

# Advent Review

## AND SABBATH HERALD.

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

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#### IMPURTUNITY.

He standeth knocking at the door;  
"O Lord! how long? how long?  
Weeping, thy patience I adore,  
And yet the bars are strong:  
Lord, draw them for me, for my hand is weak,  
The night is chill. Enter thou till the streak  
Of ruddy morning flush the day's young cheek!"

He standeth knocking, knocking still,  
"Sweet, pleading voice, I hear;"  
The mist is rolling from the hill,  
The fourth slow watch is near:  
Through the small lattice I beheld his face  
In the cold starlight, full of pitying grace,  
Yet—how to guest him in so mean a place?

He standeth knocking, knocking loud!  
Yes; for the timbers creak;  
Eastward there lowers an angry cloud:  
"Sweet Saviour, hear me speak;  
Oh, bide not there to feel the drenching rain!  
I bid thee welcome: but in grief and pain  
Tell thee, my strength against these bars is vain."

He standeth knocking, knocking oft;  
The day of grace wears on,  
The chiding spirit whispers soft,  
"Perchance he may be gone  
While thou still lingerest." "Not the bars alone  
Keep thee out, Lord; against the door is thrown  
Sand-bags of care and hoarded gains and stone."

He standeth knocking, knocking faint;  
"Blest Saviour, leave me not;  
But let me tell thee my complaint,  
The misery of my lot,  
And let me sweep the floor thy feet must press,  
Deck myself royally for thy caress,  
Make myself worthy, ere thou stoop to bless!"

He standeth knocking, knocking still;  
"Lord help me in my doubt;  
Must I put forth this feeble will  
To draw thee from without?  
Then help my weakness." Hear each stern bar give;  
The door flies backward; he but whispers, "Live!"  
While on his patient breast I, weeping, plead "Forgive!"  
—Good Words.

### 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

#### EFFECTUAL PRAYER.\*

BY MRS. E. G. WHITE.

MANY prayers are offered without faith. A set form of words is used, but there is no real importunity. These prayers are doubtful, hesitating; they bring no relief to those who offer them, and no comfort or hope to others. The form of prayer is used, but the spirit is wanting, showing that the petitioner does not feel his need, and is not hungering and thirsting

\*Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., Nov. 10, 1883.

after righteousness. These long, cold prayers are untimely and wearisome; they are too much like preaching the Lord a sermon.

Learn to pray short and right to the point, asking for just what you need. Learn to pray aloud where only God can hear you. Do not offer make-believe prayers, but earnest, feeling petitions, expressing the hunger of the soul for the Bread of Life. If we prayed more in secret, we should be able to pray more intelligently in public. These doubtful, hesitating prayers would cease. And when we engaged with our brethren in public worship, we could add to the interest of the meeting; for we should bring with us some of the atmosphere of Heaven, and our worship would be a reality, and not a mere form. Those about us can soon tell whether we are in the habit of praying or not. If the soul is not drawn out in prayer in the closet and while engaged in the business of the day, it will be manifest in the prayer-meeting. The public prayers will be dry and formal, consisting of repetitions and customary phrases, and they will bring darkness rather than light into the meeting.

The life of the soul depends upon habitual communion with God. Its wants are made known, and the heart is open to receive fresh blessings. Gratitude flows from unfeigned lips; and the refreshing that is received from Jesus is manifested in words, in deeds of active benevolence, and in public devotion. There is love to Jesus in the heart; and where love exists, it will not be repressed, but will express itself. Secret prayer sustains this inner life. The heart that loves God will desire to commune with him, and will lean on him in holy confidence.

Let us learn to pray intelligently, expressing our requests with clearness and precision. Let us put away the listless, sluggish habit into which we have fallen, and pray as though we meant it. "The effectual fervent prayer of a righteous man availeth much." Faith takes a firm hold of the promises of God, and urges her petitions with fervor; but when the life of the soul stagnates, the outward devotions become formal and powerless.

