

# Adventist Review

## AND SABBATH HERALD.

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

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#### IS IT NOTHING TO YOU?

"Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow."

Is it nothing to you that a Saviour has died?

Is it nothing to you?

Can you carelessly glance at the Lord crucified?

Is it nothing to you?

Can you gaze on the dying One sad and forlorn,  
On the brow, which, though royal, is crowned with thorns,  
On hands that are nail-marked, and feet that are torn?

Is it nothing to you?

Have you thought of his sorrow, so sad and so sore?

Is it nothing to you?

The stripes for your sins that he willingly bore,

Is it nothing to you?

Have you grieved o'er the shame that he stooped to endure,  
Have you longed for the pardon he died to secure.

For the mansions prepared for the blood-washed and pure,—  
Is it nothing to you?

Is it nothing to you that time fleeteth so fast?

Is it nothing to you?

That life with its joys so soon will be past?

Is it nothing to you?

Is it nothing to you that eternity nears,  
That naught lies before you but trembling and tears,  
And the day of dread judgment, when Jesus appears?

Is it nothing to you?

The Redeemer now calls; will you still turn away?

Is it nothing to you?

There is danger in doubting, and death in delay;

Is it nothing to you?

Then flee to his cross and respond to his call;

He will save from the sins that now slave and enthrall,

He will welcome you gladly and pardon you all,—  
Is it nothing to you?

—Eva L. Travers.

### 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.

#### MAY CHRISTIANS MANUFACTURE WINE AND CIDER?

BY MRS. E. G. WHITE.

I HAVE received letters from different individuals, inquiring if I think it in accordance with our faith to raise hops, knowing that they are principally used in the manufacture of intoxicating drinks, or to engage in the manufacture of wine or cider for the market.

I cannot see how, in the light of the law of God, Christians can conscientiously engage in these pursuits. All these articles may be put to a good use, and prove a blessing; and they may be perverted to a wrong use, and prove a temptation and a curse. Cider and wine may be canned when fresh, and kept sweet a long time, and if used in an unfermented state, they will not dethrone reason. But do we know of what this palatable sweet cider is made?

Those who manufacture apples into cider for the market are not very careful as to the condition of the fruit used, and in many cases the juice of decayed apples is expressed. Those who would not think of taking the poison of rotten apples into their system, will drink the cider made from them, and call it a luxury; but the microscope would reveal the fact that this pleasant beverage is often unfit for the human stomach, even when fresh from the press. If it is boiled, and care is taken to remove the impurities, it is less objectionable.

I have often heard people say, "Oh! this is only sweet cider; it is perfectly harmless, and even healthful." Several quarts, perhaps gallons, are carried home. For a few days it is sweet; then fermentation begins. The sharp flavor makes it all the more acceptable to many palates, and the lover of sweet wine or cider is loath to admit that his favorite beverage ever becomes hard and sour. Persons may become just as really intoxicated on wine and cider as on stronger drinks, and the worst kind of inebriation is produced by these so-called milder drinks. The passions are more perverse; the transformation of character is greater, more determined, and obstinate. A few quarts of cider or sweet wine may awaken a taste for stronger drinks, and many who have become confirmed drunkards have thus laid the foundation of the drinking habit.

It is not safe, by any means, for some to have wine or cider in the house. They have inherited an appetite for stimulants, which Satan is continually soliciting them to indulge. If they yield to his temptations, they do not stop; appetite clamors for indulgence, and is gratified to their ruin. The brain is benumbed and clouded; reason no longer holds the reins, but they are laid on the neck of lust. Licentiousness, adultery, and vices of almost every type are committed as the result of indulging the appetite for wine and cider. A professor of religion who loves these stimulants, and accustoms himself to their use, never grows in grace. He becomes gross and sensual; the animal passions control the higher powers of the mind, and virtue is not cherished.

Moderate drinking is the school in which men are receiving an education for the drunkard's career. So gradually does Satan lead away from the strongholds of temperance, so insidiously do the harmless wine and cider exert their influence upon the taste, that the highway to drunkenness is entered upon all unsuspectingly. The taste for stimulants is cultivated; the nervous system is disordered; Satan keeps the mind in a fever of unrest; and the poor victim imagining himself perfectly secure, goes on and on, until every barrier is broken down, every principle sacrificed. The strongest resolutions are undermined; and eternal interests are not strong enough to keep the debased appetite under the control of reason.

Some are never really drunk, but are always under the influence of cider or fermented wine. They are feverish, unbalanced in mind, not really delirious, but in fully as evil a condition; for all the noble powers of the mind are perverted. A tendency to disease of various kinds, as dropsy, liver complaint, trembling

nerves, and a determination of blood to the head, results from the habitual use of sour cider. By its use, many bring upon themselves permanent disease. Some die of consumption or fall under the power of apoplexy from this cause alone. Some suffer from dyspepsia. Every vital function refuses to act, and the physicians tell them that they have liver complaint, when if they would break in the head of the cider barrel, and never give way to the temptation to replace it, their abused life-forces would recover their vigor.

Cider-drinking leads to the use of stronger drinks. The stomach loses its natural vigor, and something stronger is needed to arouse it to action. On one occasion when my husband and myself were traveling, we were obliged to spend several hours waiting for the train. While we were in the depot, a red-faced, bloated farmer came into the restaurant connected with it, and in a loud, rough voice asked, "Have you first-class brandy?" He was answered in the affirmative, and ordered half a tumbler. "Have you pepper sauce?" "Yes," was the answer. "Well, put in two large spoonfuls." He next ordered two spoonfuls of alcohol added, and concluded by calling for "a good dose of black pepper." The man who was preparing it asked, "What will you do with such a mixture?" He replied, "I guess that will take hold," and placing the full glass to his lips, drank the whole of this fiery compound. Said my husband, "That man has used stimulants until he has destroyed the tender coats of the stomach. I should suppose that they must be as insensible as a burnt boot."

Many, as they read this, will laugh at the warning of danger. They will say, "Surely the little wine or cider that I use cannot hurt me." Satan has marked such as his prey; he leads them on step by step, and they perceive it not until the chains of habit and appetite are too strong to be broken. We see the power that appetite for strong drink has over men; we see how many of all professions and of heavy responsibilities, men of exalted station, of eminent talents, of great attainments, of fine feeling, of strong nerves, and of high reasoning powers, sacrifice everything for the indulgence of appetite until they are reduced to the level of the brutes; and in very many cases their downward course commenced with the use of wine or cider. Knowing this, I take my stand decidedly in opposition to the manufacture of wine or cider to be used as a beverage.

When intelligent men and women who are professedly Christians, plead that there is no harm in making wine or cider for the market, because when unfermented it will not intoxicate, I feel sad at heart. I know there is another side to this subject that they refuse to look upon; for selfishness has closed their eyes to the terrible evils that may result from the use of these stimulants. I have a few acres of land that, when I purchased it, was set out to wine grapes; but I will not sell one pound of these grapes to any winery. The money I should get for them would increase my income; but rather than aid the cause of intemperance

by allowing them to be converted into wine, I would let them decay upon the vines. And I do not see how our brethren can abstain from all appearance of evil, and engage largely in the business of hop-raising, knowing to what use the hops are put. Those who help to produce these beverages that encourage and educate the appetite for stimulants, will be rewarded as their works have been. They are transgressors of the law of God; and they will be punished for the sins which they commit, and for those which they have influenced others to commit through the temptations which they have placed in their way.

Let all who profess to believe the truth for this time, and to be reformers, act in accordance with their faith. If one whose name is on the church book manufactures wine or cider for the market, he should be faithfully labored with, and if he continues the practice, he should be placed under censure of the church. Those who will not be dissuaded from doing this work, are unworthy of a place and a name among the people of God. We are to be followers of Christ, to set our hearts and our influence against every evil practice. How should we feel in the day when God's judgments are poured out, to meet men who have become drunkards through our influence? We are living in the antitypical day of atonement, and our cases must soon come in review before God. How shall we stand in the courts of Heaven, if our course of action has encouraged the use of stimulants that pervert reason, and are destructive of virtue, purity, and the love of God?

The lawyer asked Christ, "Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And he said unto him, Thou hast answered right; this do, and thou shalt live." Eternal life is the prize at stake, and Christ tells us how we may gain it. He directs us to the written word, "How readest thou?" The way is there pointed out; we are to love God supremely and our neighbor as ourselves. But if we love our neighbor as ourselves, we shall not throw upon the market anything that will be a snare to him.

Love to God and man is the Christian's whole duty. The law of love is written upon the tablets of the soul, the spirit of Christ dwells in him, and his character appears in good works. Jesus became poor, that through his poverty we might be made rich. What sacrifices are we willing to make for his sake? Have we his love enshrined in our hearts? Do we love our neighbor as Christ loved him? If we have this love for souls, it will lead us to consider carefully whether by our words, our acts, our influence in any way, we are placing temptation before those who have little moral power. We shall not censure the weak and suffering, as the Pharisees were continually doing; but we shall endeavor to remove every stone of stumbling from our brother's path, lest the lame be turned out of the way.

As a people, we profess to be reformers, to be light-bearers in the world, to be faithful sentinels for God, guarding every avenue whereby Satan could come in with his temptations to pervert the appetite. Our example and influence must be a power on the side of reform. We must abstain from any practice which will blunt the conscience, or encourage temptation. We must open no door that will give Satan access to the mind of one human being formed in the image of God. If all would be vigilant and faithful in guarding the little openings made by the moderate use of the so-called harmless wine and cider, the highway to drunkenness would be closed up. What is needed in every community is firm purpose, and a will to touch not, taste not, handle not; then the

temperance reformation would be strong, permanent, and thorough.

The love of money will lead men to violate conscience. Perhaps that very money may be brought to the Lord's treasury; but he will not accept any such offering, it is an offense to him. It was obtained by transgressing his law, which requires that a man love his neighbor as himself. It is no excuse for the transgressor to say that if he had not made wine or cider, somebody else would, and his neighbor might have become a drunkard just the same. Because some will place the bottle to their neighbor's lips, will Christians venture to stain their garments with the blood of souls,—to incur the curse pronounced upon those who place this temptation in the way of erring men? Jesus calls upon his followers to stand under his banner, and aid in destroying the works of the devil.

The world's Redeemer, who knows well the state of society in the last days, represents eating and drinking as the sins that condemn this age. He tells us that as it was in the days of Noah, so shall it be when the Son of man is revealed. "They were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away." Just such a state of things will exist in the last days, and those who believe these warnings will use the utmost caution not to take a course that will bring them under condemnation.

Brethren, let us look at this matter in the light of the Scriptures, and exert a decided influence on the side of temperance in all things. Apples and grapes are God's gifts; they may be put to excellent use as healthful articles of food, or they may be abused by being put to a wrong use. Already God is blighting the grape vine and the apple crop because of men's sinful practices. We stand before the world as reformers; let us give no occasion for infidels or unbelievers to reproach our faith. Said Christ, "Ye are the salt of the earth," "the light of the world." Let us show that our hearts and consciences are under the transforming influence of divine grace, and that our lives are governed by the pure principles of the law of God, even though these principles may require the sacrifice of temporal interests.

#### "EVOLUTION" AND EVOLUTION.

BY ELD. A. T. JONES.

(Concluded.)

Now just a few words before closing, upon the foundation of Evolution. In the first part of this article is a quotation of the words of a, then, President of the American Association for the Advancement of Science, saying that he "should regard a teacher of science who denied the truth of evolution as being as incompetent as one who doubted the Copernican theory." Does this President mean to assert that the theory of evolution is as well established as is the Copernican theory? If so, will he or any other evolutionist please give us three laws in proof of it that will correspond to Kepler's Three Laws? Or will he give us one law that will correspond to any one of Kepler's Three, and which will be as susceptible of absolute demonstration as are Kepler's? Nay, verily. It is with this as with geology, simply and only, "perhaps," "no doubt," "probably," and "must have been," and these repeated over and over again, and then all of them capped with an "assumption." Prof. Clifford says, "Of the beginning of the universe, we know nothing at all." Prof. Huxley says, "The fact is, that at the present moment there is not a shadow of trustworthy direct evidence that abiogenesis [spontaneous generation] does take place, or has taken place, within the period during which the existence of life on this globe is recorded." Yet he says

that this "fact does not in the slightest degree interfere with the conclusion from other considerations, that at some time or other, abiogenesis must have taken place."

What kind of science is that wherein facts do not in the slightest degree interfere with a hypothesis? And why is it that they do not? Oh! because "if the hypothesis [supposition] of evolution be true, living matter must have arisen from not-living matter." See Encyclopedia Britannica, Biology.

To be sure. And so the Creator, revelation, reason, and facts, even as acknowledged by themselves as facts, must all stand aside, so that a supposition may have free course to run and be glorified. With a little more of this kind of science I should, "doubtless," be almost tempted, "perhaps," to cry out for "about the space of two hours," Great is the science of the evolutionists!

Mr. Sully says, after speaking of the "gaps" in their knowledge, and the limits set to explanation, of evolution, "The question arises whether these apparently permanent gaps in our scientific knowledge can be filled up by extra-scientific speculations." That is, these gaps are to be filled not only by "speculations," but they are not even scientific, but "extra [above, outside of] scientific" speculations.—*Enc. Brit., Evolution.*

Now we come to Darwin himself, who Mr. Sully says is entitled to "the first notice as the one to whom belongs the honor of working out this theory of evolution upon a substantial basis of fact;" and of whose work Prof. Huxley says, "The Origin of Species" appeared in 1859, and it is within the knowledge of all whose memories go back to that time, that henceforward the doctrine of evolution has assumed a position and acquired an importance which it never before possessed." And owing to the important place which he holds in this doctrine, I hope I may be pardoned for giving him quite an extended notice: but it will need to be in nothing but his own words; for, as will be seen, the words themselves are all-sufficient to show the "substantial," "scientific," or "extra" scientific basis of evolution. I quote from Darwin's "Descent of Man," Appleton's Edition, 1871. The italics are mine.

Page 23. "No doubt he inherits the power [of smell] in an enfeebled and so far rudimentary condition from some early progenitor to whom it was highly serviceable, and by whom it was continually used. We can thus perhaps understand how it is, as Mr. Maudsley has truly remarked, that the sense of smell in man is singularly effective in recalling vividly the ideas and images of forgotten scenes and places."

Page 81. "It is *probable* that the early ape-like progenitors of man were likewise social. Although man, as he now exists, has few special instincts, having lost any which his early progenitors may have possessed, this is no reason why he should not have retained from an extremely remote period some degree of instinctive love and sympathy for his fellows."

Page 103. "In order that an ape-like creature should have been transformed into man, it is necessary that this early form, as well as many successive links, should all have varied in mind and body. It is *impossible* to obtain *direct* evidence on this head; but if it can be shown that man now varies, . . . there can be little doubt that the preceding intermediate links varied in a like manner."

Page 144. "Nevertheless it may be well to own that no explanation, as far as I am aware, has ever been given of the loss of the tail by certain apes and man."

Page 150. "In regard to bodily size or strength, we do not know whether man is descended from some comparatively small species like the chimpanzee, or from one as powerful as the gorilla."

Page 151. "The early progenitors of man

were *no doubt* inferior in intellect, and *probably* in social disposition, to the lowest existing savages."

Page 154. "It is therefore highly *probable* that with mankind the intellectual faculties have been gradually perfected through natural selection, and this conclusion is *sufficient* for our purpose. Undoubtedly it would have been very interesting to have traced the development of each separate faculty from the state in which it exists in the lower animals to that in which it exists in man; but neither my ability nor my knowledge permits the attempt."

Page 189. "If the anthropomorphous apes be admitted to form a natural sub-group, then, as man agrees with them, . . . we may *infer* that some ancient member of the anthropomorphous sub-group gave birth to man."

Page 191. "But we must not fall into the error of supposing that the early progenitor of the whole simian stock, including man, was identical with, or even closely resembled, any existing ape or monkey."

Page 192. "At the period and place, whenever and wherever it may have been, when man first lost his hairy covering, he *probably* inhabited a hot country. We are *far from knowing* how long ago it was when man first diverged from the Catarrhine stock, but this may have occurred at an epoch as remote as the Eocene period."

Page 195. "In attempting to trace the genealogy of the mammalia, and therefore of man, lower in the series, we become involved in greater and *greater obscurity*."

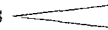
Page 198. "The early progenitors of man were *no doubt* once covered with hair, both sexes having beards; their ears were pointed, and capable of movement, and their bodies were provided with a tail, having the proper muscles. . . . At a still earlier period the progenitors *must have been* aquatic in their habits; for morphology plainly tells us that our *lungs* consist of a modified *swim-bladder*, which once served for a float. The clefts on the neck in the embryo of man show where the branchæ once existed. These early predecessors of man . . . *must have been* as lowly organized as a lancelet or amphioxus, or still more lowly organized."

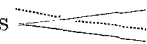
Page 205. "The most humble organism is something much higher than the inorganic dust under our feet."

