church of eleven. From there we came to Osawkee, where we attended the T. and M. meetings held by Brn. Cudney and Cook. The Lord blessed much in these meetings, and we feel that steps were taken that will prove a blessing to the cause in Kansas. We remain here a few days.

Feb. 28.

M. AND H. ENOCH.

OHIO.

CLARKSVILLE.—We closed our meetings in this place the evening of the 24th, having held sixty-three meetings in all. We leave seventeen keeping the Sabbath. Bro. Anglebarger will return to hold meetings near this place, and will meet with them on the Sabbath for some time. Our attendance and interest was good to the close.

O. F. GUILFORD.

GROVE CITY, FEB. 26.—I have been holding meetings in this place since Feb. 20. I spoke six times, held four Bible-readings, and made twenty visits. I organized a Sabbath-school of twelve members. One more sister covenanted to keep all the commandments. This makes three adults keeping the Sabbath. We had a good attendance at all our meetings. A Methodist minister who had heard of Adventists, but knew nothing of their doctrine, attended the meetings. Some enemies of the truth wanted him to reply to me, but he said he was convinced that the seventh day is the Sabbath, and he would not be found fighting against the law of God. At the close of our meetings I called on him at his residence and showed him the *Signs* and *REVIEW*. He subscribed for the *REVIEW* for six weeks on trial. I took two orders for "Thoughts on Daniel and the Revelation," obtained a club of five *Instructors* and one subscription for the *Sabbath Sentinel*, sold two hundred pages of tracts, and gave away two hundred pages. Notwithstanding the good interest of our meetings, much opposition and disturbance was brought in by a Catholic lawyer. When I spoke of the papal power he began to squirm terribly, and it was difficult to keep him quiet; but the Spirit of the Lord was stronger than the wiles of Satan.

It is with regret that I leave the friends here; but I have promised to hold some meetings and Bible-readings at Thorn Hill, as there is an interest there. I ask to be remembered in the prayers of all lovers of the truth, that the Lord may keep me humble so that he may use me as an instrument to glorify his name.
H. T. HOOVER.

INDIANA.

LAKEVILLE, FEB. 22.—I started out several weeks ago, and undertook to hold some Bible-readings at Nappanee, but found myself in a community of holiness people, who suspected me to be a deceiver. Bro. Lanches, who was with me at this place, gave tracts to some of the people, and we left the place. I am now lecturing on the prophecies in a country school-house, but there is bitter opposition, and I expect the house will soon be closed against me, the predominating element being German-Lutheran.
A. E. STUTZMAN.

ROCHESTER, FULTON Co.—We close our meetings for the present in the school-house four miles north of this place, having continued seven weeks. Of a truth we can say that God has worked mightily upon the hearts of people. The attendance was good from first to last, and a goodly number have taken a decided stand for the truth. I expect to remain here a few days longer. There is a Christian minister to speak against us to-morrow night, and we hope it will help many in deciding to obey the truth. Last Sabbath we organized a Sabbath-school of thirty members. Twenty copies of the *Instructor* will be taken, and twelve copies of "Bible Lessons for Little Ones." Obtained four

subscribers for the *REVIEW*, and sold over \$20 worth of books and tracts. I also received \$4.40 as a donation. Bro. Dunlap and family were with us every night, and aided greatly in singing. We enjoyed much of the Spirit of God during these meetings. Brethren and sisters, we need your prayers.
M. G. HUFFMAN.

March 3.

BURNETTSTOWN, WHITE Co.—I commenced meetings here in the M. E. church the evening of Feb. 16. After preaching one discourse, I was informed by the trustees that I could use the house no longer. The friends then procured the Christian church for me. I preached one week in their house, and then received a note from Prof. Ireland, the minister in charge, stating that neither I nor any other Adventist minister could occupy their house after that night. There was but one more church in town, the Baptist. They were holding a protracted meeting, but were to close the next evening after I was turned out. I was promised the use of this house; but their minister told them it would never do to let me in, so they turned me out. And then their minister, behind a locked door, commenced a tirade against Adventist ministers' going around through the country unsettling the minds of the people, and tearing up churches. The interest to hear the truth is good, and when I left on Monday morning, a lot had been donated, and a subscription was being taken for the purpose of building a house with the latch-string on the outside of the door. There are some souls here that are hungering after the truth, who must hear as soon as the way may open. I praise God for his blessed truth even under trials and disappointment.
J. M. REES.

Feb. 27.

ARLINGTON, FEB. 25.—After preaching ten days at Pleasant Ridge, and above four weeks at Arlington, which is near the above place, I am compelled to close my public labors for the present, because church, hall, and school-house doors have all been closed against me. Nevertheless, I am happy to state that by God's blessing, above twenty are now keeping the Sabbath as the result of my labors in Rush County. Of the above who have embraced the commandments of God and the faith of Jesus, are two school-teachers of ability and piety,—one, a sister of Sr. Mary A'lexander, who was visiting her home during a vacation of the Terre Haute Normal; the other, a gentleman who is now teaching at Pleasant Ridge. An intelligent young man, who had determined to prepare for the ministry of one of the popular churches, has almost determined to go to Battle Creek and prepare himself to teach present truth. We have organized a Sabbath-school with this young man as superintendent.

This is the first time that the third angel's message has ever been declared in Rush County. The bitterness of my opposers was unprecedented. A notice signed "Vigilance Committee" warned us to leave town instantly with many direful threats. Churches which, previous to my coming, had been at swords' points clasped glad hands to crush the truth, thus exemplifying our position on the speedy unification of the various denominations (not on the basis of truth) to fulfill Rev. 13:14. Pray for the work here.
A. W. BARTLETT.