I have listened to testimonies like this: "I have not the light that I desire; I have not the assurance of the favor of God." Such testimonies express only unbelief and darkness. Are you expecting that your merit will recommend you to the favor of God, and that you must be free from sin before you trust his power to save? If this is the struggle going on in your mind, I fear you will gain no strength, and will finally become discouraged. As the brazen serpent was lifted up in the wilderness, so was Christ lifted up to draw all men unto him. All who looked upon that serpent, the means that God had provided, were healed; so in our sinfulness, in our great need, we must "look and live." While we realize our helpless condition without Christ, we must not be discouraged; we must rely upon the merits of a crucified and risen Saviour. Poor sin-sick, discouraged soul, look and live. Jesus has pledged his word; he will save all who come unto him. Then let us come confessing our sins, bringing forth fruits meet for repentance.

Jesus is our Saviour to-day. He is pleading for us in the most holy place of the heavenly sanctuary, and he will forgive our sins. It makes all the difference in the world with us spiritually whether we rely upon God without doubt, as upon a sure foundation, or whether we are seeking to find some righteousness in ourselves before we come to him. Look away from self to the Lamb of God, that taketh away the sin of the world. It is a sin to doubt. The least unbelief, if cherished in the heart, involves the soul in guilt, and brings great darkness and discouragement. It is saying that the Lord is false; that he will not do as he has promised; and he is greatly dishonored. Some have cherished doubts, discontent, and a disposition to be on the wrong side, until they love doubts, and seem to think it is praiseworthy to be on the side of the doubting. But when the believing ones shall receive the end of their faith, even the salvation of their souls, the doubting ones, who have sowed unbelief, will reap that which they have sown, and a pitiful, undesirable harvest it will be.

Some seem to feel that they must be on probation, and must prove to the Lord that they are reformed before they can claim his blessing. But these dear souls may claim the blessing of God even now. They must have his grace, the spirit of Christ to help their infirmities, or they cannot form Christian characters. Jesus loves to have us come to him just as we are,—sinful, helpless, dependent. We claim to be children of the light, not of the night nor of darkness; what right have we to be unbelieving?

Some obtain answers to prayer, a little freedom, and they become elated. They do not increase in faith, do not grow in strength and courage, but they depend on feeling. If they happen to feel well, they think they are in favor with God. How many stumble here, how many are overcome! Feeling is no criterion for any of us. "Faith is the substance of things hoped for, the evidence of things not seen." We are to examine our characters in God's mirror, his holy law, to detect our errors and imperfections, and then to remove them by the precious blood of Christ.

Jesus, who died for us, loves us with a love that is infinite; and we must love one another. We must put away all selfishness, and work together in love and unity. We have loved and petted ourselves, and excused ourselves in our waywardness; but we have been unmerciful toward our brethren, who are not as faulty as ourselves. The Lord loves us, and bears with us, even when we are ungrateful to him, forgetful of his mercies, wickedly unbelieving; but consider, brethren, how relentless we are to one another, how pitiless; how we hurt and wound one another when we should love as Christ has loved us. Let us make a complete change. Let us cultivate the precious plant of love, and delight to help one another. We must be kind, forbearing, patient with one another's errors; we must keep our sharp criticisms for ourselves, but hope all things, believe all things, of our brethren.

When we have cultivated a spirit of charity, we may commit the keeping of our souls to God as unto a faithful Creator, not because we

are sinless, but because Jesus died to save just such erring, "faulty" creatures as we are, thus expressing his estimate of the value of the human soul. We may rest upon God, not because of our own merit, but because the righteousness of Christ will be imputed to us. We must look away from self to the spotless Lamb of God, who did no sin; and by looking to him in living faith, we shall become like him.

There are rich promises for us in the word of God. The plan of salvation is ample. It is no narrow, limited provision that has been made for us. We are not obliged to trust in the evidence that we had a year or a month ago, but we may have the assurance to-day that Jesus lives, and is making intercession for us. We cannot do good to those around us while our own souls are destitute of spiritual life. Our ministers do not wrestle all night in prayer, as many godly ministers before us have done. They sit up bent over tables, writing lessons, or preparing articles to be read by thousands; they arrange facts in shape to convince the mind in regard to doctrine. All these things are essential; but how much God can do for us in sending light and convicting power to hearts in answer to the prayer of faith! The empty seats in our prayer-meetings testify that Christians do not realize the claims of God upon them; they do not realize their duty to make these meetings interesting and successful. They go over a monotonous, wearisome round, and return to their home unrefreshed, unblest.