Yes, of course, to be born of an ape is vastly higher than to be fashioned by the perfect hand of the living God!!! And we are given to understand, by the President of the American Association, etc., that such a string of great swelling words as this is from beginning to end, is no more to be doubted as science than is the Copernican theory, which is demonstrated by the exact science of mathematics. It is scarcely to be wondered at that such a theory is atheistic. And no warning of the Bible is more pertinent to the present times than that one in 1 Tim. 6:20, 21: "O Timothy, *keep that* which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science, *falsely* so-called, which some professing have *erred concerning the faith*."

Now I would not be understood as being, in the slightest degree, opposed to true science. On the contrary, I will yield to none in genuine admiration of science; but it must be real science, not sham science,—a science which, when it says "doubtless," means doubtless in its absolute sense of having removed all doubt by sound reasoning and demonstrative evidence; and not as it is used by the "falsely so-called" science of our day, simply to give expression to a whole system of doubt. The truth is, that the most charming book, the Bible always excepted, of course, that I have ever had the pleasure of reading, is the most profoundly scientific book that I ever read. And that is "Maury's Physical Geography of the Sea." He does not deal much in those terms, but when he does say "doubtless," it is

doubtless. Simply as an illustration of what science is, I give the following from Lieutenant Maury's treatise, sections 88-93:—

In December, 1853, the fine new steamship sailed from New York bound for California with a regiment of United States troops on board. While crossing the Gulf Stream she was overtaken by a fearful gale, and by one single blow of a terrible sea, one hundred and seventy-nine persons, officers, and men were washed overboard and drowned, and the ship so crippled that she was simply adrift. The next day she was seen by a vessel, and again the next day by another; but neither of these could render any assistance, and so she was left still adrift. When these two ships reached the United States, they reported the matter; and vessels were sent out by the Government to search and relieve the drifting ship. But the questions were, Which way should they go? and where should they look? Appeal was made to Maury, and he, sitting in the National Observatory, prepared a chart of the Gulf Stream for that time of year, and from a point where the disabled ship was last seen, he drew two slightly diverging lines thus 

and said that the ship had drifted between these lines. Then one of the relief cutters, which was at New London, was told to go along a dotted line between these two lines thus  to the last dot, and there she would see the object of her search. And right in sight of that very place the disabled ship was found. (For full particulars see the work referred to.)

That was science in the fullest sense. When evolution can show such accuracy as that, it may lay claim to being a science; but it is entitled to no such claim as long as "facts can in no way interfere with the theory." And yet Lieutenant Maury was so much a lover of God and the Bible that he saw God's greatness manifested in every and all of the winds, currents, and creatures of the air and the ocean, and constantly found the beautiful truths of the Bible, most beautifully demonstrated, in the "wind in his circuits," and by the rivers which "run into the sea," as well as in the "sweet influences of Pleiades," and held his reverence for the Bible at such a height that in one instance at least, and which he has recorded, he actually gave up entirely a generally accepted theory, because, for one reason, as he himself says, "I found evidence in the Bible which seems to cast doubt upon it." And so, like the true scientist that he was, he gave up the human theory, adopted the view that the Bible seemed to present, and soon demonstrated it as a scientific truth, although it was in direct opposition to one of the most eminent geologists of the day. That is the kind of science that I love; because, being based on the truth of God, it is part of the truth of God itself. And so, consequently, when men depart from the truth of God as recorded in nature, we can expect nothing else than, as I think is plainly shown by the evidence of this article, that they will depart from the truth of God as recorded in revelation.

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

—Awaken, O chosen and faithful,  
And see that your lamps burn bright;  
For thick fall the evening shadows,  
Then follows the deep, dark night!  
The train hath set forth to the marriage,  
The Bridegroom is on his way,  
And silently cometh the midnight,—  
Awaken, and watch and pray!

—Give to man such a heart as the Son of God describes in the beatitudes, and the whole universe of sorrow cannot rob him of his blessedness.

#### "PEACE, BE STILL."

BY J. M. HOPKINS.

Long time ago, in far-off Holy Land,  
Away o'er mountain peak and ocean foam,  
Where God (who ever doth his promise keep),  
Prepared his ancient Israel a home;  
Away where Jordan rolls o'er shining sand  
Till lost at last in "Sodom's bitter sea,"—  
There lay, surrounded by a landscape grand,  
The waters of the lovely Galilee.

Beside and on those waters oft was seen  
A man of meekness, and of humble mien,—  
A man though much despised and put to shame,  
Yet one whose works declared from whence he came.  
And often gathered there upon the shore  
Vast multitudes, who never had before  
Beheld such wondrous demonstrations given,  
To show the mighty power of God in heaven.

There, once, while sailing o'er the waters deep,  
The Master, weary, laid him down to sleep—  
Peaceful that slumber for that guileless breast!  
Oh! wake him not, but let the sleeper rest!  
'Twas then the Storm-king raised his ruthless hand  
To wreck the ship, and sink that sailor band.

Long toiled they 'gainst the angry, boisterous sea,—  
They furled the sail, they ran their ship to lee:  
Yet more the Storm-king poured his furies out,  
Till courage failed, and hope gave place to doubt.  
Vain all their efforts; met with sure defeat,  
They soon must wear their last, their winding-sheet.  
Beneath the angry waves they soon must go,  
Apart from kindly friend, or bitter foe.

But list ye! one there was, though faint with fear,  
Remembered then that Christ the Lord was near.  
And through that weary, fainting sailor crew  
Was hope inspired,—a hope most strong, though new.  
They sought his side, and said, "O Master dear!  
Dost thou not care, e'en though we perish here?"  
He calmly rose, approached the vessel's side,  
And, looking o'er the rough and angry tide,  
Upraised his hand, then spake his sovereign will,—  
"Ye winds be hushed; ye billows, peace, be still!"  
As oft before, when Jesus gave command,  
Whether upon the sea or on the land,  
With reverence Nature meekly bowed her head,  
Obedient to the words that Jesus said.

Astonished witnesses beheld the scene,  
And feared, and loved the man of humble mien;  
Who, though so far apart from wealth of gold,  
Yet power possessed the winds and waves to hold.

Whene'er I read the sacred story o'er  
Of what transpired in those days of yore,  
I seem to see and hear it all as then  
Enacted 'mid those humble fishermen.  
And now, methinks that if I had been there,  
I'd gone to Jesus with my simple prayer,  
And told him how my sins oft pressed my soul,  
And asked him to forgive, and make me whole.

Yet still I know that Jesus lives above,  
And is the same kind, pitying Lord of love.  
I know he hears me when on him I call,  
Nor, while I trust him, will he let me fall.  
The waves may beat against my fragile bark,  
The thunder rage, and all around seem dark;  
The foe may boast of his destructive power,  
And almost hopeless seem the trying hour;  
But when I hear him whisper, "Peace, be still!"  
I have a comfort more than earth can tell;  
And calmly rest, and trust in him to save  
Who quelled the storm, and stilled the troubled wave.  
*Chatfield, Minn.*

#### HUMILITY.

BY MRS. M. E. STEWARD.

How many a school-boy after studying the sciences a short time thinks he has nearly mastered them! Not so with Sir Isaac Newton. At the close of an eminently successful career in acquiring knowledge, he said he felt like one who had all his life been gathering pebbles on the sea-shore, while the great ocean of truth lay untraversed before him. The school-boy had not even obtained a glimpse of this ocean.

So in divine things. To one of limited experience, with but slight acquaintance with God, self almost fills the field of vision. The infinite *ocean* of God's excellences is unseen, and pride and self-conceit are the sure result of ignorance. Newton was a truly humble man, because he had learned enough to see that his store of knowledge was not to be compared with the amount to be known.

Humility is an exceedingly lovely grace, and we are admonished by the sacred writer (Zeph. 2:3), pointing to this very time, to seek it. A sense of guilt takes self-conceit away; but is it necessary for us to do wrong in order to be hum-



ble? Jesus says, "I am meek and lowly in heart;" yet he was guiltless.

Read from Testimony No. 31, page 45: "Advancement in Christian experience is characterized by increasing humility as the result of increasing knowledge." Also from page 20: "A clear conception of what God is and what he requires us to be, will give us humble views of self." Then in doing the will of God and in contemplating his character, we obtain, like Newton and his ocean, glimpses of infinite perfection, compared with which self dwindles exceedingly.

Again, Paul says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." Gal. 6:14. The world is crucified unto me; its charms no longer attract, its temptations have no more power than a dead person. I am crucified: no longer honored by the world, I am regarded as one crucified,—one of the saddest, worst-looking objects in existence. I may glory in the cross of Christ. While it gives me a most humiliating sense of my unworthiness, so great as to require this vast sacrifice for my redemption, it reveals God's love and his estimate of the human soul. May we not say that he summed up the value of all the redeemed when he gave his Son to die? He might have blotted Adam and Eve out of existence and created sinless beings in their place; but he was not willing that even two of his creatures, with their wonderful capabilities of perfection and immortality, should perish. This agrees with what the Spirit of prophecy has told us,—that Jesus would have died just the same had he known that only two would have been saved by his sacrifice. Surely, clear, comprehensive views of the cross of Christ gives the believer true, noble, Christlike humility.

## The Sermon.

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

### MICAH 7.

BY ELD. M. C. WILCOX.

TEXT:—"According to the days of thy coming out of the land of Egypt will I show unto him marvelous things."

THAT the 7th chapter of Micah is prophetic of the last days, probably no one will deny. The whole tenor of the chapter, and especially verses 4 and 7, give evidence of this. But whatever application it may have had in the past, we believe that it has especial application to the history of the church since 1844.

In the first verse the church takes up the lamentation: "Woe is me! for I am as when they have gathered the summer fruits, as the grape-gleanings of the vintage; there is no cluster to eat; my soul desired the first-ripe fruit." How truly is depicted the bitter disappointment which followed the passing of the time. The church looked for the coming of her Lord. She not only desired the first-ripe fruit of the better land, but expected, if found faithful, to enter in and partake. Some of the blessings of God's grace had been hers to enjoy; she was hoping to partake of his glory. But Christ did not come. The gracious message, as sweet as honey to the taste (Rev. 10:10), became bitter as gall. Instead of rich clusters to eat, nothing was left her but the dregs of the wine-press,—the gleanings of the vintage.

Verses 2 to 4 show the state of society in general following that epoch. It had become much worse in consequence of rejecting the first angel's message of Rev. 14:6, 7. This rejection of light, as is always the case, brought greater darkness and increased iniquity. Especially was an increased state of wickedness seen in the nominal churches. The first angel's message was followed by the second (Rev.

14:8); and in the verses under consideration, the prophet looks forward to the end of this wicked class. "The day of thy [God's] watchmen and visitation cometh; now shall be their perplexity." Verse 4. Their time of ease and boasting is then past.

But this corruption enters not only into public life; it is found in the social and home circles. The time comes that no one can be trusted unless his counsel is based on God's word, and his life sanctified by the truth. "Trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom." Verse 5. Do not betray God's truth, or be led astray by putting confidence in the false and faithless, even though they be among your dearest friends and nearest relatives. Do not be turned about by winds of doctrine. Make God's word your guide. His word is truth. Guides are blinded by the wine of Babylon. "Therefore," says the prophet, "I will look unto the Lord; I will wait for the God of my salvation; my God will hear me." It is the waiting, watching, trusting time while the Lord still tarries.

The 8th, 9th, and 10th verses are voices of faith and humble trust on the part of the church. The Lord had not come; the cause seemed hopeless; the foundations were almost shaken; scoffers were upon every side; Babylon, a fallen church, united with the wicked world in heartless mocking, jeering epithets, and many persecutions against the disappointed, waiting ones. Many gave up hope, and united with the heartless throng; but the faithful doubted not. Their cry of faith rises above the wicked joy of enemies: "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me." What confidence in God! Darkness all around, but the eye of faith pierces the cloud, and the trusting heart rests in confidence on God. Light would come, her course would be justified. Yet in the midst of this darkness a sense of sin and unworthiness creeps over her. She feels that in some way God's commandments have been transgressed. With true humility she bows before God and acknowledges his justice and love, and her own sin. Strong in God, she believed in advanced light, and the ultimate triumph over her enemy, Babylon. She is willing to bear God's wrath, if need be; conscious of her integrity. He would plead her cause, he would execute judgment, he would bring her forth to the light, and show her his righteousness. Verse 9.

And God has vindicated her in part. Greater light shines upon her pathway. God has revealed his righteousness through his commandments, and especially the fourth, which reveals the Creator. God will still further vindicate his people and truth by his punishment upon her foes. Verse 10, and Rev. 18:19.

Verses 11-14 have typical reference to the promised land and its inhabitants. The earth shall yet be inhabited by the faithful people of God. Yet it must first be desolated and purified because of the wickedness which has been wrought there. Verse 13.

"According to the days of thy coming out of the land of Egypt will I show unto him marvelous things." Verse 15. This verse has evident reference to the forty years which elapsed between the departing from Egypt and the entering of Canaan. Then began the conquest of Palestine and the wonderful victories of Israel over her foes. Is not the above text a gracious promise to the people of God,—antitypical Israel? Many have been looking forward to the end of the forty years as marking an important era in the work of God. Our views of prophecy and the work to be accomplished forbid the position that Christ comes at that time; but that the forty years illustrate the experience of the people of God seems evident. Does not the above text confirm this? Will not the end of

the forty years from the disappointment mark an advance step in the work of God and the condition of his people? Such an idea seems to be expressed in the passage under consideration. Can we not believe, and take courage in the hope, that the precious and widely-scattered blessings which God has been pleased to bestow upon his people in the past few months, are but the precursors of greater and richer blessings in the near future,—the first few drops of the coming "latter rain," the victories east of the Jordan? Are they not the beginning of those "marvelous things" which the Lord will show unto Israel?

This outpouring of the Spirit of God will clothe the laborers in the vineyard with light, and give power to their message. The truth will go to all kindreds and tongues and peoples. "The nations shall see and be confounded at all their might;" yet they cannot reply; "they shall lay their hand upon their mouth." They will not yield to truth; for "their ears shall be deaf." Truly it does not result in the conversion of the world; for the world will not be converted, although admonished and entreated by a message, and met by a power that causes amazement. The next verse speaks of the result of this rejection of light and the terrible fear that shall seize them when the day of God's wrath shall come. (Rev. 6:15-17.)

The remainder of the chapter brings to view God's wonderful mercy and love. The prophet challenges the world: "Who is a God like unto our God?" There is none. All the gods of earth are idols; but our God is the high and lofty One that inhabiteth eternity, whose name is Holy. He is not vindictive nor cruel; for all his chastenings are given through love to make us better. He is merciful; for he pardoneth iniquity and passeth by the transgression of the remnant of his heritage; he retaineth not his anger forever, because he delighteth in mercy.

But his love ceases not here. He not only graciously forgives our sins of the past, and forgives them again and again, but "he will subdue our iniquities." Precious promise! Take courage, weary pilgrim! Take courage, doubting, halting brother! "Who is a God like unto our God?" Hast thou mourned over the hardness of thy heart? Hast thou almost despaired over the special, peculiar sins, which like heavy weights drag thee down? Does passion, or pride, or hatred, or lust, or appetite, or covetousness, or selfishness in its multifarious phases, still reign within thee, and almost tempt thee to give up the struggle? Fear not. Seek God. Cast thy sins upon the Mighty One, even Christ. He will subdue your iniquities. You may thus be an overcomer. Precious, mighty Saviour!

But this is not all. Our sins are blotted out forever. Gone the pain and remorse of sinning. Gone the terrible consequences of sinning. Sin is gone. "And thou wilt cast all their sins into the depths of the sea."

This is not all. The last verse opens before us the glorious reward promised to Abraham. Thus closes this wonderful chapter, so full of precious promises to the faithful, patient, commandment-keeping people of God. Glorious termination! The toiling, weary saint enters the glorified new earth as his home forever. Sin is past. Past the struggles, the pain, the conflicts, the heartaches, the separations from loved ones. All the evil past; come the "fulness of joy" and "pleasures forevermore." Precious chapter! Opening with the torn and scattered state of the church, and her sad lamentation, it closes with the grandest triumph over all her foes. Swell the glad tidings, Christ is coming, the eternal reward lies just before us. God grant that we may share its eternal happiness. "Even so, Lord Jesus, come quickly."

—No truth can be uttered by a soul that has not realized it in some way, with hope to be heard.

## Educational.

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

### THE COLLEGE LECTURE COURSE.

BEFORE this paper reaches many of its readers, the winter term of Battle Creek College will have closed. With this term closes the course of Biblical Lectures for the present College year; and as it comes to its close, it is with no small degree of satisfaction that we look back upon some of the features by which it has been characterized.

1. The class has been the largest that has ever attended the lectures in the College.

2. There has been the best per cent of attendance, averaging between fifty and sixty at each recitation, the absences being for good and sufficient reasons.

3. There has been less dropping out of students from the class than in any previous term. It has heretofore been the case, and quite naturally too, that students, wishing to make the very utmost of the time they could spend here, have taken more upon themselves than they could carry through, and so have been obliged to drop out the lectures after a few weeks, more or less. But very few instances of this kind, so far as the lecture class is concerned, have occurred the past term.