THORNTOWN, FARMERSBURG, AND MIDDLETOWN.—As it was expected that I would soon leave this State to labor in Ohio, I was directed at our late quarterly meeting to labor a few weeks at the above-named places.

Jan. 25 to Feb. 15, labored in connection with Bro. Henderson at and near Thorntown. The church at this place is small, having been reduced through their deep trouble; but those who remain faithful are earnest in the truth. All seem of good courage in the Lord. May God's blessing attend them.

Jan. 28 we opened a new meeting four miles east of Thorntown. At first our house was well filled, but the rain and mud soon stopped many from coming. The interest not being sufficient to demand the attention of both, I left the field to Bro. H. and came to Farmersburg Feb. 14. Held meetings in a school-house. A revival effort was made, and as a result eleven united with the church, making fifty-five who belong to this newly organized company. Ten were baptized, and there are as many more for whom we have hope. A house of worship 28x42 will soon be completed.

Gave a Bible-reading on tithing. All accorded with it, and agreed to assist in supporting the gospel by their means. Two more subscribed for the REVIEW, and I received \$6.50 donation. We are glad our minds were ever directed to pitch the tent in this place.

Feb. 22, came to Middletown, seven miles from Farmersburg. Had visited neither of these places since striking the tent. Was glad for this privilege. Gave six discourses at Middletown, and was successful in organizing a church. The friends here are also ready to assist with their means. Received \$3.00 in donations. May God's blessing continue with these new companies.

VICTOR THOMPSON.

ILLINOIS.

CHICAGO.—We closed our seven weeks of labor here last Sunday night with a temperance lecture. The house was full of interested hearers. We have had in all forty-two services, and have never had a better hearing for so long a time. Eight or nine have commenced to keep the Lord's Sabbath, and there are as many more who are deeply interested, for whom we hope.

Have sold \$29 worth of our publications, taken eleven subscriptions, and made several visits. The Lord has helped us and blessed us much in this feeble effort to instruct our fellow-men in all the different branches of present truth, and to him be all the praise. Could everything move on here according to the will of God, we think much might be done among the different nationalities in this great city to speed the last message.

March 5.

J. F. HANSON.

RANKIN AND WHITE WILLOW.—Have just closed a three weeks' meeting at the first-named place. Seven commenced to obey all God's commandments as a result, and one woman had commenced to keep the Sabbath from reading before I went there, making eight in all. Several more are deeply impressed with the truth, and we hope soon to see them take a stand in favor of it. One very promising young man, who is quite proficient in the German language, as well as the English, kept last Sabbath for the first time. As he started to attend our Sabbath meeting, his Bible under his arm, his brother told him he had better wrap it up, for some one would see him and laugh at him. But he said, "Let them laugh; I am not ashamed of my Bible." A sister said she was going to keep the Sabbath if no one else in the neighborhood did. This is the kind of courage we like to see. I expect to meet with them every two weeks for awhile, till they become established.

I gave my first course of lectures in White Willow about one year ago. I came away discouraged, thinking that nothing had been accomplished. But about a month since, a young man wrote me from that place, stating that he had fought as hard as he could, but could not shake off the convictions that he had received at those meetings, and that he wanted to come to our house to learn more about that doctrine. He has since come, and is drinking in the truth as one who is really hungry and thirsty for righteousness. He has fully adopted the health reform, has joined the Tract Society, and spends all his spare time in studying the Bible, writing missionary letters, and sending reading matter to his friends and acquaintances. I think I have learned from this experience that it is my duty to press the truth upon the people, and not be worried about the results.

A. O. TAIT.

VERMONT.

WEST BERLIN.—Since Jan. 7 I have been holding meetings at West Berlin, Washington Co. We were given the use of the vestry of the Congregational church. Have held more than fifty services here and in school and private houses in the vicinity. The Lord has blessed our labors. At the present writing, nine precious souls have received the truth, and others are almost persuaded. Bro. H. W. Pierce was with me about four weeks, but being called to another field of labor, Bro. I. E. Kimball took his place. Bro. Wales has also labored with us, visiting, getting subscribers, and doing missionary work generally. Have held three Sabbath meetings,—two in the church, and the last, the vestry being no longer open, in a private house. These Sabbath meetings were es-

pecially remarkable for the presence of the Spirit of God. The last Sabbath we partially organized a Sabbath-school of twenty members. We expect Eld. A. O. Burrill will join us soon, and we shall hold on here until the work is done. Brethren and sisters, pray for the work in the Green Mountain State.

M. E. KELLOGG.

March 2.

PENNSYLVANIA CONFERENCE.

WARREN Co.—Since the meeting at Steamburg I have visited nearly every family of Sabbath-keepers in Warren Co., except those belonging to the Corydon church. These brethren are quite scattered, but with most of them there seems to be a good degree of interest. Much time and means have been used in starting the work in this county and in bringing it to its present condition; but there is far more yet to be done than has been accomplished so far. We greatly desire that these brethren may see the importance of letting their light shine. It is thought best that Bro. Saunders should change his field of labor for a time, and we expect those for whom he has labored will carry forward the work. This county may be a great blessing to our Conference, if all see the necessity of sustaining the work as they should. The tithes and donations to the Tract Society have been very good, but we sincerely believe that far more would be realized if each member would be conscientious in these matters. Our meetings and Bible-readings were attended with interest. \$88.50 was pledged to the tent fund. Our prayer is that these brethren may grow in grace.

D. B. OVIATT.

March 3.