If we would refresh others, we must ourselves drink of the Fountain that never becomes dry. It is our privilege to become acquainted with the Source of our strength, to have hold of the arm of God. If we would have spiritual life and energy, we must commune with God. We can speak to him of our real wants; and our earnest petitions will show that we realize our needs, and will do what we can to answer our own prayers. We must obey the injunction of Paul, "Arise from the dead, and Christ shall give you light."

Luther was a man of prayer. He worked and prayed as though something must be done, and that at once, and it was done. His prayers were followed up by venturing something on the promises of God; and, through divine aid, he was enabled to shake the vast power of Rome, so that in every country the foundations of the church trembled.

The Spirit of God co-operates with the humble worker that abides in Christ and communes with him. Pray when you are faint-hearted. When you are desponding, close the lips firmly to men; keep all the darkness within, lest you shadow the path of another, but tell it to Jesus. Ask for humility, wisdom, courage, increase of faith, that you may see light in his light, and rejoice in his love. Only believe, and you shall surely see the salvation of God.

## 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.

### "EVOLUTION" AGAIN.

BY G. W. AMADON.

QUITE recently the attention of the readers of the REVIEW has been called to the vagaries of evolution through several incisive articles from the pen of Eld. A. T. Jones. There is another thought, which, in the writer's opinion, amounts to almost matter-of-fact evidence against this evolution nonsense. It is this: The oft-repeated name of God in connection with every distinct act of creation, is sufficient proof of itself that the platitudes of evolution are false.

If the assumptions of evolution were true, we should have the history of the genesis of our world given with scientific formality, with no particular reference to Deity. But how is it? Let us read the record and see if our world was developed through the tedious eras of evolutionism, or by the direct intervention of a great First Cause. In Genesis, chapters one and two, we read in the precise words of inspiration as follows:—

In the beginning *GOD* created the heaven and the earth.

And the Spirit of *GOD* moved upon the face of the waters.

And *GOD* said, Let there be light: and there was light.

And *GOD* saw the light that it was good: and *GOD* divided the light from the darkness.

And *GOD* called the light Day, and the darkness *HE* called Night.

And *GOD* said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

And *GOD* made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament.

And *GOD* called the firmament Heaven.

And *GOD* said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear.

And *GOD* called the dry land Earth: and the gathering together of the waters called *HE* Seas: and *GOD* saw that it was good.

And *GOD* said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth.

And the earth brought forth grass, . . . and *GOD* saw that it was good.

And *GOD* said, Let there be lights in the firmament of the heaven, to divide the day from the night.

And *GOD* made two great lights; the greater light to rule the day, and the lesser light to rule night; *HE* made the stars also.

And *GOD* set them in the firmament of the heaven to give light upon the earth, . . . and *GOD* saw that it was good.

And *GOD* said, Let the waters bring forth abundantly the moving creature that hath life.

And *GOD* created great whales, and every living creature that moveth; . . . and *GOD* saw that it was good.

And *GOD* blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas.

And *GOD* said, Let the earth bring forth the living creature after his kind.

And *GOD* made the beast of the earth after his kind, and cattle after their kind; . . . and *GOD* saw that it was good.

And *GOD* said, Let *US* make man in *OUR* image, after *OUR* likeness.

So *GOD* created man in *HIS* own image, in the image of *GOD* created *HE* him; male and female created *HE* them.

And *GOD* blessed them, and *GOD* said unto them, Be fruitful and multiply, and replenish the earth.

And *GOD* said, Behold *I* have given you every herb bearing seed which is upon the face of all the earth.

*I* have given every green herb for meat.

And *GOD* saw everything that *HE* had made, and, behold, it was very good.