4. The class has ranked high from an intellectual and moral point of view. The evidence that the great themes which have been the subjects of study have been generally comprehended, and the proof texts understood and appreciated, has been very gratifying.

5. A larger number than in any previous class have been taking the lectures for the purpose of preparing themselves for some position of public usefulness in this cause. This is the case with a large majority of the class. And not a few of them will enter the field as ministers of the word. We shall watch their labors with interest, and expect to hear a good report from them.

6. The interest in the themes under discussion has been lively and continuous, to a very gratifying degree. A very apparent desire to know and understand the truth, has stimulated earnest investigation of the word, to know that every theory was founded upon the rock. Sixty-nine lectures have been given, covering the law of God, the ten commandments, the two covenants, the prophecies of Daniel 2, 7, 8, 9, 11, Rev. 12, 13, 14, the Sabbath, Sunday, conditional immortality, destiny of the wicked, seven last plagues, the seal of God, mark of the beast, seven churches, seven seals, seven trumpets, ministration of angels, saints' inheritance, the millennium, predestination, baptism, spiritual gifts, and the second coming of Christ.

The class of 1883-4 will ever be associated with pleasant memories.

—Inside of four weeks, a boy in New York bought and read fifteen five-cent novels, and committed a murder. The sowing and the harvest were both inside of a month.

—In Laselle Seminary, Auburndale, Mass., the monotony of the winter term is varied by practice classes in dress-cutting, millinery, and cooking, which have rendered this school famous for practical advantages for girls.

—It is related of the thirteen year-old Boston school girl who died last week, as alleged, of over-study, that, during her delirium, she repeated page after page of history, and struggled with the notes of music, frequently crying, "O, mother, if I could only get these notes out of my head!" This sort of child-murder is going on all over the land. Stop it.—*Nashville Adv.*

## Our Tract Societies.

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

### CHRISTIAN WORK.

LORD, send me a work to do for thee;  
Let not a single day  
Be spent in waiting on myself,  
Or wasted pass away.

And teach me how to work for thee;  
Thy Spirit, Lord, impart,  
That I may serve thee less from fear  
Than from a loving heart.

And bless the work I do for thee;  
Or I shall toil in vain;  
Mine be the hand to drop the seed,  
Thine to send sun and rain.—*Sel.*

### REPORT OF COLORADO TRACT SOCIETY.

For Quarter Ending Dec. 31, 1883.

No. of members,.....	87
" " reports returned,.....	20
" " members added,.....	3
" " missionary visits,.....	27
" " letters written,.....	20
" " Signs taken in clubs,.....	64
" " subscribers obtained for <i>Sentinel</i> ,.....	60
" " pages tracts and pamphlets distributed, 26,676	
" " periodicals distributed,.....	582
Received on membership, \$3.00; on donations, \$12.15; on reserve fund, \$20.00.	
One Society failed to report.	

J. W. HORNER, Sec.

### NEW ENGLAND TRACT SOCIETY.

Report For Quarter Ending Dec. 31, 1883.

No. of members,.....	396
" " reports returned,.....	197
" " members added,.....	5
" " missionary visits,.....	283
" " letters written,.....	546
" " Signs taken in clubs,.....	1,734
" " new subscribers obtained,.....	119
" " short term subscriptions,.....	71
" " subscriptions for 6 months or over,.....	10
" " pages tracts and pamphlets distributed, 2,065,487	
" " periodicals distributed,.....	12,760
Received on membership and donations, \$39.54; on sales, \$588.72; on periodicals, \$477.58; on other funds, \$249.30.	
Mrs. ELIZA T. PALMER, Sec.	

### REPORT OF MINNESOTA TRACT SOCIETY.

For Quarter Ending Dec. 31, 1883.

No. of members, as per reports,.....	234
" " reports returned,.....	64
" " members added,.....	5
" " dismissed,.....	1
" " missionary visits,.....	180
" " letters written,.....	187
" " Signs taken in clubs,.....	226
" " new subscribers obtained,.....	98
" " pages tracts and pamphlets distributed, 20,298	
" " periodicals distributed,.....	15,689
Received on membership and donations, \$49.17; on book sales, \$207.59; on periodicals, \$240.19; on <i>Signs</i> , \$38.30; on reserve fund, \$17.20; on tent fund, \$25; on International Tract Society, \$64; on English mission, \$47.25; on European mission, \$40; on Scandinavian mission, \$54; on S. D. A. P. A. fund, \$10; on poor fund, \$9; on S. B. fund, \$132; on educational fund, \$2; Dist. 8 and 9 failed to report.	
MARY HEILESON, Sec.	

### IOWA T. AND M. SOCIETY.

Report for Quarter Ending Dec. 31, 1883.

No. of members,.....	798
" " reports returned,.....	322
" " members added,.....	15
" " dismissed,.....	5
" " missionary visits,.....	413
" " letters written,.....	401
" " Signs taken in clubs,.....	647
" " new subscribers obtained,.....	265
" " pages of tracts and pamphlets distributed, 99,007	
" " periodicals distributed,.....	5,625
Received on membership and donations, \$94.61; on book sales, \$515.31; on periodicals, \$631.73; on reserve fund, \$223.25; on <i>Signs</i> and colporteur fund, \$239.25; on tent and camp-meeting fund, \$96.75; on benevolent fund, \$6.50; on Inter. T. and M. Soc., \$202; on European mission, \$210; on English mission, \$205.50; on Scandinavian mission, \$278; on <i>Tidende</i> , \$12; on Battle Creek College, \$5.	
The Societies of Afton, Davis City, Fontanelle, and Hook's Point failed to report.	
LIZZIE H. FARNSWORTH, Sec.	

—No truly Christian man can be truly an indolent man.

### "THOSE MISSIONARY RACKS."

SINCE a little item under the above heading appeared in the REVIEW, I have received several communications from "all over the great field," New York, Florida, and Minnesota,—from those having this grand cause at heart, wishing to know more about said racks, where they can be obtained, cost, and with what to fill them, etc. All of said correspondence I have answered; but I would take this, a shorter method of answering many more who *I hoped would have written me*, thus saving much time. They are to be obtained of the International Tract Society, 215 West Madison St., Chicago, Ill., and cost \$2.50, nicely framed, with a beautiful chart, "Bird's-eye View of the Great Field of Prophecy," in the center. They will contain quite a number of both tracts and papers, perhaps \$2.00 worth of tracts; and here in Warsaw, Ind., where I live, a town of 4,000 inhabitants, it costs about \$1.00 per week to keep it fully supplied. It hangs in the passenger depot.

One dollar a week is quite an amount for two or three Sabbath-keepers to think of paying; and in many places, two or three are all there are; but, brethren and sisters, that amount sinks into insignificance, when one stands by and watches that "bread of life" go out into a hungry world. Try it; get a "Missionary Rack" by all means; fill it with "glad tidings of great joy;" then, if you wish a return of your investment with usury, just sit down about one hour, near train time, and I guarantee you a satisfactory recompense.

L. M. DUNLAP.

### SPECIAL MEETING OF MINNESOTA TRACT SOCIETY.

THIS meeting was held at Hutchinson March 1-5, 1884. The object of this meeting was to consider the wants of the cause in its various branches, and to lay plans for the furtherance of the work.

Five business sessions were held. Space will not permit us to go into details, but we will briefly give the business proceedings in the order they were brought up.

First was considered the location of the State depository. The subject having been set before the meeting, it was moved and carried that we raise \$20,000 for establishing and equipping a State depository, reading and meeting rooms connected therewith, at St. Paul, Minn. Remarks were made by many of the brethren, showing their confidence in this important work, the propriety of this step, and their willingness to aid it by their influence and means. A small paper was handed to each one present, and it was stated that all who desired to pledge toward this enterprise would please write their names, addresses, and the amount they wished to give. The slips having been returned, it was ascertained that pledges to the amount of \$6,682.25 had been given.

The *Sabbath Sentinel* canvass was spiritedly spoken to by many, and it was moved and carried that Minnesota take 3000 copies of that paper. A force of canvassers was organized and at once set to work. It was decided that all persons who made it a business to canvass for that paper should be allowed 10 cents out of every subscription taken at 25 cents; but that such as only now and then took a subscriber would be expected to donate their labor to the Society.

The location of our State camp-meeting was next considered. Various places were suggested by the brethren. After a careful consideration of the matter, it was moved and carried that our next camp-meeting be held at Mankato, unless there should be serious objections to hinder. It was thought well to hold a camp-meeting in the northern part of the State later in the season, but it was deemed unnecessary to take any action regarding time or location at present, but leave it to be decided as future circumstances might indicate.

It was the opinion of the brethren that if the spring should be a favorable one we might commence our tent-meetings before our camp-meeting. Many places were suggested as being favorable for holding these meetings.

The work of canvassing for the *Signs of the Times* and for "Thoughts on Daniel and the Revelation" was also considered, as well as canvassing the places where camp-meetings are to be held.

Our meeting closed Wednesday evening. It was remarked by many that it was the best they ever attended.

O. A. OLSEN, Pres.

MARY HEILESON, Sec.

## Special Mention.

### FINANCIAL STRENGTH OF THE UNITED STATES.

EVERY fact showing the rapid and marvelous ascent of this government to the highest pinnacle of power, becomes very significant when we look at the nation from the standpoint of prophecy. One of the great elements of national strength is accumulated wealth, before that wealth has so developed luxury and corruption as to lead to national imbecility. The *Domestic Journal* has been studying our nation's wealth; and this is what it says of the relation of the United States in this respect to other nations:—

"The position which the United States holds among the nations of the world is clearly shown by the wonderful fact that one-fifth of the wealth of the seventeen principal countries of the globe is credited to this Republic, which has only just entered upon the second century of its existence. The wealth of the United States equals the combined valuation of Italy, Spain, Portugal, India, South America, Turkey, Egypt, Sweden, Norway, Canada, Australia, Denmark, and South Africa. It exceeds the wealth of Germany and Russia combined. It is equal to the wealth of Great Britain, Canada, and Australia. Agriculture has been the main factor in this marvelous increase of national wealth."

### THE NEW CONGREGATIONAL CREED.

FOUR years ago a committee of twenty-five eminent Congregational divines was appointed by the National Council to formulate a doctrinal statement of the views of the denomination, to be made known to the churches and the world, when finished, through the public press. The result has lately been published in the form of a creed of twelve articles, which stands at present only as a suggestion, the churches being free to adopt them or not, as they see fit.

Its most striking, if not most surprising, feature is its careful and studied avoidance of all the controverted questions in the theological world to-day, or so nearly all as to hardly make it worth while to note the exceptions. Indeed, Seventh-day Adventists themselves, allowing them to put their own construction on a few ambiguous phrases, could readily adopt it. For instance, article XI. has only this to say on the Sabbath: "We believe in the observance of the Lord's day as a day of holy rest and worship;"—and so do we, only letting the Bible decide which day the Lord's day is.

Some of our exchanges think the publication of this document will mark a new era in creed-making, and constitute a great landmark in theology. But others, among which we note the *Chicago Inter Ocean*, think "the result would seem to be a confession of the impracticability of a common answer to the really live questions of theology." It enumerates as "the disputed points of to-day" the following: "1. Atonement. 2. Inspiration. 3. Probation. 4. Sunday. These four words suggest to the observer of current religious events the lines of agitation." But on some of these the creed is entirely silent, and on the others exceedingly non-committal. On these points the *Inter Ocean* remarks:—

"As for inspiration, is the Bible God's word literally, or a human record of sacred facts? Neither side can claim a definite indorsement in this new symbol of faith. Does probation end with this life or extend to the day of judgment, at the final destruction of the world? Not a lip is heard in reply to this truly burning question of current theological inquiry. What is proper observance of the Sabbath, beyond attendance upon the public services of the sanctuary? This is, perhaps, the most vital of all current questions in religious thought. When the Savoy Declaration was adopted, a warm Sunday dinner would have been a disciplinary offense in the Congregational

church; but to-day that and many kindred ideas have been abandoned as irrational extremes. This new creed uses the term 'holy rest,' but is careful to avoid anything like details.

"There are other points of doctrine, once discussed with zeal, which are overlooked, such as superlapsarian and sublapsarian, perseverance of the saints, foreordination, and decrees. The neglect of epitaph theology can be justified, but live questions should have been dealt with more specifically or not at all.

"We have put the Sunday question at the head of the list in importance, because it relates to the conduct of current life. It is notorious that one's views on the inspiration of the Bible, the atonement, and probation, often make no impression upon the life, but as a rule the Sabbath is observed according to one's conscience. The German Christian, who sees in it a day to be divided between worship and recreation, and the Puritan who sees in it a continuation of the Hebrew Saturday, are sure to show their respective faiths by their works. It would be an excellent thing for those whose views are now in the plastic state to know to what extent the old Congregational notion has been modified within the denomination itself by the influence of Germany and other continental countries."

### PETROLEUM AND POLITICS.

A MOST striking evidence of the political sensitiveness of the nations is found in the fact that even the discovery of an oil-well throws them into great agitation. In fact, an oil-well may change the political history of Europe. In the town of Baku, on the western shore of the Caspian Sea, several rich strikes in oil have been made, and a number of flowing wells have been discovered, which yield abundantly, and will make Russia a strong competitor of America in supplying oil for the world. An account of this discovery which we find in the *Scientific American* of March 15, 1884, gives the political phase of the matter in its closing paragraph as follows:—

"One feature more is worth noting, but it is in a totally different line—it is the part which this outburst at Baku may possibly have on the political history of Europe. The English papers are already indicating alarm. That crowd of oil vessels in the Caspian could very easily and without warning transport Russian forces to the southeast waters of the Caspian, their progress toward the frontier of Afghanistan need not be known, and they might be within a few days' march of Herat, before a suspicion of danger arose. All this may be of no moment, but it is certainly practical; and who can tell when such a contingency may be turned to a certainty? At all events, it has been mentioned as a thing to be watched."

### ANNIVERSARY OF POPE LEO'S CORONATION.

MARCH 3, 1884, was the sixth anniversary of the coronation of Pope Leo XIII. The day, according to the special Rome correspondent of the *New York Sun*, was observed by an unprecedentedly magnificent and impressive pontifical celebration in the Sistine Chapel. The pope, arrayed "in grand robes, and wearing the tiara, appeared resplendent in white and gold. He was carried in the coronation chair, supported on the shoulders of four servants in light purple medieval livery. Four other servants bore ancient fans of ostrich feathers. The pope looked feeble and aged. He entered the chapel with all the papal pomp and ceremony."

In the description of the procession proper, "the cardinals came first, two by two, their crimson trains being held by gentlemen pages garbed in black velvet tunics, with puffed sleeves, terminating with white lace cuffs."

Thus the Romish church is still setting its seal to the correctness of John's description of the harlot mother, "who was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls." The ostrich-feather fans fitly represent the claim put forth by the popes that their

eyes are in all the earth, and so the prophecy (Dan. 7:8) says of the little horn, that it had "eyes like the eyes of man," denoting the far-seeing cunning and policy of that arrogant power.

### "A PERPETUAL INSULT AND GRIEF."

THIS is what Mary Clemmer calls the course of those men whom the people of this nation elect to represent them in the highest position of trust and responsibility within their gift—the Congress of the United States. In her "Woman's Letter from Washington" in the *Independent* of Dec. 13, 1883, she speaks of the opening of the American Congress as follows:—

"It was more than a sentimental sigh one gave in passing from God's bright weather into the Capitol, to see at once that the beautiful corridors given to cleanliness and silence for the last nine long months, had in one brief hour been seized by the Philistines and besmeared and defiled by the tobacco-chewing and spitting citizens of the United States. During the sessions of Congress the internal condition of the Capitol of the nation is a perpetual insult and grief to every refined American. In a single day, not only the superb Capitol, but the streets of our beautiful city, seem suddenly possessed by hordes of unkempt, dreadful looking men. The Huns of Attila, when they swooped down from the North, did not look half so dissipated as these men do—whose greater proportion, by the way, do not swoop from the North at all, but from the South and West."

To the foregoing, Eld. D. T. Taylor in *Messiah's Herald*, adds the following from the *Boston Journal* of Feb. 20, 1884:—

"The ladies in Washington who visit the House of Representatives, complain that their throats are very much irritated by the smoke which constantly arises from the hall of the House, and suggest that the rules against smoking ought to be enforced. But these rules are not enforced, and, possibly, never will be. The members defy them. There probably is not a moment in the day when an observer from the gallery cannot see half a dozen members smoking on the floor, and the Speaker of the 48th Congress has but once called attention to the violation of the rules. Moreover, the restaurant-keepers at the Capitol say that the average price of the cigars which he sells to the Congressman is five cents—which does not improve the quality of the smoke. The restaurant men say that the higher-priced cigars are generally sold to the pages and the lobbyists. Moreover the rules against the selling of liquor are not enforced, and, while the Capitol is hardly the 'national groggery' that Senator Blair speaks of, it is a place where those so disposed can still get 'sarsaparilla,' 'beef-tea,' 'Pembroke,' or 'cold tea,' in cheap crockery cups. Comment is unnecessary."