NEBRASKA.

STROMSBURG, RICHMOND, LYNDON, ETC.—Since our State meeting at Fremont, we have visited the churches at Stromsburg, Richmond, and Lyndon, and the companies at Elk Creek, Crete, and Friend. At Stromsburg God's Spirit was present, and several were hopefully converted. We have tried at all these places to work to get all by repentance and confession to seek and obtain an evidence of their acceptance with God; and as individuals have sought with all their hearts to get themselves right, we have been rejoiced in seeing difficulties of long standing between brethren satisfactorily adjusted without church trial.

The companies at Elk Creek, Crete, and Friend are greatly in need of more labor and organization. We hope to return to these places soon, and do all we can toward this work. At Lyndon, an elder and deacon were ordained, and four persons received into the church. Satan tried hard to hinder the accomplishment of all that we desired to see here; but the Lord let some light break in upon us, and the meetings closed leaving the brethren comfort and hope for the future. We leave this afternoon to visit scattered Sabbath-keepers farther west, feeling grateful to God for his blessing and help, and anxious to do more in his service.

Feb. 25.

GEO. B. STARR.

WISCONSIN.

DIST. No. 14.—Jan. 18 I went to Knapp, Dunn Co., where I remained two Sabbaths, holding meetings each evening. The brethren from Lucas were present on the first Sabbath, and we enjoyed some good meetings. After that, the attendance was quite small, partly because the meetings were in an out-of-the-way place, and also from a lack of interest. Some in this society have a sincere love for the cause of God.

From Knapp I went to Lucas, and began meetings in the Reed school-house. Although the truth had been preached there before, there was so good an interest that the house was full almost every night. I remained there over two weeks; a few have embraced the truth, and the work is not yet finished.

A general meeting was appointed at River Falls for Feb. 23, 24, and for this we closed the meetings at Lucas. We were favored with the help of Bro. Decker at this meeting. There was a good representation of the district present. The Baptist house of worship was used and well filled with Sabbath-keepers. The meeting was a good one. One evidence of this was that 550 copies of the *Sabbath Sentinel* are now taken by the district. It is to be expected that a lasting impression for good

will be felt from this occasion. I return to Lucas to follow up the work, and to assist in finishing a house of worship which has been begun.

G. C. TENNEY.

MINNESOTA.

VILLARD, POPE Co., FEB. 26.—Have closed my meetings at this place for the present. I came here Jan. 8, after attending the general meeting at Eagle Lake, and holding quarterly meeting with the church at Byron. Have spoken thirty-three times, the congregations ranging in number between two and three hundred when weather and roads were good. Many say we have the truth, but only a few are willing to take up the cross. Nine have signed the covenant, five of whom are Sabbath-keepers' children who had not taken a stand before, and four are outsiders. Others have promised to keep the Sabbath. I expect to spend this week in visiting the interested ones and holding some meetings in a school-house a few miles from Villard. There is an interest to hear about nine miles from Villard, where I expect to go shortly. Eld. H. Grant has been here with me the past week, rendering good service in visiting, etc. He spoke to us Sabbath, and we all felt that what was said was meat in due season. Several Bible-readings have been held with our brethren, which seemed to be enjoyed by all. Our brethren here feel much encouraged, and love and harmony seem to prevail. All seem anxious to do all they can in the good work. I sincerely desire the prayers of God's people in this great work.

A. M. JOHNSON.

VIRGINIA.

LAUREL GROVE.—During the last two weeks, Bro. Purdham and myself have been laboring at the above-named place. Although it rained much of the time, and the roads were very muddy, the attendance was good, considering the circumstances. Men and women walked from one to six miles to attend.

Each evening at half-past six we held a prayer and social meeting, lasting about forty minutes. One after another took part, until before our meetings closed, several, both old and young, spoke who had never spoken in such a meeting. The Lord blessed, and all were strengthened in the divine life. After the social meeting, we engaged in a Bible-reading for thirty minutes, and then delivered a short discourse. Some not of our faith became deeply interested in the Bible-readings.

We held three Sabbath meetings with them. We made our discourses of a practical nature. Good results are already seen. Several who are awaiting church membership, since the discourses have put away tobacco, and some are discontinuing the use of coffee and pork.

Two fully embraced the truth and commenced to observe the Sabbath during our meetings. This is the youngest church in the State. Several expect to be baptized and unite with the church at the quarterly meeting.

S. H. LANE.

MICHIGAN.

CHARLOTTE AND PINE CREEK.—Jan. 15, Bro. C. J. Lamson and myself commenced a four weeks' meeting four miles north of Charlotte. The place had been quite thoroughly canvassed in the interest of the truth before we went, so that we accomplished little in point of numbers; yet we were not discouraged, as the one that accepted the truth was a man of deep religious experience, and well worthy our effort. We feel assured that he will be able to influence those of his relatives who are almost persuaded.

Have just closed a series of meetings at Pine Creek. Here Bro. Lamson and I labored the fore part of the past winter, at which time six began keeping the Sabbath. Since that time and during my stay here, six more have started. Several more, I trust, will come out on the Lord's side ere long. This little company are thoroughly imbued with the spirit of the Master, have a fervent love for the truth and one another, and will, I hope, have a telling influence in the community.

March 6.