And on the seventh day *GOD* ended *HIS* work which *HE* had made; and *HE* rested on the seventh day from all *HIS* work which *HE* had made.

And *GOD* blessed the seventh day, and sanctified it: because that in it *HE* had rested from all *HIS* work which *GOD* created and made.

These are the generations of the heavens and of the earth when they were created, in the day that the *LORD GOD* made the earth and the heavens.

Now, it is most respectfully submitted that if the teachings of evolutionists were correct, we should have no such record as the above. In this short narrative of thirty-four consecutive verses we have the name of God, with the va-

rious pronouns, as the Creator of all things, mentioned some fifty-five times. As if our kind Father in heaven would have his children guarded against the foolish speculations of science, he has caused the record of our terraqueous *cosmos* to be written in the simple style that we have it. Are not the heathen theories of the Hindoos, the Chinese, the Japanese, or of the American aborigines, in regard to creation, entitled to full as much respect as the notions of evolutionists?

### THE CHOICE OF BOOKS.

BY ELD. E. P. DANIELS.

WE are living in a land of free schools and institutions of charity. Every man, without very much effort, can learn to read, write, spell, and cast up a column of figures. A Bible may be had by simply confessing the inability to buy it; of all books, so full of the bread of truth for those who hunger for it, and of the water of life for those who thirst for it. This book so pure, and so instructive, so full of faith and hope, so strengthening to the drooping hands, so inspiring to the fainting heart, and healthful to the sin-sick soul, around which clusters so much of mystery, out of which springs so much of reality, still tells the same simple story, that lighted the dreary dungeon, sweetened the stroke of affliction, and calmed the fears of death, during those dark periods when Inquisitorial power filled every household with dread and dismay. It has outlived all its enemies. Those men who grew famous for a time by their warfare against it, and others who cheered them on in their unholy mission,—all these are dead; but this book still lives, to cheer and comfort other timid, anxious travelers on their way to the promised land.

I find in my journeys among Christian people that no means are spared to secure the best mower and reaper, seed-drill, and harrow, mill, hay-fork, or cultivator; everything helpful to the farm and shop is purchased, at whatever price. No one knows the absolute necessity of these things as well as those who have to use them. Yet in the homes of many of those who are thus careful to help themselves to these temporal things, I find only one old worn copy of some almost ancient edition of the English Bible, printed when marginal references were not known; and perhaps in a family of from five to ten persons this is the only Bible in the house. I have wondered if that family would be satisfied with one hoe or one rake. They seem to think that money laid out for more than one Bible for two persons is an extravagance unpardonable. We believe that every member of a household, just as soon as he is old enough to read, should be presented with a nice, well-bound teacher's Bible, with all the helps.

I hope to be pardoned for speaking of what seems like a painful fault with a great many,—an extremely limited knowledge of the Bible, yes, of those reformatory truths which belong to, and constitute the very embodiment of, the message which God was pleased a few years ago to commit to the care and disposition of this people. Now it is not enough that we should simply read books explanatory of present truth; we ought to know that what we have read is true because the Bible tells it so. I have been in S. D. Adventist homes where the name concordance was not known; where there was no Bible dictionary and no family dictionary. These books of all books, next to the Bible, should be in every household. Almost every infidel, skeptic, and deist will have them. Nine times out of ten, it is not for the want of the money that these books are not purchased; for I find on the table and shelf books on deportment, Hill's Manual, Chase's recipe book, Life of Garfield, Grant's Trip around the World, etc. Not that these

books are not all right in their places; but a family dictionary, a Bible dictionary, and a concordance are indispensable to a knowledge of the Bible and the language in which the Bible is written.

It is nothing strange to me that there are so many who have professed to love and serve God for twenty years and more, who cannot tell where the Lord's Prayer is written, or, in fact, any of the plain texts of Scripture we use so often in defense of the truth. Now if they had once known where these things were, and had forgotten, they might be obliged to read the Bible through to find them again; whereas the use of the concordance would in two minutes place the desired verse before the eye.