### THE NEW TERROR.

THE recent and varied attempts to destroy life and property indiscriminately by the deadly dynamite, has put a new fear into the hearts of nations. A new enemy is thus giving evidence of its existence, whose presence it is impossible to detect, and against which it is impossible to guard. It thus creates in all minds the vague apprehension that would be inspired by knowingly walking over charged earthquake chambers liable at any moment to swallow up their victims in unknown depths.

Only this is worse; for the deadly agent is, in this case, controlled by intelligence inspired with ungovernable malignity and hate. Nations cry out to each other for protection against this subtle foe. A paragraph in the *Interior* of March 13, 1884, speaks of the denunciations of America by England because the weapons used in the recent dynamite explosion at the Victoria Station, London, were of American manufacture, and adds:—

"The mistake it makes, however, is that in so doing it encourages the plotters to repeat their outrages, since their object is not only to exhaust the patience of England and so make her willing to let Ireland go upon any terms, but to stir up



strife between Britain and the United States, and thereby give Ireland a better chance to regain her independence. It mistakes, too, the position of the great body of the American people, who have no sympathy with dynamite workers, and who would promptly put a stop to their execrable plots if they could. Unfortunately, however, there seems to be no practical or tangible way of doing so. Dynamite plotters, while on American soil, commit no overt act for which they can be arrested, and it is not a crime to make or buy the materials which they use. The neutrality act is as inoperative against them as it was in 1864, when Confederate plots were formed on Canadian soil for the destruction of New York City by incendiary fires. The British Government found it impossible to prevent such offenses, or to punish the conspirators when they returned to their base of operations. Indeed, the whole dynamite question is one involving new difficulties, which neither State nor international law can obviate at present. Doubtless the time is coming when civilized governments will be forced, for mutual protection, to distinguish between political offenses and dynamite crime. But for the present the most that Congress can do is to pass a law prohibiting the exportation of dynamite, except under restrictions that will insure its legitimate use. Meanwhile, there should be some cessation of the abuse on the other side of the water, and a temperate discussion of the difficulties of the case."

## The Sabbath-School.

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

### LESSON FOR THE FIRST SABBATH IN APRIL.

(See Instructor of March 26, 1884.)

(Acts 19:21 to 20:6.)

#### LESSON SURROUNDINGS.

TIME.—Bible margin, A. D. 59, 60, which is nearly two years later than the time given by leading commentators. Townsend gives A. D. 56 to verses 21 and 22 to last clause, and 58 from that point to the end of the chapter; also 58 for the remainder of the lesson.

PLACES.—*Macedonia*, a Roman province extending from the Ægean Sea to the Adriatic; *Achaia*, a province south of Macedonia. These two are sometimes mentioned together as comprising all Greece. Verse 21; *Greece*, a term sometimes restricted to the peninsula of Corea, south of Achaia, as in chap. 20:2, but more usually employed in a larger sense as comprehending both Macedonia and Achaia; *Jerusalem*; *Rome*, the capital of Italy, situated on the Tiber, 15 miles from its mouth; *Asia*, here means the Roman province of Asia, situated in the western part of Asia Minor, and including Caria, Lydia, and Mysia; *Ephesus*, the capital of the province of Asia and the greatest city of Asia Minor; *Syria*, a country north and east of Palestine, but limits undetermined and name vaguely used; *Berea*, a town of Macedonia and birthplace of Sopater; *Derbe*, a town in Lycaonia; *Troas*, a seaport of Mysia, chief point of embarkation and arrival for voyagers between Asia and Macedonia; *Philippi*, a city of Macedonia. See Acts 16:12-40; 20:1, 6; 1 Thess. 2:2.

PERSONS.—*Paul*; *Timotheus* (See Acts 16:1, 3; 17:14; 19:22; 2 Tim. 1:5; and "Sketches of Life of Paul," pages 72, 73); *Erastus*, probably the same as he mentioned in 2 Tim. 4:20, not the same with him of Rom. 16:23; *Demetrius*, mentioned only in this chapter, not the same as D. of 3 John 12; *Diana*, the protecting goddess of Ephesus; *Gaius* (19:29), of whom nothing further is known. The Gaius of chap. 20:4 is another person, a native of Derbe, while the former was an inhabitant of Macedonia. There are two other persons of the same name. See Rom. 16:23; 1 Cor. 1:14, and 3 John 1; *Aristarchus*, a fellow-countryman of Gaius, further mentioned in Acts 20:4; 27:2; Col. 4:10; Philem. 24; *Alexander*,\* a Jew of Ephesus, not to be confounded with others

of the same name mentioned in the N. T.; *Town-clerk*, literally, a scribe or recorder, one who recorded the laws and decrees of the state, and read them in public; *Jupiter*, Zeus, the national god of the Greeks; *Sopater*, a native of Berea, otherwise unknown; *Secundus*, unknown except what we learn from chap. 20:4; *Tychicus*, further mentioned in Eph. 6:21; Col. 4:7; 2 Tim. 4:12; Tit. 3:12; *Trophimus*, Acts 21:29, and 2 Tim. 4:20.

#### CRITICAL NOTES.

THE last lesson closed with the burning of their books of secrets by those who "used curious arts." With this narrative we approach the close of Paul's three-years' residence at Ephesus. He is now about to depart for a tour through Macedonia and Achaia after which he expects to go to Jerusalem; and then he must preach the gospel at Rome. The object of his visit to Jerusalem was to carry to the church the alms which he expected to collect on his tour through Macedonia and Asia Minor. It will be remembered that Paul wrote from Ephesus his first epistle to the Corinthians, in the sixteenth chapter of which he instructs them with reference to this collection.

Before commencing this journey, however, Paul sends Timothy and Erastus on before him into Macedonia, presumably to look after matters pertaining to this collection, while himself remained for a season in Asia. It was at this time that the uproar in the Ephesian theater occurred.

Verse 23. *That way*.—The gospel which the apostles preached, called "this way" in Chap. 9:2.

Verse 24. *Silver shrines for Diana*.—These were small representations of the statue of the goddess and of that part of the temple where the statue was situated. They were small enough to be carried in the pocket or worn as charms. A similar practice exists at the present time in India; and the Chinese laundryman of Battle Creek has a portable god about a foot high, before which he burns little strips of perfumed wood. *Craftsmen*.—Workmen in silver together with other artisans who were occupied in similar trades, and over whom Demetrius was master workman.

Verse 27. *The temple of the great goddess*.—This was the largest and most magnificent of the Greek temples. It was counted one of the seven wonders of the world. It is said to have been burned and rebuilt no less than seven times, the temple in the text being the eighth of the series. The work of rebuilding covered a period of 220 years. The Goths destroyed both city and temple 262 A. D. Its ruins were robbed by the Turks to beautify Constantinople, and were finally covered deep with mud by the river Cayster. Its true site was unsuspected until it was revealed in 1869 by the excavations of Mr. J. T. Wood, conducted on behalf of the trustees of the British Museum. He found its dimensions to be about 418 by 239 feet, with 100 external columns, 56 feet high. Thirty-six of the columns were richly carved, and ornamented with precious metals and stones. It was adorned with works of art from the greatest masters,—among others, sculptures from Praxiteles and a painting by Apelles. *All Asia and the world*.—Proconsular Asia and the Roman empire.

Verse 29. *The theater*.—"This was an immense semicircular structure, the largest of which any account has come down to us from ancient times."—*Freeman*. It was open to the sky, with ascending seats, tier above tier, and is said to have been capable of holding 50,000 persons. Its ruins are yet to be seen.

Verse 33. *They drew Alexander out of the multitude*.—The Jews were anxious to show that they had no sympathy with the Christians, and therefore put forward Alexander as their spokesmen to explain to the multitude their position. But the people were in no mood to make a distinction between Jew and Christian, and recognizing Alexander as a Jew, they drowned his voice with the cry, continued madly through two mortal hours, "Great is Diana of the Ephesians."

Verse 35. *The image which fell down from Jupiter*.—"The original image of the Ephesian Diana was supposed to have descended from heaven; which intimates that it was so old that no person knew either its maker or the time in which it was formed; and it was the interest of the priests to persuade the people that this image

had been sent to them as a present from Jupiter himself."—*Clarke*.

Verse 38. *The law is open*.—The courts are now in session, the judges are now sitting. *Let them implead one another*.—Let one party bring forward his action in the proper manner, and let the other make his defense.

Verse 39.—If it be a matter in which the safety of the state or of the national religion be concerned, let it be brought before an assembly lawfully constituted, and not before a mob like this.

Verse 40.—One of the Roman laws reads, "He who raises a mob shall forfeit his life."

#### PRACTICAL SUGGESTIONS.

THE lesson may be well learned, and the critical and doctrinal points thoroughly understood by both teacher and scholar; and still there will be a failure to accomplish the good which might be done, if the teacher does not search out the practical truths, and apply them to the hearts of his scholars as he teaches. No one can do this work for him; it must be done by earnest prayer and meditation through the week. No Friday evening or Sabbath morning lesson will answer; the mind must dwell upon the subject during the week,—must ponder it with the Spirit's aid to discover the richest gems of truth.

The following points are designed to be merely suggestive. The teacher will enlarge upon them and discover others:—

1. Let us note and imitate Paul's zeal in working for Christ. In his plans were no provisions for ease. When through with his work at Ephesus, he would visit the churches of Macedonia and Greece, he would go again to Jerusalem, and afterward would preach the gospel at Rome. And these journeys were by no means pleasure excursions by rail or steamship. Verse 21.

2. Superstition and love of gain are two levers with which the devil has pried millions of men into perdition. Verse 24.

3. "By this craft we have our wealth." Verse 25. In a similar way many oppose the Sabbath. They say, "Saturday is the best business day of the week; I cannot make that sacrifice."

4. The fact that everything is popular and magnificent is no reason for a good man to follow it. Such was the worship of the goddess Diana. "All Asia and the world" ran after her. Truth often walks in humble garb, while error flaunts her finery in our face. Verse 27.

5. What an impetuous, furious thing, what an ungovernable, untamable wild beast, a mob is! Verses 28, 29.

6. Paul would have risked his life by entering the theater in hope of rescuing his companions, had not his friends convinced him that such a course would probably be to sacrifice his own life with no prospect of saving theirs. Verses 30, 31.

7. "The Jews putting him forward." Verse 33. "It had been strange if a persecution were carried on against the Christians, and there were not Jews at one end or the other of it: if they could not begin the mischief, they would help it forward."—*Matthew Henry*.

8. Learn from the address of the town-clerk that "private persons should not intermeddle in public matters, so as to anticipate the counsels of those whose business it is to take cognizance of them; we have enough to do to mind our own business."—*Henry*.

9. Let us note as we come to the close of the lesson the persecutions and privations which Paul endured for the truth's sake; and let us ask ourselves if we have a spark of his spirit of labor and sacrifice.

—Aptness to teach is the key-stone of the arch to the Sabbath-school system; without it the most elaborate schemes of instruction, the most perfect machinery, and the most devoted application to the work, will result in failure. An incompetent ruler is the parent of national misfortune, and leaves, as his bequest, a heritage of sorrow and disgrace; but an incompetent teacher, who gives a wrong bias to his scholars, is responsible, to a great extent, for consequences which involve eternal issues.—*V. J. Charlesworth*.

—A man is a Christian not in proportion to the amount of truth he puts into his creed, but according to the amount of truth he puts into his life.

\*Some commentators think him to have been the same person as Alexander the coppersmith, mentioned by Paul in 2 Tim. 4:14. See also Sketches from Life of Paul, page 144, which statement had not been observed when the above was written.

## The Review and Herald.

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

BATTLE CREEK, MICH., MARCH 25, 1884.

URIAH SMITH, EDITOR.  
J. H. WAGGONER, }  
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### THE MILLENNIUM.

THE word "millennium," from the Latin, *mille*, a thousand, and *annus*, year, signifies "a thousand years." The scripture which sets apart a thousand years for a special purpose, from which the name and the doctrine which the name represents, have come, is Rev. 20:4: "And I saw thrones, and they sat upon them, and judgment was given unto them; . . . and they lived and reigned with Christ a thousand years." Verse 5: "But the rest of the dead lived not again until the thousand years were finished." Verse 7: "And when the thousand years are expired, Satan shall be loosed out of his prison."

It denotes a blessed season sometime to transpire, when Satan shall be bound, and the people of God enjoy a thousand years of happy triumph. It would seem at first glance from the reading of the Scriptures that no such period could occur before the second coming of Christ, but must consequently be located after that event. For sixteen hundred years this was the view which prevailed in the church. It remained for Daniel Whitby, of England, about two hundred years ago, to introduce another view by which the first has been largely supplanted. From him has come the modern doctrine known as the "temporal millennium," which locates the thousand years before the coming of Christ, and claims that the millennial prophecy is to be fulfilled by the conversion of all the world, and the universal prevalence of righteousness and peace before the end. And so general has this view become that Webster in defining the word "millennium," says that it is "a word used to denote the thousand years mentioned in the twentieth chapter of Revelation, during which Satan will be bound, and holiness become triumphant throughout the world."

To express the different views of Christendom on this great question, two words have come into use—"premillennialist" to designate those who believe that Christ's coming takes place before the millennium; and "postmillennialist" as expressive of the faith of those who, with Whitby and his school, place that coming after the millennium.

The general fallacy on which the postmillennial view rests, consists in taking those scriptures which apply to the introduction of the future eternal state, or to the time when that condition is fully established, and applying them within the present dispensation. The principal texts thus perverted are the following:—

1. Ps. 2:8, which is claimed to mean the conversion of the world; whereas the very next verse shows that the destruction, not the conversion, of the heathen and wicked, is intended.

2. Dan. 2:34, 35, which is strangely supposed to mean the absorption of all the kingdoms of the world, by conversion, into the kingdom of God, represented by the stone which became a mountain and filled the whole earth; whereas the prophecy declares that these kingdoms are first dashed in pieces, ground to powder, and blown away like the chaff, before the stone kingdom fills the earth. In the parallel prophecy, Dan. 7:11, 27, the fourth and last beast is destroyed and given to the burning flame, not converted, before the saints take the kingdom. Thus, according to the parable of Matt. 13:41, all things that offend and do iniquity, are gathered out before the righteous shine forth therein as the sun. And these offenders which are thus

gathered out and burned, not converted, are the tares which represent persons.

3. Isa. 66:8. But this text refers to the resurrection, not to the work of the gospel in conversion.

4. Rev. 11:15, 18. These texts refer to Christ's future kingdom of glory, not to a kingdom of grace, augmented by conversions in this world.

5. Jer. 31:34. This scripture does not describe any condition of things to be reached in this world, but sets forth the result of the workings of the new covenant, which will at last bring all those who avail themselves of its provisions, to a knowledge of the Lord, and the enjoyment of his presence. It applies to a time when there is no more a remembrance of sin, which is after the Judgment has taken place, and sins have been put away, and the people of God are saved in his kingdom.

6. Num. 14:21; Hab. 2:14. These scriptures will be fulfilled when the earth is made new and filled with righteous beings only. 2 Pet. 3:13. They cannot be fulfilled before. It is altogether a perversion to apply them to the world in its state of probation, during all which time the greater proportion of men will continue in sin.

7. Isa. 11:9. This will also be fulfilled in the new earth. It cannot be realized before; for till that time the presence of sin and sinners and the effects of the curse, do "hurt" and "destroy."

8. Isa. 65:17-25. This is a prophecy of the new heavens and new earth which God will create. It is by giving such prophecies as this a mystical interpretation, and ignoring the future literal new earth, that men are led to the perversions of the scriptures already noticed. For let such a future glorious condition of this earth be once granted, and these texts as naturally apply themselves to that condition, as the glove slips upon the hand. But Peter settles forever the question of the application of Isa. 65:17. He says (2 Pet. 3:5-7) that the present heavens and earth are to be destroyed by fire as the antediluvian world was destroyed by water. But beyond the fiery ordeal which shall melt the elements of this world, he says (verse 13) that we are to look for a new heaven and new earth, according to his promise. This is of course to be as literal as the present earth; and the only promise of it expressed in these terms is the prophecy of Isa. 65:17. It consequently applies to the re-Genesis of this world after the coming of Christ, not to its conversion before.

9. Isa. 2:1-4, and Micah. 4:1-5, are considered strong testimony in favor of the temporal-millennium view; and indeed they would be if they were the words of the Lord; but a careful observer will see that they are a record not of what God says, but simply of what "many people" shall say in the last days. And in the preaching of a temporal millennium we see a striking fulfillment; for many people have adopted this deceptive view, and are saying that a time of righteousness and peace is coming in which swords and spears shall be beaten into plowshares and pruning hooks, and nations shall learn war no more. But the Lord speaks in a very different strain when he describes what shall be in the last days. By the prophet Joel (3:9, 10) he says, "Prepare war, wake up the mighty men, let all the men of war draw near. Let them come up; beat your plowshares into swords, and your pruning-hooks into spears." Then follows a call to the heathen to assemble at the valley of Jehoshaphat, the valley of concision (cutting off), when the day of the Lord is near. This is just the opposite of what man says will be the characteristic of the last days. But God is right and man is wrong.