A. W. BATHER.

MEMPHIS.—The general meeting held at this place Feb. 22-25 was a decided success. This part of the district was quite fully represented,

nearly every Sabbath-keeper within reach of the meeting being present at the commencement of the meeting, and remaining till the close. Elds. Lawrence and Weeks joined Bro. Sisley and myself, and assisted in the meetings. On Monday Bro. Weeks baptized one sister who had embraced the truth in Sanilac Co., and who was on her way to her home in Canada. The Lord gave freedom in speaking the word, which was mostly of a character to stir up the people in reference to the times in which we are living, and the duties and sacrifices necessary to push forward the third angel's message. Many outsiders attended our meetings and were deeply interested. Bro. Sisley found missionary work to engage his time, both in the business meetings and out, as they have quite a corps of missionary workers there who desired to learn more fully how to do the work in the most effectual manner.

We found on inquiry that nearly every family of our people present were taking the *Review*. We have learned to read one sign of the times; *i. e.*, where our people take our church paper, and read it faithfully, their interest increases greatly in the truth as the result. A few more subscriptions were obtained, and it was reported that every family is now supplied with our church journal. We wish the same could be said of every church of S. D. Adventists. The subscriptions to the *Sabbath Sentinel* were increased in number, and several hundred dollars were pledged to the College stock. We were sorry to find that only a few were taking *Good Health*, and we did not succeed in securing as many subscribers for it as we had hoped. If the health reform is to the third angel's message what the right arm is to the body, it seems to us that more interest should be manifest among our people to subscribe for and read the journal, which, in the providence of God, is being published to forward this reform,—a journal which we have no hesitation in saying is the best health journal in the world. It is a paper a part of whose mission is to build up and encourage the best health institution on earth. We say *the best health institution*, because it combines under one management more appliances of real value in the restoration of health than any other institution of its kind. While other institutions, many of them, have some specialty of treatment, the object of this one is to combine that which is of real value in all others. When we realize how many hundreds have come to this institution to regain their health, who have either embraced the truth, or gone away to exert an influence in favor of the truth or our people, why should we not do all in our power to spread before the world a knowledge of this journal and institution?

Another encouraging result of the meeting at Memphis was that not only did many resolve to be more faithful in the missionary work, but four persons decided to give their whole time to canvassing and colporteur work. Our people have lately organized a Vigilant Missionary Society, which has given them new life. This church now numbers about eighty members. A large portion of them are residents in or near Memphis. They have also a large and interesting Sabbath-school. J. N. LOUGHBOROUGH.

NEW YORK.

TURIN, LEWIS Co.—After the Rome meeting held in December, I returned to this place, and have been laboring in every legitimate way to advance the cause of truth. My work has been principally that of the colporteur and canvasser. Have taken thirty-three orders for the *Signs*, four for the *Sentinel*, two for "Way of Life," and one each for the *Review*, *Good Health*, and the *Instructor*. I have sold \$6.90 worth of books. The country about here having been quite thoroughly canvassed last summer, I am obliged to go quite a distance to canvass, and this has been difficult on account of stormy weather. The Bible-readings prove a success so far as I have tried them.

The company here are clinging fast to the truth, and begin to show their love for it by working in the missionary field. I have spent two Sabbaths and Sundays with the Otter Creek church, but held no meetings on account of bad weather and sickness. I spent the time visiting among the "little flock." This company have been neglected, and a majority of them have left the truth; but eight or nine are still holding on to the Sabbath.

By the help of the Lord we hope to be able to assist them some in the spring. Brethren, remember the work in the Black River country at the throne of grace. W. S. HYATT.

Feb. 29.

LANCASTER.—By a card just received from Bro. Brown, written Jan. 25, I learn that he expected me to report the meeting held at Lancaster from Jan. 12-20. This is my excuse for the delay in this report. This meeting in the daytime was at the house of Bro. Brooks in Newstead, as that was the most central for this church. For seven evenings I spoke in the Disciple church near Bro. Eggleston's residence. Bro. Cottrell was with us through these meetings. On the first Sabbath and first-day, Bro. Whitney was present, and the second week Bro. Brown took part. Several of our people were over from Niagara Co. It was a time of much snow and drifting; yet our people did well in attending, and seemed desirous to see what was to be done, and to learn how to work for the Master. Quite an amount was pledged toward the \$20,000 fund which is being raised in that Conference.

No discourses on present truth had been given in the Disciple church for the past eight years, and it was truly encouraging to see the increasing interest to hear. Storm, sleet, and wind did not seem to hinder the people from coming out. The interest increased to the close of the meetings. May the Lord water the seed sown that some good fruit may yet appear. This Lancaster meeting, with two more at Newfane, closed our eight weeks of labors in the New York Conference. During that time I gave fifty-three discourses, conducted twenty-five Bible-readings and twenty-nine social meetings, besides holding ten business meetings, making in all one hundred and seventeen meetings. I also attended the meetings held by others who were associated with me at the various places. We thank the Lord for the good spirit granted his people at these various places. If the vows made are fulfilled, God will come still nearer to us. So may it be. J. N. LOUGHBOROUGH.

March 1.

News of the Week.

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

FOR WEEK ENDING MARCH 8.

DOMESTIC.

—The steamship *Lessing* carried \$200,000 in gold to Europe Thursday.

—The Iowa prohibition bill has passed the Senate. It goes into effect July 4.

—Fire at Utica, N. Y., Sunday morning destroyed property valued at \$800,000.

—There will be shipped to Europe to-day, Saturday, \$3,650,000 in gold, and \$200,000 in silver.

—Secretary of the Treasury, Folger, is mentioned as likely to succeed the late Minister Hunt at the Court of Russia.

—Five-sixths of the money expended in 1882 for colored schools in Georgia was raised by the colored people themselves.

—Business failures last week numbered 211, 26 less than the previous week, but three more than the corresponding period in 1883.