Again, a thousand valuable bits of knowledge, explanatory of this, that, and the other thing in the Bible, which we do not now understand, and never will if we wait for some one to tell us, may be obtained by a few minutes spent with a Bible dictionary. For instance, we speak of Baal and his worship, of Ashteroth, Malcom, Chiun. Do we know what these names signify? and in the familiar passages where the word *Raca* occurs—what is the meaning of this word? We are all familiar with the words *Sanhedrim*, *Septuagint*, *mint*, *rue*, *cummin*, etc., but how many can tell what they mean? The Bible dictionary will tell you in five minutes all you need to know about it. Who can afford to be without this book?

Dear reader, suppose you have just a little less of earthly store in other things, and have within convenient reach a good Bible, a concordance, Bible dictionary, and a family dictionary; and as often as you can spend a little moment indoors, with your concordance in your hand to assist you, trace in the word of God line after line of present truth, consulting the family dictionary whenever you find a word the meaning of which you do not understand, and also a Bible dictionary in the same way; how do you think God and angels would regard your efforts and the way you had spent your money? These few books will probably cost you about fifteen dollars, perhaps twenty; or if you cannot afford to pay so much for first class editions, you can get a concordance for one dollar and fifty cents, a family dictionary for two dollars, and a Bible for one dollar and fifty cents; in all, seven dollars. This is a very small amount to invest in so large a library. If I had just so much money, and must clothe myself out of it, I would get a suit not quite as good, saving two dollars in this way to get one of the books; wear a little coarser boot, and save fifty cents; go without meat through the winter, and save more; canvass for some good book during winter days while there is not much to do, and get the rest. Those who hunger for bread can invent a thousand ways to obtain it. Those who hunger for knowledge will find as many ways to get it. Get these books; by all means, get them.

#### A RIGHT FEELING WELL EXPRESSED.

BY ELD. ALBERT STONE.

SITTING at the breakfast table recently, were a number of College students and several other persons. Among them was a young man apparently from twenty-two to twenty-five years of age, tall, straight, and manly in appearance. The spring vacation was about to commence, and he was to start that morning to visit his home in a neighboring State. Looking meditatively, he said, "Oh! to-night I shall see my mother." The writer was pleasantly impressed with the words. They were evidently a spontaneous outburst of love for one to whom he owed a debt of great magnitude. They were the vibration of a chord that sends forth sweet music. Unconsciously the young man paid a tribute to his parent

that was honorable to his head and his heart. The words were like apples of gold in pictures of silver. They were like the oasis of the desert,—a green spot in the midst of surrounding desolation. They were, indeed, an unconscious and fitting rebuke to a prevailing sin. May God speed that young man on his way to usefulness, and may there be many mothers whose sons and daughters shall follow his example.

*Battle Creek, Mich.*

#### COMMENTS ON THE LAW OF GOD.

BY ELD. GEORGE W. BLISS.

THE Gentiles of whom Paul writes in Rom. 9:30 had not followed after righteousness. They had not shown any regard for the claims of the true God, and had not sought to stand uncondemned before him. Yet they did arrive at that condition; for they became righteous before God. But they had not lived without sin. They, however, had repented of sin, and had believed on Christ.

Israel followed after righteousness, but failed to arrive at the righteousness that is acceptable with God, because they sought to be right only so far as their obedience to the law could make them so. If during all their lives they had been obedient, they would never have been lost and condemned. They would then have reached the righteousness of the law, and have stood just before God. Moses describes this righteousness: "That the man which doeth those things shall live by them." Rom. 10:5; Gal. 3:12. But no man has done those things. On this point the Scriptures bear plain testimony. "Both Jews and Gentiles are all under sin. There is none righteous, no, not one." Rom. 3:9, 10. Then all men, before they believe on Christ, stand condemned. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." Gal. 3:10. Hence Israel could not arrive at righteousness by the deeds of the law, because their future obedience could not make amends for their past failures.