We now call the attention of the reader to a class of texts which show that such a condition of things as the temporal-millennium view contemplates is impossible before this dispensation shall close.

1. Dan. 7:21, 22. The little horn of Daniel's fourth beast, symbolizing the papacy, is to prevail till the Judgment sits.

2. 2 Thess. 2:1-7, declares the same thing. The "man of sin," "that wicked," the "son of perdition" is consumed and destroyed only by the spirit of Christ's mouth and the brightness of his coming. No millennium, certainly, while that vicegerent of hell strides in triumph through Christendom.

3. Matt. 13:24-30. This parable of the wheat and the tares, declares that the tares, the wicked, shall grow together with the wheat, the righteous, till the harvest, which is the end of the world.

4. 2 Tim. 3:12, 13, declares that evil men and seducers shall wax worse and worse, deceiving and being deceived, and that those who will live godly in Christ Jesus shall suffer persecution. There is no room for a period of a thousand years during which this rule shall be suspended, and the tendency be in the opposite direction.

4. 2 Pet. 3:3. This text declares that just before the coming of Christ scoffers arise, walking after their own lusts, and saying, Where is the promise of his coming? This would be a strange condition of things to close a thousand years of truth and holiness, as would be the case, if such a period just precedes the coming of Christ.

6. Luke 17:26-30. This, with parallel texts in the other gospels, compares the last days to the days of Noah, when the wickedness of man was great, and every imagination of the thoughts of his heart was only evil continually, and violence filled the earth, and but few were saved.

7. Matt. 7:13, 14. In this text our Lord himself declares that the way to life is narrow and but few find it, while the way that leadeth to destruction is broad, and many go in thereat.

All this, to adapt it to the temporal-millennium view, would have to be reversed, so that for a thousand years it should read, "the way to life is so broad that no one can help going in thereat, while the way to destruction is so narrow that nobody can find it."

8. 2 Tim. 3:1-5. Here we have a catalogue of eighteen heinous sins which are to prevail in the last days. And the surprising part of it is that these are found in their greatest virulence among those who have "a form of godliness," or profess the religion of Jesus Christ. Does the universal reign of righteousness for a thousand years have such an effect as to lead even the church itself at last into apostasy? It is impossible either to locate or explain these scriptures on the supposition of a temporal millennium.

There is another text, aside from Isaiah and Micah, which is emphatically fulfilled by this modern doctrine. In 1 Thess. 5:3, Paul says that "when they shall say Peace and safety, then sudden destruction cometh upon them, and they shall not escape." If the doctrine of a temporal millennium is not this delusive peace and safety cry, what could fulfill it? It lulls men into a feeling of carnal security; it banishes from the mind all thoughts of an impending Judgment; and when one would be aroused by the solemn announcement of the Lord at hand, it lays the conscience to rest by the soothing opiate that a thousand years of universal righteousness must intervene before the Lord appears. Upon such the coming of the Lord, can but be, as Paul says, as a thief. But he adds, "Ye, brethren, are not in darkness that that day should overtake you as a thief."

According to Rev. 20:1-6, the thousand years begin with the coming of Christ, the resurrection of the righteous dead, and the thrusting of Satan, bound, into the bottomless pit. They close with the resurrection of the wicked dead, the loosing of Satan, and the utter extinction of the whole godless host as they come up around the camp of the saints, the New Jerusalem, which has then come



down from God out of heaven. Verses 7-15. They begin with the convulsions of the last day, when the earth shall reel to and fro like a drunkard, and be utterly broken down (Isa. 24 : 19, 20), and the mightiest earthquake nature has ever known shall rend it from circumference to center (Rev. 16 : 18), and every island shall flee away and the mountains not be found. Verse 20. The earth is thus reduced to its original chaotic condition (Jer. 4 : 23), and by this change becomes "the bottomless pit," the abyss, *ἀβυσσος*, the same word that is rendered "deep" in Gen. 1 : 2. And inasmuch as Satan is not loosed till the end of the thousand years, it follows that the earth remains in this condition during all that time.

Meanwhile, the saints, caught up to meet the Lord in the air when he comes (1 Thess. 4 : 17), are taken to the Father's house (John 14 : 2, 3), the New Jerusalem (Gal. 4 : 26), where they reign with Christ a thousand years (Rev. 20 : 4), and at the end of that time descend with the city to this earth. Rev. 21 : 2. That the saints do go to heaven and spend a season there before their final location upon the new earth, see Rev. 15 : 2 ; 4 : 1, 6 ; 19 : 1.

In the scriptural doctrine of the millennium we rejoice; and upon its glories we hope soon to enter. Then our eyes shall feast upon the splendors of the city of God, our ears listen entranced to the songs of the redeemed, and our hearts thrill with joy unutterable as we look upon the face of our Redeemer, in whose presence there is "fullness of joy," and at whose "right hand there are pleasures forevermore."

#### "APPLES OF GOLD."

SOLOMON declares that "a word fitly spoken is like apples of gold in pictures of silver." Such the reader will find to be the following words from the pen of Sr. White. It was a private letter, but the friends among whom it has circulated have found so much comfort and encouragement in it that we are induced to take the liberty to make public the following extract for the benefit of our readers in general:—

"I feel continually grateful to God for his merciful kindness. When I think how weak and feeble I was when I started on my eastern journey, and how the Lord sustained and blessed me, and returned me home in safety, my heart is filled to overflowing with his great love. As I write upon my book I feel intensely moved. I want to get it out as soon as possible, for our people need it so much. I shall complete it next month, if the Lord gives me health as he has done. I have been unable to sleep nights for thinking of the important things to take place. Three hours, and sometimes five, is the most I get of sleep; my mind is stirred so deeply I cannot rest. Write, write, write, I feel that I must and not delay.

"Great things are before us, and we want to call the people from their indifference to get ready. Things that are eternal crowd upon my vision day and night; the things that are temporal fade from my sight. We are not now to cast away our confidence, but to have firm assurance, firmer than ever before. Hitherto hath the Lord helped us, and he will help us to the end. We will look to the monumental pillars, reminders of what the Lord hath done, to comfort and to save us from the hand of the destroyer. We want to have fresh in our memory every tear the Lord has wiped from our eyes, every pain he has soothed, every anxiety removed, every fear dispelled, every want supplied, every mercy bestowed, and thus strengthen ourselves for all that is before us through the remainder of our pilgrimage. We can but look onward to new perplexities in the coming conflict, but we may look on what is past as well as what is to come, and say,—Hitherto hath the Lord helped us. "As thy days, so shall thy strength be." The trial will not exceed the strength which shall be given us to bear. Then let us take up our work just where we find it, without one word of repining, believing nothing can come but that strength will come proportionate to the trial.

"Our children are in the hands of God. Our faith must awaken to grasp the promises; and we must not repine, nor be mournful, for then we dishonor God. We must encourage a cheerful, hopeful frame of mind. Our present peace must not be disturbed by anticipated trials; for God will never leave nor forsake one soul who trusts in him. God is better unto us than our fears. If we would encourage a diligent remembrance and recital of our mercies, counting up instances in which God has wrought for us, in which he has interposed his power and his grace when sorely perplexed, sustaining us when falling, comforting us when sorrowing, we would see that it is unbelief to distrust God or to be filled with anxiety. Let mercies be remembered and enjoyed daily. We must daily live by faith.

"I do not know what called out these remarks, only the thought that many will look away from present duties, present comfort and blessings, and be borrowing trouble in regard to the future crisis. This will be making a time of trouble beforehand, and we will receive no grace for any such anticipated troubles. Rejoice in God always. To-day praise God for his grace, and continue to praise him every day; and then when the scenes of sore conflicts come, having learned the lesson of holy confidence, of blessed trust, we place our hands in the hands of Christ, our feet on the rock, and we are secure from storm and tempest."

#### ENCOURAGING.

WE are hearing good reports from many of our leading ministers. God is evidently giving a spirit of labor, and, at the same time, accompanying this labor with his Holy Spirit as we have not witnessed for many years.

There is a spirit of going forward among our people. The cloud is rising. A work has commenced in our large cities which will not cease until the inhabitants are thoroughly warned. Brethren possessing property are consecrating it to God, and investing their means in a never-failing enterprise, the work of the Lord. The words of our Saviour, addressed to those awaiting the second coming of Christ, are, "Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning: and ye yourselves like unto men that wait for their Lord when he will return from the wedding: that when he cometh and knocketh, they may open to him immediately." These instructions of our divine Lord and Master mean all that they say; and there are many who believe them and are acting upon them, while there are others that shrink back and invest in worldly schemes and enterprises and lose all, and run the risk of losing their souls. There are men who will not only give their five, but their ten, thousand dollars, to see the cause move forward. There will also be men like Barnabas, who, "having land, sold it, and brought the money and laid it at the apostles' feet." The next heard of him is that he was numbered among the apostles.

One of our cautious Conference presidents, who has been taking a tour through the South, writes in the following encouraging strain: "I am planning out the summer's work, and I am resolved to drive it more than ever when I return home. We ran three tents last summer, and in my last letter I stated to you I thought we would run four this season; but I have made up my mind that we can run five. I have been afraid our finances would not sustain us; but I am inclined to reason that if we move out in the fear of the Lord, we shall be supported in the work by our brethren. I think we must make the venture."

Our brethren are a true people, and when their leaders, the Presidents of the Conferences, say, "Forward, march!" forward march it is. There are brethren who will stand by every such effort, even if it required them to sell the homes in which

they live and invest the means thus received in the cause of their divine Lord. In the early history of this work men sacrificed their all, and we shall see far more of the same sacrificing spirit as the message is drawing to a close. The gospel has lost none of its power. God still lives, and he has men whose hearts are as true in the nineteenth century as those early disciples who sacrificed even their lives.

This brother also suggests what will prove a most efficient plan for preparing the way for tent labor. It is for each tent company to take a club of *Signs*, "to be used as specimen copies to work up a list of subscribers in and around the various towns in which they labor." This is the kind of labor which will accomplish most at the present time. The work will not be carried forward so much by "smart preaching" as by faithful laborers,—those who can go from house to house, teach and instruct the people, do colporter work, hold Bible-readings, and preach when the providence of God opens the way. The Saviour says, "Pray ye, therefore, the Lord of the harvest that he will send forth laborers into his harvest." This does not say preachers. Preachers have their place, and the Lord blesses his word; but there can be scores of laborers who are not properly preachers, and yet who are even more useful than many who are considered able preachers. The strength of the preacher is in personal labor.

Bro. Lane writes in reference to his work in Virginia: "I think the Lord has honest souls in this State, but to bring them *fully* into the truth will take laborers who will not only preach, but who will visit hour after hour in families, and in so doing illustrate the truth in a very simple manner."

We shall see accomplished in 1884 what no one, two, or three years have brought to pass before in the spread of the present truth. God is raising up laborers everywhere. Advance moves are being made in different parts of the country. The Lord is in this work, and the truth is onward. It is for us to act our part, and clear the King's highway; so shall we see of his salvation in a remarkable manner. S. N. HASKELL.

#### RECOLLECTIONS OF THE PAST.—NO. 5.

At the time I embraced the doctrines of the S. D. Adventists, in October, 1852, I had been for two months engaged in a wholesale and retail trade in Arnold's patent sash-locks. I had followed this business through the week, holding meetings on first-days among the First-day Adventists. My business had been good, and furnished an ample support for my family. On embracing the Sabbath, the conviction came that I must give up business, and give myself wholly to preaching the truth. I tried to make the excuse to myself that preaching the third angel's message was too sacred a work for me to engage in. I thought I would give up preaching, and give myself wholly to business, using some of my earnings to aid in spreading the truth. As I went from place to place with this idea, I found a reverse in my business. I could not make sales even to men who admitted that they wanted the locks. In some instances my sales for a week (five days), in such places as Lockport and Medina, would only give me enough profit to pay my hotel bills and railroad fares to and from Rochester. This very soon consumed what little money I had, and left me in a situation where I had no means with which to get away from Rochester.

All this time, during October and November, the conviction pressed stronger and stronger on my mind that I must give myself entirely to preaching the truth. Finally, near the last of November, when my money was reduced to a three-cent piece, I had one more season of prayer in my chamber, and decided that if the Lord would open my way I would go out and preach the present truth. The

peace of God rested upon me as I made this decision, and all those harassing, perplexing anxieties as to how my family was to be supported left me. Although I had but three cents, and did not know where another cent would come from, I arose from my knees with the full assurance that the Lord would open my way as I should move in the direction of duty. Shortly after leaving my chamber, my wife, who did not know how low I was in funds, came to ask me for money with which to get matches and some other slight necessities for the household. I said to her, taking the money from my pocket, "Mary, there is a three-cent piece. It is all the money I have in the world. Only get one cent's worth of matches. Do not spend but one of the other two cents. Bring me one cent so that we shall not be entirely out of money." Said I, "You know, Mary, I have tried every way in my power to make this business succeed, but I cannot." With tears she said, "John, what in the world are we going to do?" I replied, "I have been powerfully convicted for weeks that the reason my business does not succeed is because the Lord's hand is against me for neglecting duty. It is my duty to give myself wholly to the work of preaching the truth." "But," said she, "if you go to preaching, how are we to be supported?" "Well," said I, "as soon as I decided to obey my convictions of duty there came the assurance that the Lord is going to open our way. I don't know how it will be done, but the way is going to open." She retired to her room to weep. I saw no more of her for an hour. Then she went out to make her little purchases. Before she returned there was a rap at the door. There was a stranger who wished to know if Eld. Loughborough lived there. On being assured that I was the man, he said, "I am Mr. ———, from Middleport. I was recommended to you by Mr. Thomas Garbut, to purchase some of Arnold's patent sash locks." He left his order for \$80 worth, saying he would call the next day and get the locks and settle for them. I had only to take his order to the manufactory one-half mile from my door. My commission on all such sales was one-third the gross receipts. So here was coming into my hands, in a few hours from the time I had decided to do duty, over \$26 with which to prepare to enter the field.

When my wife returned and handed me the one cent, I said, "The way has opened for me to go out to preach while you were gone." With this I told her what had happened, and she went to her room to weep again, but they were different tears this time from those of the previous hour. On receiving my money I soon got a barrel of flour, and other necessities for the house, and made preparations to enter the field. This brought us into the month of December, when a general meeting was held in Rochester. On Sabbath-day of that meeting Sr. White had a vision. Among other things she saw that I was correct in my decision to give myself to the work of preaching the truth, and that it was my duty to go on and tarry no longer. Prayer was offered that the Lord would further open my way.

Bro. Hiram Edson, who lived some forty miles east of Rochester, had decided not to attend this general meeting; but on Sabbath morning, while engaged in family prayer, the impression came upon him, "You must go to Rochester, you are needed there." He went to his barn, and prayed over it there; and the conviction was still stronger to "go to Rochester." At the close of the Sabbath, he took the cars for Rochester, arriving there after the evening meeting had closed. As soon as he met Bro. White he told his exercise of mind, and then said, "What do you want of me here at Rochester?" Bro. White replied, "We want you to take Bro. Loughborough and go with my horse and carriage and take him over your field in southwestern New York and Pennsylvania." To this he consented; and in a day or two we were off on

our trip. We held meetings at Clarkson, Monroe Co., at Orangeport, Fredonia, Lodi, Busti, Jamestown, near Ellicottsville, at Friendship, and at Kibbeyville, Potter Co., Pa. This trip by the time we got back to Rochester had consumed over two months and brought me into the spring of 1853.

Not long after my return to Rochester our brethren in Clarkson and Rome became anxious that I should go to Bureau Co., Ill., and visit Bro. Sullivan Heath, with whom I had formerly labored in Western Pennsylvania. They accordingly raised \$25 for my traveling expenses. It was finally decided that instead of going direct to Illinois, I should go to Fredonia, N. Y., to Ohio, and Michigan, holding some meetings on the way. So in the latter part of April, I started on this tour, having excellent meetings at Fredonia, where several embraced the truth. At Milan, O., we also had an interesting time with the few Sabbath-keepers in that State, who did not probably at that time exceed a dozen in number. Going on from Ohio, I held meetings in Michigan, at Tyrone, Locke, Ingham Co., at Jackson, Battle Creek, and Hastings. Then, returning to Jackson, I met Bro. and Sr. White there June 3. The previous Sabbath and first-day they had held meetings at Tyrone. This was the first time they had ever visited Michigan. The cause was then new in the State. Instead of one hundred and thirty churches, as at the present, and over 3,500 Sabbath-keepers, there were much less than one hundred Sabbath-keepers; and these, for the most part were of the poor of this world, but desirous to do what they could to advance the cause of truth. There were many interesting circumstances connected with this first visit of Bro. and Sr. White to Michigan, some of which we will notice in our next. J. N. LOUGHBOROUGH.