—A cloud burst over Florence, Arizona, Friday morning, the water running four feet deep in the street, occasioning \$10,000 damage.

—A special fast mail train, placed on the road last week, leaves New York Saturday at 3:50 p. m., and reaches Chicago Monday morning at 12:25.

—A bust of Longfellow was unveiled in the Poet's corner of Westminster Abbey Saturday, March 1, by Dean Bradley; this is the first American poet so honored.

—The Southern and Northern Divisions of the Mexican Central Railroad will be completed to a junction Saturday, when through traffic will immediately begin.

—The principal business block in Memphis, Scotland County, Mo., burned Friday morning, falling walls killing three persons and wounding seven others, three mortally.

—A single kernel of wheat planted in Dakota in 1880, produced 860 grains in 1882. Of these, 760, when planted, yielded a fifth of a bushel. This was planted last spring, and the product was 17 bushels.

—Citizens of Wichita and Sedgwick Counties, Kansas, will send to the Ohio flood sufferers, Saturday, forty car-loads of corn, besides a large amount of money. The Santa Fe Road and its connections will carry this donation free to Cincinnati.

—Harry Beatty, a 17-year-old boy at Easton, Pa., is the latest example of what dime-novel-reading will do for the rising generation. He was an enthusiastic student of trashy literature, and when his father attempted to chastise him for some misconduct the lad drew a revolver and shot his parent. He was disarmed, soundly thrashed, and then fled from home. Not the least of the evils in the world to be corrected is much of the reading matter printed for and permitted to get into the hands of the young.—*Inter Ocean*.

FOREIGN.

—A financial panic is in progress at Pekin, China.

—The French forces have begun their advance on Bac Ninh.

—The French Government has decided to expel from France all suspected dynamiters.

—Thursday Bismarck had a narrow escape from a passing engine while crossing the railway track.

—News of an alarming character has been received by the Canadian government respecting the troubles in Manitoba. A revolt is feared.

—The immense steamer, *Great Eastern*, the masterpiece of Brunel's ship-building genius, is to end its varied career of 28 years by serving as a coal-hulk at Gibraltar, for which it has been bought by the British Government.

THE SOUDAN WAR.

—A victory has been gained by the British forces at Teb. The Arabs lost 1,100 men, besides guns and other munitions.

—Following up their victory at Teb, Gen. Graham's forces pushed on to Tokar driving out 4,000 rebels who held the place.

—A request for more of the sinews of war would intimate that Gen. Gordon has expended the £100,000 he started out with a few weeks ago.

—A Cairo dispatch says the Arab Sheiks who pretended to be friendly have been fooling Gen. Gordon, and that 17,000 Arabs are marching on Khartoum.

RELIGIOUS INTELLIGENCE.

—The celebrated Sanscrit scholar, Pandita Ramabai, has embraced Christianity in England.

—The *Inter Ocean* says of the Sunday question, "This is, perhaps, the most vital of all current questions in religious thought."

—PRIZES AT A CHURCH FAIR.—A share in the capital stock of the New York Central Railroad, of the value of \$120, to be raffled for, and a cask of ale to be voted to the best-natured man, are two leading novelties at a Roman Catholic fair in Twenty-third street. —*N. Y. Tribune*.

—An excitement prevails at Lafayette, Ind., owing to the interment Friday, under a court decree, of an objectionable corpse in the Catholic cemetery. It is stated that Gerry, who persisted in burying the remains of his son in the cemetery under those conditions, will be excommunicated from the church.

—The American Old Testament Company met in New York, recently, and completed the third revision of the Minor Prophets. Dr. Schaff said that the English company would doubtless complete its work in January, and that the American company will not be far behind. He expects that the revised Old Testament will be issued in the spring.

—Rev. Geo. F. Pentecost, already well-known as a successful evangelist, has received from Mr. Moody and the Evangelistic Committee of London and Great Britain an invitation to join Mr. Moody in his work in London. Mr. Pentecost left the decision to his congregation, who at a great sacrifice passed resolutions expressing their willingness that their pastor should accept this Macedonian call.

—Rev. Reed Stuart, pastor of the Liberal Presbyterian-Spiritualistic-Congregational Church of Battle Creek, Mich., recently delivered himself of the following: "Whoever is interpreting the laws of nature, finding the reason of earth and star in mass and minutest particle—Spencer, Tyndall, Huxley,—is not concealing but is revealing God to his children, and belongs among the prophets.

—To-day the Mormon Church has as many missionaries as has the American Board. In one year, 1881, they sent out 189, besides 79 to Arizona to spy out and secure the best land for colonization purposes. One day last April, 61 Mormon missionaries were at the Grand Central Hotel, New York, and sailed for Europe the day following. On the 16th of October, 30 more left Salt Lake City in a Pullman car. Within eight months of last year, about 3,000 Mormon proselytes arrived at New York.

Obituary Notices.

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

PERY.—Died of scarlet fever, in Springville, Wexford Co., Mich., Nov. 9, 1883, Barnabas William Pery, aged 10 years, 4 months, and 21 days. He loved the Lord, and kept the Sabbath with his parents, and was a member of the Sabbath-school at Sherman. He now sleeps in Jesus. Remarks by the writer.
R. C. HORTON.

CRAWFORD.—Died at her home in La Grange, Wis., Feb. 10, 1884, after a brief illness of three days, Helen Madora Crawford, aged 38 years, 7 months, and 26 days. She was converted and joined the Congregational church in 1870, since which time she has ever sustained the character of a faithful Christian. With her husband she embraced present truth under the labors of Eld. G. C. Tenney in 1877. We believe she rests under the benediction of Rev. 14:13. She leaves a husband and eleven children to mourn their irreparable loss. Remarks by the writer from Isa. 61:3, by request.
S. S. SMITH.