The moral law, then, was not given for the purpose of making men righteous, but to show them their unrighteousness, and thus cause them to feel their guilt, that they might cry for a remedy. "The law entered that the offense might abound." Rom. 5:29. "By the law is the knowledge of sin." Rom. 3:20. The law is like the builder's square, by which he tries his angles, and squares his timbers; or like the mason's plummet, by which he builds his walls upright. Let the square and plummet be applied to our lives. If we find them not square or our characters not upright, we must repent, seek pardon, and straighten our ways. But alas for the man who can not be made sensible of his defects!

Both the moral and typical laws were given for the purpose of leading to Christ. The moral law was to make man sensible of his lost state; the typical law was to point him to the way of salvation. Christ is the great aim, purpose, object, and end in the mind of the law. If one with only the works of the law written in the heart, as is the case with the heathen, is made by this law sensible of his sin and guilt, and he believes on Christ, he has reached the aim, object, purpose, or end which the law had in mind: "For Christ is the end of the law for righteousness to every one that believeth." Rom. 10:4.

**FAITH AND HOPE.**—Faith comes by hearing; Hope, by experience. Faith believes the truth of the Word; Hope waits for its fulfillment. Faith lays hold of that end of the promise which is next to us, namely, as it is in the Bible; Hope lays hold of that end of the promise that is fastened to the mercy seat. Thus Faith and Hope get hold of both ends of the promise, and carry it all away.

## The Home.

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

#### BEAUTIFUL THINGS.

BEAUTIFUL faces are those that wear—  
It matters little if dark or fair—  
Whole-souled honesty printed there.

Beautiful eyes are those that show,  
Like crystal panes where hearth-fires glow,  
Beautiful thoughts that burn below!

Beautiful lips are those whose words  
Leap from the heart like songs of birds,  
Yet whose utterance prudence girds.

Beautiful hands are those that do  
Work that is earnest and brave and true,  
Moment by moment the long day through.

Beautiful feet are those that go  
On kindly ministries to and fro,  
Down lowliest ways, if God wills so.

Beautiful shoulders are those that bear  
Ceaseless burdens of homely care,  
With patient grace and daily prayer.

Beautiful lives are those that bless,—  
Silent rivers of happiness,  
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun,  
Beautiful goal, with race well run,  
Beautiful rest, with work well done.

Beautiful graves, where grasses creep,  
Where brown leaves fall, where drifts lie deep,  
Over worn-out hands;—oh, beautiful sleep!

#### HOME-MADE FURNISHING.

THERE is naturally a disposition to economize space, especially in the bedroom, where the accumulation of fancy articles usurps the place of what may be considered the useful and essential furnishing—wearing apparel.

Receptacles for clothes are necessarily among the most prominent pieces in bedroom furnishings, and, happily, some of these may be home-made. One capital institution is the box ottoman, which, according to size, will hold dresses at full length, or serve for hats and bonnets. This is a particularly easily manufactured comfort, and almost any box will do for a foundation. Any packing-case will do, if tolerably stout. First, purchase a pair of hinges for the lid, and four casters; when these are duly screwed on, line the box neatly with pink or gray glazed lining, fastening it securely by tacks or glue to the bottom and outside of the box. Next, make a cushion to fit the top, and fasten this, also, securely at the four corners. This cushion may be made like a pillow or a mattress. Now, cut a strip of the material—cretonne, sheeting, or whatever stuff is intended as covering—the depth of the box, and long enough to go round it, allowing for fullness. Hem the lower edge neatly, and gather the top into a band the exact size of the box; this band is then nailed on or tied or buttoned. Then cut a piece sufficiently large to cover the cushion and lid, and to this stitch a frill, either kilted, gathered, or box-plaited, and fasten the whole with fancy nails to the lid in such a way that the kilted falls over and hides the band of the box valance. Add a cord or ribbon loop to the middle of the lid to lift it by, and the ottoman is complete. If the room is sufficiently large, it is very nice to have two of these ottomans, one long enough for dress skirts, and a smaller one which will slip under the dressing table, and hold hats, etc., serving, when needed, as a seat for the dressing-table.