#### THE CLEANSING OF THE SANCTUARY.—NO. 3.

WE have found that the sanctuary of the first covenant was a type, or representation, of the true sanctuary, the temple of God in heaven, the place where our High Priest now ministers. And it seems scarcely necessary to repeat the truth so clearly revealed in the 8th and 9th chapters of Hebrews, that the services of the priests on earth were the representation of the services of our Lord in heaven in behalf of all his people. His service in offering his own blood is the only one that can take away sins. The earthly priestly service could only point to the real sacrifice and offering of Jesus in the heavenly sanctuary. And as the priests served only in the first apartment till the great day of atonement, when the sanctuary was to be cleansed, so Christ as high priest must minister in the first apartment until the time appointed for the cleansing of the sanctuary, the end of the 2300 days, which, as we have seen, terminated in 1844. The apostle points to this fact; for after describing the sanctuary, giving the arrangement in both apartments, he says, "Now when these things were thus ordained, the priests went always into the first tabernacle accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people."

The services in the tabernacle consisted of a daily ministration mornings and evenings, special offerings for the yearly feasts, and the offerings made in behalf of sinners for the forgiveness of their sins. This last being the leading feature in the work of the sanctuary, and the one which made the cleansing of it a necessary work, calls for a more special examination, as pertaining to our subject. When a person had sinned, and saw his need of pardon, he took an innocent animal; such as the law prescribed, and brought it to the priest at the door of the sanctuary. He there confessed his sin, laying his hand upon the head of the victim. He

then slays it, and the priest takes the blood and in some cases puts some of it with his finger on the horns of the brazen altar by the door of the tabernacle, and pours out the remainder at the base of the altar. In other cases he bears the blood into the sanctuary, dips his finger in it, sprinkles it seven times before the Lord, before the vail of the sanctuary, puts some of the blood on the horns of the golden altar, the altar of sweet incense which is before the Lord, and pours out the residue at the bottom of the altar of burnt-offering at the door of the tabernacle of the congregation.

The meaning of this ceremony is obvious. The sinner is convicted of his sin, and desires pardon. He comes with his offering. He confesses his sin, laying his hand on the head of the innocent victim, thus in a figure transferring his sin and guilt to it. Then, as the wages of sin is death, the innocent is slain in the stead of the guilty. Thus the sinner acknowledges that death is his due on account of his sin; but his sin being laid upon another, he receives pardon. And as the life of the flesh is in the blood, the sin is borne with the blood of the offering to the sanctuary, where it is left for the present. But this blood could not really take away sin. The offering could only point forward to the death of Christ, the real offering for sin, and express the faith of the penitent in the promise of God of a Redeemer, of whose coming to earth the ancient patriarch Job was so confident (Job 19:25), the Deliverer of whom Isaiah prophesied. Isa. 59:20; Rom. 11:26.

But transferring the sin to the victim, and thence in the shed blood to the sanctuary, was not the end of the matter. They were remembered again in the day of atonement at the end of the year. "But in those sacrifices there is a remembrance again made of sins every year." Heb. 10:3. On the great day of atonement, the time appointed for closing up the round of service in the sanctuary, there must be an offering of atonement made for all Israel. The high priest must enter the most holy place, where is the ark of the covenant containing the sacred law of God, the transgression of which is sin; and he must enter with the blood of a sin-offering for all the people to make an atonement for them to cleanse them from all their sins, and to bear out of the sanctuary the sins that had been confessed and lodged there during the year. And every individual must afflict his soul in that day, though he had made his offerings for every known sin previously during the whole year. This day of atonement, when the sanctuary was cleansed, and also the people from all their sins before the Lord, was the most solemn day to Israel of all the year, as it was considered by them a day of judgment. It was a type of the final judgment in which the sins of all the saved will be blotted out. R. F. COTTRELL.

#### "HOW IS THE AMENDMENT TO BE CARRIED OUT PRACTICALLY?"

THIS question is asked by Rev. J. C. K. Milligan, in the *Christian Statesman* of Feb. 21, 1884, and is answered by him as follows: "In brief, its adoption will at once make the morality of the Ten Commandments to be the supreme law of the land, and anything in the State Constitutions and laws that is contrary to them will become unconstitutional. But the changes will come gradually, and probably only after the whole framework of Bible legislation has been thoroughly canvassed by Congress and State legislatures, by the Supreme Courts of the United States and of the several States, and by lawyers and citizens generally."

Then what will that be but to re-open the whole course of religious controversy, from the Council of Nice to this day? And when the whole nation is thus plunged into religious controversy, who shall decide whether Congress or the State legislature is correct? Who shall decide between lawyers and

citizens generally, or between lawyers themselves, or citizens, or congressmen themselves?

Dr. M'Allister's answer is, "The conflict of individual opinion will inevitably lead to anarchical conflict of legislative action, unless there is an acknowledged standard to which appeal can and must be made. The law of the Bible, by the proposed amendment, is made the supreme standard in deciding all moral questions in the administration of the government." (See his Cleveland Convention speech, *Statesman*, Dec. 27, 1883.)

But it is not a sufficient answer to say that "the Bible is the standard and source of appeal;" because the Bible is just what all the controversy and "conflict of opinion" is about. And to say that there the Bible is to be the source of appeal, is only to say that the very subject of controversy is to be the standard by which to decide the controversy. It is plain, therefore, that there must be something to which appeal may be made, and which can interpret the Scriptures, and decide between the disputants, as to what the truth of the question is; and this decision must, in the very nature of the case, be final. It cannot be the courts, because they are parties to the controversy, and again, because there are certain principles of law which courts recognize in their decisions; such as this: "When words are plain in a written law, there is an end to all construction. *They must be followed.*" (See Hon. Jno. A. Bingham, in "Impeachment of Johnson," p. 23.) And this: "The words of a statute, if of common use, are to be taken in their natural, plain, obvious, and ordinary signification and import."—*Kent's Commentaries*, section 462. These principles will not be accepted by the Amendment party.

To illustrate: Suppose the Amendment is secured, and, therefore, the Ten Commandments are the supreme law of this nation. I, to be loyal to my government, as well as loyal to my God, take up the Bible, find the Ten Commandments, and begin to study diligently to learn what is my duty under this government. I am taught by these fundamental principles in the interpretation of law, that "when words are plain in a written law, there is an end to all construction; they must be followed." And having this plain rule, from the Hon. Jno. A. Bingham, for my guide; and believing that the Congress of the United States made no mistake when it chose Mr. Bingham as the Special Judge Advocate to conduct the trial of the assassins of President Lincoln, and again when it chose him to conduct its impeachment of President Johnson; therefore believing him to be a safe guide in the interpretation of law, and having also the plain directions of Chancellor Kent, I proceed to the inquiry, as to what is required of me by the Ten Commandments. I come to the Fourth Commandment. I read, "The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." I apply my rule, thus: (1) This is a written law; (2) the words are plain,—"The seventh day is the Sabbath." Now if I find what day is the seventh day, my duty is plain. I turn to that subject, and I find that all the sources of inquiry to which I apply answer with one voice, "The day commonly called Saturday is the seventh day." Having found the seventh day, and the words being "plain," (3) "there is an end to all construction," "*they must be followed.*" Now I apply Chancellor Kent's rule, that by the testimony of two witnesses I may be right. First, are the words of this statute such as are of "common use?" I read the statute over carefully, and I find not a single word that is not of common use, and not one which I do not understand. Then I must take them "in their natural, plain, obvious, and ordinary signification and import." Therefore by these plain principles of the highest authority, I am compelled to admit that the seventh day is the Sabbath, and also to keep it as such.

Having now learned my duty in relation to the

Sabbath, and having kept it, I proceed to learn and obey the rest of the commandment. I read just as plainly as the other, "Six days shalt thou labor." When the Sabbath is past, I go to work on the first day of the week, that I may work the six "working days." But my neighbor sees me at work, and calls out to me, "Halloa! Why are you working on the Sabbath?" I reply, This day is not Sabbath, and therefore I am not working on the Sabbath. I kept Sabbath yesterday. He answers, "Oh! that was the Jewish Sabbath that you kept. This day is the Christian Sabbath; this is now a Christian Government, and the Christian Sabbath must and shall be kept." I refuse to yield to that argument, and here is a "conflict of individual opinion." He has me arrested, and brought to trial. Suppose I providentially obtain the services of Hon. Jno. A. Bingham to defend my cause, and he, by his consummate ability, convinces court and jury that from the plainest reading of the statute I have obeyed the supreme law of the land, and am therefore innocent. And now suppose that just here the prosecution enters the plea that that is not the *correct interpretation* of the commandment; that correctly interpreted, it means, not the definite seventh day, but "one day in seven." Mr. Bingham insists that, by the fundamental rules of law, it must mean the seventh day. They reply, "Are we to apply the rules of civil law in the interpretation of a religious question? This is a religious subject, and it must be decided, and the commandment interpreted, in accordance with the Christian sentiment of this Christian government. We are the majority, and the majority must decide."

Now in such a case as this, is it not plain that the Bible will not be the source of appeal, but that it will be the Church as the interpreter of the Bible, which must render the final decision? Plainly, Yes. Is this an unjust illustration, or an unfair conclusion? Let us have their own words for answer. Please read again the question at the head of this article, and to the last word of that quotation connect the following and read right onward; for it belongs there: "The churches and the pulpits have much to do with shaping and forming opinions on all moral questions, and with *interpretations of Scripture on moral and civil* . . . points; and it is probable that in the almost *universal* gathering of our citizens about these, the . . . *final decision* of most points will be developed there. . . . There is certainly no class of citizens more intelligent, patriotic, and trustworthy than the leaders and teachers in our churches." (?)

So, then, the church is to be the grand interpreter, and is to render the "final decisions" in this universal controversy. And again we are brought face to face with the *image* to the papal church. It was in this way that Rome placed herself as the one single interpreter of the Scriptures. Whenever a conflict of opinion occurred, it was brought immediately to the notice of the church, and she must decide as to what was the Scripture in the case, and which one of the disputants was in the right; consequently no opinion could be held, and no duty practiced, which she chose to declare unscriptural. Therefore, if the Scriptures were to be interpreted alone by her, and conduct was to be regulated alone by her decisions, it is manifest that the more the people read the Scriptures, the more was she annoyed by new controversies, and by the necessity of rendering new decisions; and then why *should she not prohibit* the laity from reading the Scriptures? Besides, where was the use of the laity reading the Scriptures anyhow, when none but the clergy could interpret?

Will the national reformers prohibit our reading and interpreting the Scriptures? If not, why not? Would it not be vastly better to do so at once than to be kept in a constant whirl of "interpretations," and decisions? Then they could regulate the faith and practice of their so-called Christian government by bulls issued, as occasion re-

quired, "*in Domino salutem et apostolicam benedictionem.*" This would save them a vast deal of labor, and doubtless would work just as well.

Seriously, now, from reading the *Christian Statesman*, and studying this movement, how is it possible for any one to doubt that the "*image to the beast*" is to be formed in this United States Government, and that it is at the very doors? And we fully agree with them that their movement does decidedly "*contemplate sufficiently practical ends.*"

ALONZO T. JONES.

## Ministers' Department.

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

### QUALIFICATIONS OF AN INTERPRETER.

THE love of the truth should be fervent and glowing, so as to beget in the soul an enthusiasm for the word of God. The mind that truly appreciates the Homeric poems must imbibe the spirit of Homer. The same is true of him who delights in the magnificent periods of Demosthenes, the easy numbers and burning thoughts of Shakespeare, or the lofty verse of Milton. What fellowship with such lofty natures can he have whose soul never kindles with enthusiasm in the study of their works? So the profound and able exegete is he whose spirit God has touched, and whose soul is enlivened by the revelations of Heaven.

Such hallowed fervor should be chastened and controlled by true reverence. "The fear of Jehovah is the beginning of knowledge." Prov. 1:7. There must be the devout frame of mind, as well as the pure desire to know the truth. "God is a Spirit; and they that worship him must worship him in spirit and in truth." John 4:24. Therefore they who would attain the true knowledge of God must possess the reverent, truth-loving spirit; and having attained this, God will seek them (John 4:23), and reveal himself to them as he does not unto the world. Compare Matt. 11:25; 16:17.

Finally, the expounder of the Holy Scriptures needs to have living fellowship and communion with the Holy Spirit. Inasmuch as "all Scripture is God-breathed" (2 Tim. 3:16), and the sacred writers spoke from God as they were moved by the Holy Spirit (2 Peter 1:21), the interpreter of Scripture must be a partaker of the same Holy Spirit. He must, by a profound experience of the soul, attain the saving knowledge of Christ; and in proportion to the depth and fullness of that experience he will know the life and peace of the "mind of the Spirit." Rom. 8:6. "We speak God's wisdom in a mystery," says Paul (1 Cor. 2:7-11), the hidden spiritual wisdom of a divinely illuminated heart, which none of the princes of this world have known, but (as it is in substance written in Isa. 64:4) a wisdom relating to "what things eye did not see, and ear did not hear, and into man's heart did not enter—whatever things God prepared for them that love him; for to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. For who of men know the things of the man except the spirit of the man which is in him? So also the things of God no one knows except the Spirit of God." He, then, who would know and explain to others "the mysteries of the kingdom of heaven" (Matt. 13:11) must enter into blessed communion and fellowship with the Holy One. He should never cease to pray (Eph. 1:17, 18) "that the God of our Lord Jesus Christ, the Father of glory, would give him the spirit of wisdom and of revelation in the full knowledge of him, the eyes of his heart being enlightened for the purpose of knowing what is the hope of his calling, what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power toward us who believe."—*Dr. M. S. Terry.*



**"THEY ALSO SERVE WHO ONLY STAND AND WAIT."**

"The fields are whitening 'neath the ripening grain—  
I long to toil among the reapers there.  
What full, ripe sheaves I'll gather ere the rain,  
To prove my gratitude for God's dear care!"

Thus saying, resolute and proud I stood  
Amid the ever busy, hurrying throng,  
Waiting to see, in somewhat anxious mood,  
The Lord and Master as he came along.

He came. And pressing through the eager throng,  
I stood beside him near the open gate:  
"Master, what shall I do? My soul is strong."  
He turned and softly said, "Here stand and wait."

The hot blood to my brow and temples flew;  
I struggled fiercely with my hapless fate;  
"O, Master, hast thou naught for me to do?"  
"Yes," he replied at once, "here stand and wait."

He passed along, and through the weary hours  
I stood with restless hands and aching heart.  
I would not even pluck the fragrant flowers  
Beneath my feet while thus I stood apart.

Again he passed. And in my grief I said,  
"I'd rather die than only stand and wait."  
One look of sad rebuke—no word he said,  
But left me weeping by the open gate.

The weary, weary hours slow come and pass;  
I watch the reapers cut the ripened grain;  
I see their heavy sheaves, and sigh, alas!  
That I can only wrestle with my pain.

The night draws near. I seek him once again:  
"O, Master, see, 'tis growing dark and late!  
I have no sheaves!" His sweet voice soothes my pain:  
"They serve me best who patient stand and wait."

So, patiently I strive to stand and wait  
Through all the glories of the changing years—  
Wait, 'till his hand shall lead me through the gate,  
And change to happy smiles my falling tears.—*Sel.*

## 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.

**MINNESOTA.**

CLAYTON, FARIBAULT Co.—Closed the meetings at this place, after giving twenty discourses here, and sixteen in a school-house five miles away. The interest was good from the beginning. It being a Baptist settlement, we did not expect many to embrace the truth; but the evening I closed the meetings twelve arose expressing a desire to keep all of God's commandments. I feel encouraged to press on in the good work. Pray for the work at this place. C. M. CHAFFEE.

**KANSAS.**

OSAWKEE.—After the Institute held by Brn. Cudney and Cook at Osawkee we remained one week with the church. The meetings were well attended, and deep feeling was manifested. Five started in the service of the Lord and promised to keep God's Sabbath, for the first time. All seemed unwilling to have us leave; but we were obliged to go to fill our appointment at Palermo. We return to Osawkee from this place. Oh! to love souls as Jesus did.

March 11.

M. AND H. ENOCH.

**VERMONT.**

WASHINGTON Co.—On returning from the Conference, I commenced visiting and re-canvassing in the towns of Washington and Berlin. Attended meetings with the churches of Barre and Cabot and with the company at Worcester while canvassing.

Jan. 8, in company with Bro. Kellogg, commenced meetings in Berlin. Through the faithful labors of Brn. Kellogg and Wales a company of ten are now keeping the Sabbath. Jan. 20, commenced meetings in a school-house at Jones Brook, four miles from Berlin. Only a few were interested, and after a week the house was closed. The 28th, held a meeting in West Hill school-house. The house was filled. But on account of an urgent call from Bro. A. A. Cross, it was thought best for me to go to his assistance in Montgomery, where he had started an interest by canvassing and Bible-readings. Held meetings in a private house nearly two weeks. Four good souls took

their stand, principally through Bro. Cross's labors and the reading matter.