MOODY.—Died in Pittsfield, Me., Jan. 5, 1884, the infant son of W. H. and Mary S. Moody, aged 5 months. His sufferings were great during his short stay among the living, but he was soon laid to rest by the side of his mother, who died a few weeks previous. May the blessing of God be upon the remaining members of the family, and may they be united in the soon coming kingdom. Remarks upon the occasion by the writer.
P. B. OSBORNE.

GRINNELL.—Died in Mt. Pleasant, Mich., Feb. 22, 1884, Marcus Grinnell, aged 66 years, 6 months, and 29 days. Bro. Grinnell was born in Onondaga Co., N. Y. In 1860 he moved to this county, where he has since resided. At the early age of fourteen he embraced Christ as his portion, and united with the M. E. church, and for many years was a class-leader in that church. In 1857 he received the doctrine of Christ's soon coming, and in 1878 embraced the third angel's message under the labors of Bro. Kellogg. Bro. G. was much respected by the world for his honesty, and was dearly beloved by the church. He leaves a wife, one son, three daughters, and fourteen grand-children. All miss him very much, and while we lay him away, it is with the knowledge that he will soon come again from his resting-place. Remarks from Rom. 8:11 to a large congregation.
A. O. BURRILL.

ATHERTON.—Died of blood poisoning, Feb. 27, 1884, in Leslie Mich., Lizzie J., wife of A. W. Atherton, aged 26 years, 8 months, and 26 days. She early embraced the truths of the third angel's message, having been instructed in this way from a child. Her hope in the Saviour and of immortality through him did not forsake her in her last hours. She suffered extremely, but bore it patiently. Her death was quite sudden and unexpected. She leaves a husband and two little children to mourn her loss. They sorrow not as those who have no hope, but are cheered amidst their grief by the assurance that the Life-giver will soon awake her, and that if faithful they will meet her again to part no more. Words of instruction and comfort were spoken by the writer to an attentive audience of sympathizing friends and relatives, from 1 Thess. 4:13-18.
J. D. RICE.

LONDON.—Died at Rochester, Minn., Feb. 24, 1884, Sr. Polly M. London, in the 83d year of her age. She was born in the town of Harrington, Conn., which State was her home until eighteen years ago, when she came to Minnesota to live with her daughter. For a number of years past she has been deprived of her sight. This great affliction, added to the infirmities of age, rendered her last years less happy than they would otherwise have been. Yet amid her affliction, she manifested a spirit of meekness and humble resignation. Quiet and inoffensive, she won the love and sympathy of her acquaintances. Five days before her death she was attacked with congestion of the lungs, which proved fatal. She suffered much, but endured with Christian fortitude. She died, trusting in Jesus. Remarks by the writer. Scripture citations, 2 Cor. 1:3-5; 1 Thess. 4:13-18; John 14:1-3; Rev. 7:9-17.
J. M. HOPKINS.

O'BRIEN.—Died of scarlet fever, in Howard City, Dak., Feb. 9, 1884, Lenna L., only child of S. H. and L. R. O'Brien, aged 4 years, 3 months, and 13 days. Little Lenna was a member of our Sabbath-school and was always anxious to be present. In her talk she often spoke of Jesus, and expressed a desire to be with him. During her last sickness, in her delirium she would say, "Suffer little children to come unto me." We can but feel that it is well with the child, and that she will be among the number who shall come again from the land of the enemy. May strength be given the sorrowing parents to live in such a way that they may meet their loved one in a land where there will be no death, sorrow, or crying. Funeral discourse by the writer from 2 Sam. 14:14.
A. D. OLSEN.

PEARLE.—Died of croup, Feb. 24, 1884, at Highland, Mich., the daughter of William and Carrie Beaumont, aged 1 year and 2 days. This is the fourth daughter that has been removed from this home circle within the last nine years. Though this affliction seems to find a tender place in the heart's affection, there still remains the consolation in the promise recorded in Jer. 31:17. The writer tried to make the occasion solemn and impressive in speaking from Eccl. 7:2, to a large and attentive congregation.
C. STODDARD.

Appointments.

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

If the Lord permit, I will meet the church at Serena, Ill., March 21-23; at Morrison, Ill., March 28-30, where Bro. S. Glasecock may arrange. We hope to meet all the scattered friends of the truth who can possibly attend at this meeting. Come, brethren, let us call "to remembrance the former days." And may the Lord meet with us.
R. F. ANDREWS.

QUARTERLY meeting of Dist. No. 1, N. Y. T. and M. Society, will be held with the church at Newfane, the second Sabbath and first-day in April. A general attendance is earnestly solicited.
R. F. COTTRELL.

It is thought best to hold the general meeting for Hillsdale Co., Mich., March 21-24, at Osseo. All the brethren and sisters within reach of the meeting are earnestly requested to attend. Arrangements will be made for their entertainment.
J. FARGO.
H. M. KENTON.

The meetings to be held by Elds. A. J. Cudney and J. H. Cook for Dist. No. 1 and 2, Kan. T. and M. Society, will be held with the Norway church, between seven and nine miles north of Concordia.
M. ENOCH.

The Lord willing, I will hold meetings in Wisconsin at the following places:—

Raymond,	March	22-27.
Racine,	"	29, 30.
Chicago,	April 2, evening,	and 5-6.
Poy Sippi,	"	12-21.
Neenah,	"	24-30.