Feb. 26, I returned to West Hill, in Northfield. Have given ten discourses. The interest is deepening. This was an ungodly place. The truths of God's word seem to be taking hold of hearts. Pray for me. H. W. PIERCE.

**MISSOURI.**

DAYTON, NEWTON Co.—We commenced a series of meetings at this place upon the evening of March 1, and have had a large, attentive audience from the first. We have canvassed the prophecies of Daniel 2, 7, 8, and 9, the second advent, signs of the times, and the nature and destiny of man. Some seem much interested. We now take up our moral obligations to God. We hope to plant and water the seeds of truth in such a manner and in such a spirit that God will be pleased to give us some "sheaves" here that shall be gathered into his kingdom. Pray for us and the cause in southwest Missouri.

Our address is Neosho, Mo.

March 12.

E. G. BLACKMON.  
J. N. BUNCH.

GREENTOP, SCHUYLER Co.—During the latter part of December and the greater part of January and February, I was with Eld. D. T. Jones, and visited several churches and companies in different parts of the State. Closed our labors together with the company near Atlanta, Macon Co., March 2. On the evening of the 5th, I began a meeting near Greentop; continued until the 17th. Eighteen discourses were given, and two Bible-readings held. The friends here had become somewhat discouraged, and had not held meetings for some months. Hope and courage were revived, Sabbath-school reorganized, and meetings will be kept up. The outside interest and attendance were good. An estimable lady accepted the truth. Bro. H. Wren was with me part of the time, and rendered good assistance. Received \$9 in donation.

N. W. ALLEE.

**OHIO.**

THORN HILL AND COITSVILLE, MARCH 17.—I have been holding some meetings at Thorn Hill. Two persons have embraced the truth, and others are interested. Last week I held meetings in Coitsville, five miles from Youngstown. I obtained the school-house, although with difficulty, and held three meetings there. After hearing these discourses, the Presbyterians offered me their church; so I left the school-house and took the church. The best people of the place seem to be interested, and are anxious to hear the truth. The Lord seems to open the way, and I think much good will be accomplished here. I have taken one order for "Thoughts on Daniel and the Revelation," and two subscriptions for the *Signs*. Pray for the work here. H. T. HOOVER.

NORWALK, WAKEMAN, CAMDEN, ETC.—Since our last report we have held meetings at Norwalk, Wakeman, Camden, Spencer, Troy, Litchfield, Akron, and Bloomfield. These meetings were all marked with evidences of God's willingness to help his people. After much prayer and consideration the Wakeman church voted to disband, with the view of uniting with the Camden church. We hope that these two churches may become one to the fullest extent of Christ's prayer in John 17. May the Lord build them up, and add to their numbers. Several will unite with the Spencer church soon. At Akron, one decided to obey the truth. Two united with the church, and an elder and deacon were chosen and ordained. The most of these churches took from one to three hundred copies of the *Sabbath Sentinel*. Pledges were also taken for our city mission fund.

The meeting at Bloomfield closed our labors together for the present. We are thankful for the strength and help God has given us the past winter. Our hearts have been encouraged in seeing a willingness to labor as never before in the closing work of God.

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

**WISCONSIN.**

DANE Co.—I have been holding meetings in a school-house nine miles northeast of Madison, for

nearly four weeks. The people come out well, and a good degree of interest is manifested. The people are mostly Germans, and move slowly. Some are waiting to see what their minister can say for Sunday. It seems that all they need is for some one to make a start, and a goodly number would follow; but I find I can't bring them to a decision as we do Americans. They have kindly given me homes among them, and the welcome has been so general that I can't call one place home more than another. Last evening, of their own accord, they took up a collection of \$12.17 for me. I regret that I have not a German laborer to help me; for I know a German could do more for them than I, although most of them understand English. I hope to see something done here that will be to the honor of the truth.

W. W. SHARP.

March 17.

**VIRGINIA.**

COAL MINE.—This is the name of a school-house in the northern part of Shenandoah Co., where I have been holding meetings for the last three weeks. A good interest has been manifested to hear the truth, and there has been a very good attendance from the first, although the traveling has been disagreeable and the weather cold and rainy most of the time. Much prejudice has existed here in the past in regard to "time-setting," etc.; but I think this has been almost removed now, and the truth stands higher in the estimation of the people. I have closed the meetings for the present, and am following up the interest by visiting. After the people rest awhile I think another series of meetings would result in good. Five have signed the covenant at this place, nearly all of whom have commenced keeping the Sabbath during these meetings. Many others are convinced of the truth, and several, I think, will keep the Sabbath who did not sign the covenant. I received \$2.00 in donations, and wood was furnished. Since our last report, three others have signed the covenant at Laurel Grove. The Lord be praised. Brethren, pray for us.

B. F. PURDHAM.

March 17.

**NEBRASKA.**

SCHUYLER, MARCH 14.—I spent last Sabbath and Sunday at this place. My heart was made to rejoice to see what the Lord has done for his people here. For a long time there has been a growing difficulty among some of the brethren, which has threatened the ruin of the church. The spirit of confession that commenced at Fremont some time ago, was carried to this place; and by the earnest and judicious management of Bro. Hoopes, confession was made, and wrongs righted, which served to unite hearts as they had never been before. In his testimony, last Sunday, one brother said he felt more like serving God than ever before. Heretofore his greatest ambition has been to accumulate property, and he has felt that he could not be separated from his family. Now he has decided to sell his property, put two thousand dollars in the cause, and give himself to the work.

As a result of this work in the church, many others have become interested, some have commenced to obey the truth, and others are on the point of deciding. May the Holy Spirit continue to do its work. When we are right ourselves, we can best work for others.

A. J. CUDNEY.

**IOWA.**

WESLEY, KOSSUTH Co.—On my return here Feb. 29, I found a good interest. Have been holding meetings in the country during the day for the Norwegians living there. Met the Lutheran priest, who was on a visit to his little congregation here. Found him to be a college mate from Christiana, Norway. He attended a Bible-reading on the Sabbath question, and cordially invited me to call at his home when I should come to his neighborhood. Three families consisting of eight adults, all Norwegians, are now observing the Sabbath. In the evening I hold meetings in Wesley, partly for the Scandinavians, nearly all Swedes, and partly for the English. Bro. P. L. Hoen is with me, rendering good assistance in holding Bible-readings with the Scandinavians on the evenings when service is held in English. We pray that the work may go forward.

JOHN WILSON.

**AMONG THE CHURCHES.**—During the last few weeks we have visited Mt. Pleasant, State Center, Fonda, Algona, Milford, Waukon, Lisbon, Knoxville, Sandyville, and Afton. At most of these meetings we have experienced the special blessing and help of the Lord. Especially was this true of Mt. Pleasant, Fonda, Algona, and Sandyville, and in short in every place where there were no difficulties in the church to be met with. Never were we so forcibly impressed that God's frown rests upon quarreling, grudging, and hating, as our experience the past winter has impressed us. Every church where union and harmony prevails seems to enjoy the special blessing of God; but where there are discord and unkindness, discouragement and blight reigns. We never have seen our brethren in the State manifest a more liberal spirit than they have this winter. Several thousand dollars have been raised for our reserve fund and to assist our colporters and agents; and a general spirit of encouragement seems to be coming into the hearts of our brethren. E. W. FARNSWORTH.

March 16. H. NICOLA.

P. S. I am now suffering with inflammation of the eyes, rendering it impossible for me to read or write. I shall be at my home in Emporia, Daviess Co., Mo., for a short time, where letters may be addressed for two or three weeks. E. W. F.

#### MAINE.

**BLAINE.**—We held meetings in this place Feb. 23 and 24. The snow-storm that prevailed at this time was followed by a strong wind, which prevented many from attending the meeting. We held one Bible-reading. All seemed interested. The preaching was practical, and was designed to help our people here, if the principles set forth are carried out. It is time for heart-burnings to die out, and to let the love of God so fill our souls that the spirit of Christ may characterize every act of our lives. The filthy use of tobacco is still a sweet morsel with some. If those who profess to believe in the third angel's message would occupy the position they should, a good church might be organized here. We think the meeting here had the effect to remove prejudice. Bro. Hersum attended only one meeting here because of poor health.

At Monticello we held two meetings. Had a good attendance from those outside. Two took their position to obey the truth at our last meeting. On account of a severe snow-storm we were not able to fill our appointment at Oakfield. We held Bible-readings on Sabbath and first day, March 1 and 2, with our brethren and sisters at Houlton, with good results. We received on tent pledges made last summer, \$110.07. J. B. GOODRICH.

S. J. HERSUM.

#### INDIANA.

**HANCOCK Co.**—March 16 I closed labor in Eden and vicinity. The most unreasonable opposition of my life I met in this county. The M. E. people locked the church, which virtually belonged to the public; but as the township trustee and the director of the Eden school-house are both members of the M. E. church, they have refused to give up the school-house, and that when no school is being held in it. Nearly two-thirds of the voters have signed a petition to have it used for religious meetings. The law plainly says it shall be opened, yet in their opposition to the truth they defy both the laws of God and man.

At Maxwell, three miles from Eden, a stone weighing 29 ounces was hurled through a window at me with murderous intent. Other appointments were thrown in on my time; and a combination of two or three Protestant denominations with the Catholics was made to keep me from continuing my meetings. We were not forced to discontinue, but violence was talked of. I was offered \$25.00 if I would drop the matter of the Eden school-house. Thus violence and bribery are elements already in use in fallen Babylon.

We left eight adults keeping the commandments and many more reading. \$7.40 in donations was handed me. I obtained three subscriptions to the REVIEW and three for the *Signs of the Times*. A club of ten *Instructors* was taken, and a small Sabbath-school organized. I sold about \$60.00 worth of books in the county. There is a large per cent of fine people in every place that I became

acquainted with. But the Methodists evidently think they have a patent on the territory. They acknowledge that we prove our points clearly from the Scriptures and that they were badly beaten in discussion; yet they think the interest of their church is of greater consequence than God's truth.

I now expect to engage in quarterly meeting work until the first of May. WM. COVERT.

#### MICHIGAN.

**LESLIE.**—I was with this church from the evening of the 14th over Sabbath and Sunday. Gave five discourses, held two Bible-readings, one social meeting, and two business meetings. The membership of the church turned out well, and the outside attendance was quite good. They have been building a meeting house, and have it all ready for plastering and painting. Their united efforts have succeeded in paying for it as they go along. Their efforts in this direction have taken their means so that they were not prepared to make pledges on other things. One man pledged two shares, \$20.00, to the College. They took a club of forty of the *Sabbath Sentinel*, twenty of which were paid for. I was glad to find them all united, no jarring or trouble among them. May the rich blessing of the Lord rest upon them, and may they keep up good courage as they go forward to the kingdom. I. D. VAN HORN.

March 20.

**GREENVILLE AND SPRING ARBOR.**—Our meeting at Greenville was held March 7-10, and was largely attended by the Sabbath-keepers of the district. The director told me that it was "the largest gathering of Sabbath-keepers in the district ever held at Greenville." Brn. Fargo, Daniels, Van Deusen, Wellman, and Sisley were also present to take part in the exercises. Our meetings for preaching, social worship, Bible-readings, and missionary consultation, were full of spirit and interest. When the attention of the people was called to the T. and M. reserve fund and stock of the Educational Society, we found a hearty response in pledges. \$2,000 was pledged to the former, and \$3,100 to the latter. It was also especially encouraging to find so goodly a number who are desirous to devote more or less of their time to canvassing and colporteur work. This is as it should be. While it is important to give of our substance to advance the cause of God, it is of still greater importance that we individually do all in our power to place the truth before our fellow-men.

The meeting with the Jackson County brethren and sisters at Spring Arbor, from the 14th to the 17th, was well attended by our people in the county. Brn. Burnham and Sisley were with me through this meeting. We were pleased to see so much interest in the subjects considered. Many outside of our faith listened with attention and candor. I do not see why, with a steady forward movement of our people at Spring Arbor, they may not expect others to join them in obeying the Lord's commandments. It was interesting to note in our congregation some of the earliest Sabbath-keepers in the State—some who have kept the Sabbath for thirty years or more. Among them were Bro. D. R. Palmer and Sr. Landon of the Jackson church. There were also present others who had come into the truth at different times since then, and some just embracing it. We were sorry to learn that any of our young churches in this district should become confused on any of those matters which are so closely connected with the advancement of the work. I found by looking at the records of the district that only about two-fifths of the members in the district pay tithes at all. If any do not see the subject of tithing clearly, why should that be made an excuse for doing nothing to support the ministry and spread abroad the light of truth? The question of tithes received due attention in one of our Bible-readings; and some who had been dilatory in this matter resolved to render to the Lord his due, and not be of those of whom the prophet Malachi speaks, who, just before the coming of the Lord, shall be guilty of "robbing God in tithes and offerings;" but rather be of those who bring in all the tithes, proving the Lord therewith "if he will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Many subscriptions were obtained for our dif-

ferent periodicals, and we obtained pledges to the stock of the Educational Society to the amount of \$1,235. A spirit of good cheer was with us through this entire meeting. The Spring Arbor church appointed a meeting in which to divide up their part of the district among their workers, and arrange for a thorough canvass. The Lord bless them in this move, and may they indeed see the hand of God working with them, is our prayer.

J. N. LOUGHBOROUGH.

#### THE CAUSE IN NEW ENGLAND.

ABOUT the first of January, 1884, I returned to New England, and have labored principally in this Conference since that time. Have had the privilege of laboring a portion of this time with Eld. Robinson, while the remaining time we have together and separately visited the following places: Worcester, New Bedford, Danvers, Martha's Vineyard, Amherst, Zoar, Newburyport, Haverhill, Buckland, and Boston, besides spending three Sabbaths at Lancaster.

There are omens of good, for which we feel to praise God. Some who had given up the truth through discouragement, have again taken hold of it, while others who had never made a start to serve God have acknowledged the claims of his law, and turned their feet to the keeping of his precepts. The burden of our labor has not been so much for those who are not of our faith as to encourage in our churches that kind of labor that would make them efficient in their efforts among themselves and in interesting others in the solemn truths of God's word.

Many are taking hold of the Bible-readings with a lively interest, and already good results are seen. Where our churches are adopting this plan, it enlivens their other meetings and revives the spirit of former times, when there was more rejoicing and praising of God for his precious truth. This and the fact that petitions are being circulated for a better observance of Sunday, which is "saying to them that dwell on the earth that they should make an image to the beast," are among the reasons why our brethren are stimulated to take so large a number of periodicals for missionary work the present year, the aggregate number being about eleven thousand monthly.

When we come to realize where we are in prophecy, and how soon probation must close, it leads to activity as nothing else can. It is the spirit of the message of Rev. 14:6-12 that revives the people of God; this is what has made us separate from the world, and is present truth.

We have also been made to rejoice by some connecting themselves with the work, while others are preparing to do so. As yet we do not see that accomplished in this Conference that should be, and that which we believe God is willing to help his people to do. There are many, we believe, who are feeling the burden of this work, and will in due time give themselves to it.

Steps have already been taken to establish a mission in the city of Boston. In Springfield, Mass., a large amount of reading matter is distributed weekly, while in Boston and New Bedford ships are visited, and reading matter is placed on board the steamers and sailing vessels which go to all parts of the world.

The school interest in Lancaster is attracting much attention among those not of our faith; and as far as we can judge, a favorable impression has been made upon the public mind. Our method of teaching, so different from the common schools, and the manual labor connected with it, together with our observance of the seventh day, are features of peculiar interest with many. Other schools are considering the question of connecting physical labor with the study of the students; but how to do this and make it successful, is a difficult problem with them. Since we have actually introduced various trades, our confidence in the plan has greatly increased. Already there is an enthusiasm among the students to make the trade with which they are connected a financial success, and with God's blessing they will succeed.

If God still favors us, before our next fall term we shall have the new buildings, and greatly improved facilities in other respects. In him is our strength and hope of success.

From the 8th to the 10th of March we met with the friends in Jamaica, Vt. We were glad to meet with Eld. Hutchins. It is evident that the

cold Vermont winters are too much for his constitution. His life is a living illustration of what the principles of health reform will do if complied with. The Lord met with us at this place. The brethren and sisters for thirty miles distant came to the meeting; and notwithstanding the roads were almost impassable on account of the snow which had fallen and continued to fall each day, yet the friends showed their appreciation of the meeting by attending through the day and evening. Over three hundred copies of the *Sentinel* were subscribed for, and the missionary work revived in its different phases. Much interest was manifested to have a church school for the children next summer. Steps will be taken to furnish them a teacher from the South Lancaster Academy. Teachers are wanted in hundreds of our churches,—teachers who are Christians, those who can teach the children the Scriptures with other studies in a manner that will shield them as far as possible from the evil influences that surround them. These teachers should be able to instruct and assist our brethren and sisters in the vigilant missionary work. Without instruction and experience in this work themselves, they would be unprepared to do this. We hope for good results from the school interests among our people.

S. N. HASKELL.

## News of the Week.

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

FOR WEEK ENDING MARCH 22.

### DOMESTIC.

—The number of men killed in the Pocahontas (Va.) mine is officially reported to be 112.

—A Philadelphia 6-year-old boy, who was bitten three years ago by a dog, is now prostrated with hydrophobia.

—The Harvard College overseers voted Thursday to abolish the professorship of ancient and modern Greek.

—A sulphur explosion Friday in the Enterprise colliery, near Mt. Carmel, Pa., killed three men and badly damaged the woodwork of the mine.

—An ice gorge in the Missouri River at Yankton has flooded the bottoms, driving the farmers and their stock to the bluffs, and washing away the railroad track and a bridge.

—Back water is flooding the houses in front street at Vicksburg. The country between the Mississippi and Atchafalaya Rivers is being inundated through breaks in the levees.

—Henry Brown (colored) died at Niagara, Ont. Monday, aged 121. He claimed to have at one time driven General George Washington from his master's plantation in Virginia to Washington.

—A rumor prevailed at Ottawa, Ont., Sunday, that the government had received intimation from Washington to the effect that the Fenians had arranged to blow up the Parliament Buildings to-day. The guards in and around the building were doubled, and every precaution taken against a Fenian attack.

—Near Salem, Ohio, early Thursday morning the Chicago limited express train rushed into a landslide, which derailed the cars, the locomotive plunging down an embankment and immediately exploding. The engineer and fireman were killed, and three persons were seriously and many others slightly injured. The escape of the passengers is accounted miraculous.

### FOREIGN.

—The French government has decided to occupy Upper Tonquin as far as the Chinese frontier.

—At the taking of Bac Ninh the French captured 100 pieces of artillery, including several Krupp guns.

—Prime Minister Ferry in an interview pronounces general disarmament by the European powers an impossibility.

—The French authorities have decided that the French campaign in Tonquin shall terminate with the capture of Hang Hoa.

—A letter from Rome asserts that the Pope is again considering the advisability of leaving Rome. Malta is mentioned as the place of the Pope's future residence.

—Saturday and Sunday a number of high military officers were arrested at Madrid, charged with conspiring against the government. They had formed a plot to seize the palace some time when the Ministers were assembled and King Alfonso presiding.

### THE SOUDAN WAR.

—General Graham is in favor of continuing the Egyptian campaign, thinking the rebellion not yet crushed.

—All the English papers join in the confession that the recent decisive victory came very near being a disastrous defeat.

—General Gordon telegraphs under date of March 15 the rebels attacked Holfaya, when the garrison of Khartoum made a sortie and relieved the place.

—The Marquis of Hartington, War Secretary, has ordered the withdrawal of Admiral Hewitt's proclamation offering a reward of \$5,000 for the head of Osman Digna.

—Reports as to the movements of Osman Digna are contradictory. Spies assert that with a few followers he has fled to the interior, while newspaper men assert that he has summoned the tribes to a meeting in order to arrange for a renewal of active operations.

### RELIGIOUS INTELLIGENCE.

—The Norwegian Evangelical Lutheran Synod of America began its sessions Tuesday morning at Eau Claire, Wis.

—More Mormon converts were sent to Utah in the past two seasons, since the passage of the Edmunds bill, than in any four years previous.

—Mr. W. H. H. Murray ("Adirondack Murray") has abandoned the ministry, and now turns out as the traveling correspondent of *Texas Siftings*.

—William Lawrence, who died in Lansingburg, N. Y., on Wednesday night, had for many years believed that he was immortal and would never die.

—General Booth's latest freak is an order that at 12:30 every day every Salvation Soldier is to make the sign of the letter S as evidence that he is saved.

—It is interesting at the present time to remember that the Soudan, upon which the eyes of the civilized world are fixed, is precisely the area known as the Ethiopia of the Bible.

—At Grand Rapids, Mich., Sunday, William Riley opposed the baptism of his wife by Bishop Patterson, and when she refused to return home with him shot at her twice, without inflicting any injuries.

—The collision of two sections of a freight train near Angola, New York, Friday morning, exploded an oil-car, which took fire, the flames spreading to other cars. Four employes were fatally burned, and twenty-one cars were consumed.

—While insane at Oakland, Cal., Wednesday night, Mrs. John Schaefer cut her own and her baby's throat. When the husband saw the corpses he also attempted suicide, and a lady was so shocked at the gory scene that she became a raving maniac.

—Andrew Peterson, an avowed polygamist, is on trial at Salt Lake City for registering and voting in violation of the Edmunds law. Seven polygamists are on the jury, who swore that they believed polygamy was revealed, and that they would obey God rather than Congress.

—Dr. J. P. Newman is an eminent Methodist divine. He is also pastor of the Madison Avenue Congregational Church, New York. They are in trouble. A majority of the deacons have passed a resolution deposing him. He refuses to recognize it. A council of twenty-one churches has been called to settle the difficulty. "Oil and water," etc.

—Joseph Cook in a recent Boston Monday lecture said: "Wendell Phillips has gone, doubtless, to an incalculably great reward. He is with Garrison, Sumner, and Lincoln now. He is in the company of Wilberforce and Clarkson. He has met Phocion and Aristides and Demosthenes and Scipio and the Roman Gracchi and Howard and John Brown and Toussaint L'Ouverture." The *Christian at Work* calls this "a clear case of emotional rhetoric or Universalism, and the reader may take his choice."

—A. J. McDevitt, of Corning, Ohio, an Irishman and a Catholic, caused the arrest, a few days ago, of the parish priest, Father O'Boylan, for running a wheel of fortune at his church fair. The priest preached a sermon on the arrest, Sunday, and inflamed his congregation to vengeance on his accuser. That Sunday night a party of eight men entered McDevitt's drug store, and, at the mouth of a revolver, compelled him to walk through a blinding snow-storm to a lonely spot a mile from town. Arriving there they stripped him naked, cutting his clothes into strips and scattering the shreds to the winds. They compelled him to kneel down in the snow, and, with his right hand raised to heaven, swear by the Virgin that he would never set foot or face in Corning again. Then they left him in the pitiless storm. His friends in Corning are intensely indignant; the priest's supporters applaud, and bloodshed is feared. McDevitt has been heard from at Straitsville, suffering greatly from his inhuman treatment. The community is excited, and the end of the matter cannot be foretold. Father O'Boylan and five of the men who took McDevitt out of town came up from Corning, and are at the residence of Bishop Watterson in that city.—*Christian at Work*.

## Obituary Notices.

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

—GRIFFIN.—Drowned, in Portland, Me., Feb. 10, 1884, Freeman M., son of Freeman and Fanny Griffin, aged 6 years and 4 months. He was drowned in the bay while coasting on his sled. Search was made for him day after day, but he was not found until March 15. He was their only son. The delay in recovering the body added doubly to their sorrow and distress of mind. May they look to Him who knows the depths of all our griefs, and receive grace to help them in this time of need. Remarks by the writer from Jer. 31:15, 16, 17.

J. B. GOODRICH.

—DEVEREAUX.—Died of inflammation of the bowels, in St. Albans, Me., March 10, 1884, John H., son of David and Mary E. Devereaux, aged about 18 years. He was the youngest son, and was expected to live at home with his parents. His sudden death is a sad affliction to them. He kept the Sabbath, and was an obedient son. May God bless the afflicted family. Remarks from 1 Thess. 2:19. J. B. GOODRICH.

—HOOVER.—Died of spasm, at Nevada, Mo., March 5, 1884, Rue E., only child of Harvey L. and Victory D. Hoover, aged 9 months and 5 days. The bereaved parents look forward with hope to the time when death shall be swallowed up in victory, and the earth no longer cover her slain. Words of comfort by the writer. J. G. WOOD.

—BEAMAN.—Died of cancerous affection of the stomach in Knoxville, Ia., Feb. 17, 1884, Matilda A., wife of Henry Beaman, in the 38th year of her age. Sr. Beaman was one of the most worthy and conscientious members of our church. The Christian's hope was her joy and consolation to the last. She leaves a husband and five children, whose grief is shared by many sympathizing friends and neighbors. Remarks on the occasion from Rev. 21:4. C. F. STEVENS.

—GOULD.—Died in Jamaica, Vt., Feb. 22, 1884, Catharine L., wife of Henry P. Gould, in the 63d year of her age. For the last twelve years Sr. Gould has been connected with the S. D. A. church of Jamaica. Her health has been gradually failing since last September, but none of her friends thought her disease to be of such a serious character until a few weeks before her death, when it proved to be malignant jaundice. She suffered much; but the nature of her illness was such as to render her, toward the last, so stupid from drowsiness as to make it nearly impossible to arouse her. Previous to that she seemed to enjoy the seasons of prayer which were held in her room; and the companion and children had the privilege of listening to her words of warning and counsel. We hope these children will heed her counsel, and prepare to meet their dear mother when the Life-giver comes. Words of comfort were spoken to the bereaved friends by Eld. Baker (Baptist), at our house of worship in Jamaica.

MRS. N. D. RICHMOND.

## 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 with the friends near Aldo, Ill., April 4-7. Let us have a general attendance of all the friends of the cause in this section.

R. F. ANDREWS.

Will meet with the Pulaski church, March 29, 30; Sabbath at Bro. Ballou's, Sunday at Bro. Foster's. This will be the church quarterly meeting.

M. H. BROWN.

No providence preventing, I will attend quarterly meeting with the church at Vermontville, Mich., the first Sabbath and Sunday in April; and quarterly meeting at Howell the second Sabbath and Sunday. Hope there will be a general attendance at these meetings. The ordinances will be celebrated.

I. D. VAN HORN.

Eld. E. O. Hammond or myself will meet with the church at Belvidere, April 5, 6, and at Rockford April 12, 13. Meetings will commence Friday evening. We shall expect to see all our brethren from Rockton, Roscoe, and Cherry Valley at one of the above places.

J. F. BALLENGER.

QUARTERLY meeting for the churches of Maple Grove, Carlton, and Hastings, will be held at Hastings the first Sabbath and Sunday in April, at the Red Ribbon Hall. Come, brethren and sisters, expecting to stay until the close. We expect Eld. M. B. Miller will be with us. The interests of the T. and M. work will be considered.

L. G. MOORE.



QUARTERLY meeting for Dist. No. 3, N. Y., will be held at Adams Center, April 12, 13. Eld. M. H. Brown will be present. E. C. HOXIE, Director.

QUARTERLY meeting for Dist. No. 1, Vt., will be held at Bordoville April 12, 13. Bro. Hutchins and perhaps Bro. Burrill may be expected. A good attendance is desired. We expect an interesting meeting. The ordinances will be celebrated. H. W. PIERCE, Director.

God pleasing, I hope to be at Charlotte, Eaton Co., Wednesday, the 26th inst., and to address all, believers and strangers, who will come to the church, at 7 P. M. I may, if not otherwise directed, be at Pottersville, next Sabbath, the 29th. Pray God to guide for his glory. H. VESSEY.

Will hold the quarterly meeting of Dist. No. 4, Penn., at West Valley, April 19, 20 in connection with the church quarterly meeting at that place. SAMUEL WINKLEY, Director.

QUARTERLY meeting of the Jackson church is to be held at H. H. Bramhall's in Springport, April 5, 6. E. P. GILES, Director.

Will be at Mechanicsburg from March 26 to April 8; at Noblesville from April 10 to 24. The district quarterly meeting will be held at Noblesville April 20. Let there be a general attendance at these meetings. Begin now to invite all that may be interested to attend. Matters of great importance concerning the coming summer's campaign will be broached at these meetings. Prepare your hearts by prayer and faith to assist in these meetings. The Lord will help those who help themselves. We trust that many will be added to the above churches as the result of the contemplated meetings. A. W. BARTLETT.

No preventing providence, I will meet with churches in Virginia and West Virginia as follows:—

Rileyville, Va.,	March 19-25.
Marksville, "	March 27 to April 2
Quicksburg, "	April 3-7
Laurel Grove, "	" 9-13
Berea, W. Va.	" 18-22
Jerry's Run, "	" 24-28

Hope to see a general turnout at all these meetings, as these appointments will close my labors in the two States mentioned. S. H. LANE.

We expect to attend the meeting for Dists. 8 and 9 at Elivon, Kan., Mar. 27-31. J. H. COOK.  
A. J. CUDNEY.

THE quarterly meeting of Dist. No. 13, Wis., will be held at Maple Works, April 12, 13. Can Eld. G. C. Tenney or Bro. I. Sandborn be present at that time? L. B. OSGOOD, Director.

QUARTERLY meeting of Dist. No. 2, N. Y., will be held at Roosevelt April 19, 20. Also a temperance meeting will be held in connection the evening of the 19th. A general attendance is earnestly desired. Eld. Brown may be expected. L. R. CHAPPEL, Director.

QUARTERLY meeting of Dist. No. 4, N. Y., will be held with the church at Buck's Bridge April 19, 20. Eld. E. W. Whitney will meet with us. All the brethren and sisters within reach of this meeting are earnestly requested to attend. We hope that all the librarians will come and bring their books. H. R. WILCOX, Director.

THE Michigan State Quarterly T. and M. meeting will be held at Battle Creek, Mich., April 11-14. A full attendance of directors and district secretaries is desired.

Eld. S. N. Haskell has consented to meet with us and do all he can to help in planning for our summer's work. We feel highly favored at the prospect of having Eld. H. with us at this important meeting. It has been appointed at this time as it will best suit his convenience.

This being the regular time for the districts to hold their quarterly meetings, we would recommend that they be postponed to the week following.

Dear brethren, the work of God is increasing in magnitude and importance every day. Let us come to this meeting earnestly seeking the Lord for his Spirit to guide, and his rich blessing to rest upon us, that we may return to our district meetings and fields of labor better prepared to do efficient work for the Master. J. FARGO.  
W. C. SISLEY.

By request of the committee, I will hold the quarterly meeting of the Youngsville church Sabbath and Sunday, April 12, 13. Brethren from adjoining churches are invited to attend. Also, will hold the meeting of the East Otto church the third Sabbath and Sunday in April. Place of meeting to be decided upon hereafter. The brethren in both the above places are requested to arrange to devote all the time specified to the meeting. D. T. FERRO.

## Publishers' Department.

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

UNTIL further notice the address of the Kansas T. & M. Secretary will be Clara A. L. Gibbs, Lawrence, Kan.

My address for a few weeks will be Springbrook, Gratiot Co., Mich. G. K. OWEN.

THE address of D. T. Shireman is 215 W. Madison St., Room No. 2, 2d floor, Chicago, Ill.

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Mail.	Day Exp.	Pas. Exp.	Ex. Pass.	STATIONS.	Mail.	Intd. Exp.	Atto. Sun. Pass.
am	am	pm	pm	Dep.	Arr.	pm	am
6:35	7:50	8:00	4:10	Port Huron	10:40	1:20	7:00
8:15	9:12	9:30	5:40	Lapeer	8:58	12:07	6:55
9:07	9:55	10:10	6:25	Flint	8:51	11:55	6:00
9:45	10:30	10:45	7:00	Durand	7:05	11:05	5:25
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	9:37	3:37
12:40	1:03	1:18	10:20	Arr. BATTLE CREEK	4:20	8:55	2:35
pm	1:25	1:28	pm	Dep. } Vicksburg	4:15	8:50	2:30
2:30	2:47	2:50	pm	Dep. } Schoolcraft	3:22	8:10	1:46
2:23	2:28	2:28	pm	South Bend	3:05	7:41	1:36
3:09	3:19	3:19	pm	Cassopolis	2:16	7:21	1:51
3:50	4:08	4:08	pm	South Bend	1:30	6:44	1:10
4:25	4:52	4:52	pm	Haskell's	12:07	5:55	10:40
5:25	5:52	5:52	pm	Valparaiso	11:30	5:25	10:10
7:45	8:10	8:10	pm	Chicago	9:10	3:21	8:30
pm	am	pm	pm	Arr.	Dep.	am	pm

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+ 10.00 a.m.	Freeport, Dubuque and Sioux City Express..	+ 2.10 p.m.
+ 4.45 p.m.	Amboy, Rock Falls, Sterling Express....	+ 11.50 a.m.
+ 12.15 p.m.	Kansas City & Denver Express.....	+ 2.10 p.m.
+ 12.15 p.m.	Council Bluffs Express.....	+ 2.10 p.m.
+ 12.15 p.m.	St. Joseph, Atchison & Topeka Express....	+ 2.10 p.m.
+ 12.45 p.m.	Denver Fast Express.....	+ 2.15 p.m.
+ 12.45 p.m.	Montana & Pacific Express.....	+ 2.15 p.m.
+ 3.20 p.m.	Aurora Passenger.....	+ 7.45 a.m.
+ 4.45 p.m.	Mendota & Ottawa Express.....	+ 10.30 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.....	+ 6.75 a.m.
+ 10.00 p.m.	Texas Express.....	+ 6.55 a.m.
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1.05 p.m.	Aurora Sunday Passenger.....	10.15 a.m.

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