The meetings will commence in the evening at the two last-named places, and in Racine on the day before the date given.
J. F. HANSON.

NEW LONDON, Wts., March 22:23. We hope to have a good turnout from surrounding churches.
H. W. DECKER.

Publishers' Department.

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

BUSINESS NOTICES.

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

BLACKSMITH WANTED.—One that keeps the seventh day, to work by the day or piece or as a partner in the business. Address E. C. Casson, Conrad, Grundy Co., Iowa.

I HAVE lately embraced the truths of the third angel's message, and would like employment on a farm with some Sabbath-keeper. I am a single man. Correspond immediately with H. E. Harper, Tiosa, Fulton Co., Ind.

WANTED.—A Sabbath-keeper to work on a farm by the month, one and one-fourth miles from Eaton Rapids church. Call on or address immediately C. E. Paul, Eaton Rapids, Michigan.

A MAN lately from Norway, who is keeping the Sabbath, would like a place to work for an American Sabbath-keeper during the coming season. He is twenty-six years old, and is used to farm work. Address Lars Nelson, Box 776, Duluth, Minn.

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am	am	pm	pm	Dep.	Arr.	pm	am	am	pm
6.35	7.50	8.00	4.10	Port Huron	10.40	1.26	7.50
8.15	9.12	9.30	5.43	Lapeer	8.58	12.07	6.35
9.07	9.55	10.10	6.23	Flint	8.15	11.35	6.00	.....	.....
9.45	10.31	10.45	7.01	Durand	7.05	11.03	6.25	.....	.....
11.00	11.32	11.50	8.28	Lansing	6.01	10.15	4.15	.....	.....
11.40	12.06	12.22	9.08	Charlotte	5.24	.....	3.57	.....	.....
12.40	1.03	1.18	10.20	BATTLE CREEK	4.20	8.55	2.35	.....	.....
pm	1.25	1.23	pm	Dep.	4.15	8.50	2.30	.....	.....
.....	2.10	2.17	.....	Vicksburg	3.22	8.10	1.45	.....	.....
.....	2.21	2.28	.....	Schoolcraft	3.08	.....	1.35	.....	.....
.....	3.08	3.19	.....	Cassopolis	2.16	7.21	12.51	.....	.....
.....	3.50	4.08	.....	South Bend	1.30	6.44	12.10	.....	.....
.....	5.25	5.52	.....	Haskell's	12.07	.....	.....	.....	.....
.....	7.45	8.10	Valparaiso	11.30	5.25	10.40
.....	pm	am	Chicago	9.10	3.21	8.30	1.15
.....	pm	am	Arr.	Dep.	pm	pm	pm

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+ 10.00 a m	Freeport, Dubuque & Sioux City Express..	+ 2.10 p m
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+ 4.45 p m	Aurora Passenger..	+ 7.45 a m
+ 4.45 p m	Mendota & Ottawa Express..	+ 10.30 a m
+ 4.45 p m	St. Louis Express..	+ 10.30 a m
+ 4.45 p m	Rockford & Forrester Express..	+ 11.50 a m
+ 5.35 p m	Aurora Passenger..	+ 8.55 a m
+ 9.30 p m	Freeport & Dubuque Express..	+ 6.35 a m
+ 10.10 p m	Des Moines, Omaha, Lincoln & Denver Exp.	+ 6.55 a m
+ 10.00 p m	Southern Pacific Express..	+ 6.55 a m
+ 10.00 p m	Texas Express..	+ 6.55 a m
+ 10.00 p m	Kansas City and St. Joseph Night Express..	+ 6.55 a m
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The Review and Herald.

BATTLE CREEK, MICH., MARCH. 11, 1884.

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WHEN we gave notice in No. 8, of Bro. Webber's book, "The Bible Defended," we were not informed as to the price. We are now able to state that it will be sent, post-paid, for \$1.25 per copy. Eld. Webber's address is R. S. Webber, Richmond, Me.

IN the S. S. department this week, C. S. Robinson thinks Paul "went on sewing tent-coverings five days in a week." We think he did it six. We are glad to see the acknowledgment that he so faithfully kept the Sabbath; but we regret, as the apostle himself would, any insinuation that he kept Sunday also.

Another party for California will leave Battle Creek about April 1, consisting of Eld. Loughborough and family and several others. If any of our brethren or sisters would like to join this party, they can secure favorable rates and good accommodations. For particulars, address REVIEW AND HERALD, Battle Creek, Mich.

"The message is onward. Praise the Lord! Oh, that we may be faithful and triumph with it!" So writes one of our ministers, Bro. R. F. Andrews of Illinois; and so seem the laborers to feel in all parts of the work. These words are encouraging; but more so the facts which are everywhere appearing of the progress of the cause. Faithfulness will enable us to triumph with it, and share in the coming reward.

MODERN CHURCH METHODS.

If the modern professor of religion does not see the evil of the prevailing custom of church fairs and festivals from any sense of impropriety in themselves considered, he ought to see it in the fact that they give so easy occasion for the enemies of the Lord to blaspheme. A suburban church of Chicago having recently announced a "pie sociable," a reporter takes occasion to say that in his boyhood religion was "taken straight," two sermons on Sunday with the catechism sandwiched in between,

and a prayer-meeting during the week. "Now," he says, "we have church bazaars and fairs; and oyster, ice-cream, strawberry, neck-tie, apron, and broom-drill sociables; and lastly, to cap the climax of good things, the 'pie sociable.'" He then goes on to argue sarcastically the connection between "pie and piety," the latter being only the addition of two letters to the former, and especially since piety, he says, is the outward manifestation of dyspepsia, of which the pie is the prolific cause.

If instead of "pie sociables" and other like occasions of carnal indulgence and worldly levity the church would have seasons of prayer, to search their hearts, repent of sin, and enter more fully into the spirit and love of Christ, no such occasion would be given for the fair name of religion to be taken as a mockery into the lips of the profane.

SABBATH SENTINEL NO. 3.

THIS number will be issued the coming week, and also No. 3 of the *Bible-Reading Gazette*. A press of other matters has delayed the publication of these numbers a few days, but we hope to bring all issues up to time in the future. We can hardly sing any more, "Fly swifter round ye wheels of time;" for they go so swift now it is very difficult to keep anything up with them.

ERRATUM.—In looking over the Year Book for 1884, I notice an error in the report of the Health Reform Institute, the number of patients treated during the year 1883 being stated as 5,000, whereas the actual number was 1,200. I do not know who is responsible for the error.

J. H. KELLOGG.

ENCOURAGING.

THOSE who read the "Words of Good Cheer" from the College V. M. Society last week will doubtless be glad to learn that the extracts there given were taken from one week's letters received, instead of a few weeks as there stated.

The Society is constantly receiving from interested persons, letters of an encouraging nature; and the interest, instead of waning, seems to be on the increase. We feel that the Lord has blessed our missionary efforts, even beyond our expectations.

MISSIONARY CLASS.

CAMP-MEETING FOR SOUTHEASTERN NEBRASKA.

It is now thought best to hold a large camp-meeting in the southeastern part of Nebraska sometime between May 20 and June 15, 1884. The railroads have offered the same favors as last year. The exact time and place will be stated in the future. We hope to see a general attendance of our people, and we invite all to commence now to help work up an interest that will draw thousands of persons not of our faith to this meeting.

Will our brethren please express their minds as to the most convenient time for our farming brethren to attend a spring meeting? Address me at Fremont.

A. J. CUDNEY.

DIST. NO. 4, MICH.

DEAR BRETHREN:—I wish to call your attention to the appointment of Eld. Loughborough for Allegan, March 28-30. This will be the only meeting he will hold in the district, consequently it will be the only chance to see and hear from this pioneer in the cause. Then, too, the cause is rising throughout the State, and you should attend this meeting so as to become better informed concerning the great work in which we are engaged. And last, but not least, come for the spiritual benefit you may derive. We all need a fitting up to take some humble part in the closing work of the Lord in the earth. Bring your interested neighbors and friends, but come prepared to care for yourselves in a measure. The brethren at Allegan will do all they can to make the meeting a success.

M. B. MILLER.

WHAT THEY SAY OF IT.

ABROTHER writes from Creston, Iowa:—

We hail with joy every visit of the REVIEW and we should feel the loss of it as much as we should that of our daily food. The feelings it awakens are akin to those inspired by the blessed Book, of which it is so able an exponent. May God bless its conductors for the good work they are doing.

TEN THOUSAND DOLLAR FUND IN NEBRASKA

THE following pledges have been made on this fund:—

Eld. H. Shultz,	\$1,000
O. W. Bent,	1,000
Soren Jensen,	1,000
John Gardner,	500
Frank Lick,	200
E. D. Hurlbert,	200
Robert Gardner,	200
Solomon Worden,	100
Wm. Vantassel,	100
James Stanton,	100
C. B. Wilson,	100
Total,	\$4,500

We now want three more \$1,000 men, two \$500 men, five to give \$200 each, and five to give \$100 each. We hope that our brethren will respond to this call at once, stating when it will be convenient for you to pay the pledges you make. This is recommended by Eld. Cook, Eld. Geo. B. Starr, Eld. H. Shultz, Eld. O. A. Johnson, Eld. D. Nettleton, Soren Jensen, O. W. Bent, J. C. Middaugh, John Clark, John Gardner, and others, after they, as a committee, had thoroughly investigated the workings of the Society and expressed themselves as being perfectly satisfied with all its workings.

It was readily seen by all that in order to enlarge our work as the providence of God is opening the way, we must have more capital. The work is going. God's hand is leading. Let us manifest a living faith.

A. J. CUDNEY.

TO THE BRETHREN IN ILLINOIS.

DEAR BRETHREN: I wish to call attention to the importance of extending the circulation of the *Sabbath Sentinel* and the "Coming Conflict" in our State. I fear we have not begun to realize the situation, and the responsibility that rests upon us in this matter. There are many of our brethren who could and should take from ten to one hundred copies of the *Sentinel* on their own responsibility, and then every S. D. A. church in our State should at least take fifty copies, and many of them will have to take from three to ten times this number if they do their duty. At least it so appears to us from our standpoint. Do you ask, What shall we do with them? I answer, do your best to have every city, village, and neighborhood in our broad State have their quota of them. The people should understand the things that are soon to come to pass; and the *Sentinel* will enlighten them. Order through our State Secretary, L. S. Campbell, Belvidere, Ill.

"The Coming Conflict" relates to the same question that the *Sentinel* does, and is emphatically "a book for the times." Brethren, read it yourselves, and see the mighty movement we are approaching. It should be in every Sabbath-keeping family, to read, to loan, and sell, as they may have opportunity. Order as above.

Do you ask how you can afford to do this? Let me ask you, How do your neighbors afford to pay from twenty to fifty dollars yearly for tea, coffee, and tobacco? And how could you once afford to do the same? Is the gratification of a depraved appetite a louder call than the solemn duty to herald the third angel's message? We ask all our brethren, both ministers and laymen, to push this work.

R. F. ANDREWS.