Convenience No. 2 is a wardrobe. To buy this is expensive; but a perfectly efficient substitute is easily contrived. If there is a recess in the room, have two boards made to fit it exactly in length, but one about an inch and a half narrower than the other. These two planks may be painted or varnished, or left in their natural condition. Fasten the broadest

of them securely about six feet from the floor, and the narrower one from nine to twelve inches lower. Immediately below this hang one of the expanding portable wardrobes, as they are called, and which may be procured at almost any furniture or fancy store. This is the wardrobe, which has but one objection—dust. To obviate this, make a curtain, which should match the furniture, curtains, etc. Cut the material for this at least six inches longer than the actual length, and allow it sufficiently wide to hang in good full folds. Hem it top and bottom, and fasten tiny bags of shot in the bottom hem, to make it hang down fairly. Run a caser through the top hem, draw the curtain to the exact width, and nail the casing tape firmly at each end to the top of the upper shelf about two inches from the edge. If this looks too bare, nail a caser to the top shelf, and fasten a strip of material, either vandyked or gathered about two inches from the edge of the shelf, and hang down from four inches to six inches. It depends on the width of the recess whether to have one or two curtains. If the curtain is open in the middle, it is best to substitute rings, and a thin rod fastened to the upper shelf, under the valance, for the caser, as the former "runs" more easily than the latter. If properly and carefully made, this wardrobe is perfectly dust-proof.

When there is no recess, a corner of the room may be utilized in exactly the same way; only, instead of straight boards, have triangular pieces, and fasten the rows of the dress hooks each side of the angle formed by the wall. The shelf above the dressers serves to hold shoes, boots, etc., which are all the better for being protected from the dust.

Wall-pockets of different sizes, to hold slippers, clothes-brushes, etc., are great additions to the room.—*London Queen.*

#### UNPROTECTED GIRLS.

A YOUNG girl, beautiful and attractive, became the belle of her native village. Every evening, it is said, she received young people at her home without supervision of any sort from her parents. One of these visitors, a young man to whom she had become engaged, wrote to her father accusing her of the grossest conduct; and when the father sought him to demand a retraction, the traducer shot him dead. The murderer was suffered to escape. Six months later, the brother of the girl avenged his father's death and his sister's dishonor by shooting him through the heart.

It is believed that the young girl into whose happy young heart these horrors crowded was innocent. Her principal fault was that she placed herself in the power of a man who was without truth or honor.

The key to this terrible story lies in a too lax system of social life. Among the more exclusive classes in American cities it is no longer customary for a young girl to receive the visits of gentlemen without the approval and presence of her mother or some other matron. A young man is not expected to bring his friends to call at a house where there are unmarried daughters without first asking permission of their mother, who is held to be the proper judge as to whether the acquaintance is desirable or not. She remains in the drawing-room during the evening when her daughters receive their friends, and also accompanies her daughters to every place of amusement.

But in many families, both in our cities and inland towns, the conduct of the young people is governed by very different rules. A girl of seventeen gives parties, receives gentlemen at her home, goes out driving and walking alone with them, and finally engages herself to some young man without even consulting her parents or asking their approval.

It is possible that the girl who is so carefully protected by her mother is not a whit more

pure or modest than the other who is unprotected. But she is out of danger. She is valued more highly and sought more eagerly, because she is protected. If this poor girl in Pennsylvania had made a constant companion of her mother, her reputation would in all probability now be stainless; her father would be alive, and her young brother's hands would be clear of blood.—*Youth's Companion.*

### Educational.

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

#### THE BATTLE CREEK COLLEGE.

BY ELD. W. H. LITTLEJOHN.

INSTITUTIONS of learning such as colleges and universities, are proverbially conservative. Indeed, it is perhaps true that they have usually been so averse to change that they have stood in the way of that progress in methods of instruction, and those changes in the general plan upon which they have been conducted, as to materially circumscribe their usefulness. Of late, however, a disposition to reform in these particulars has become quite manifest in this country. One by one the more prominent colleges of the nation are venturing to make alterations which a few years ago would have been considered as necessarily fatal to any institution adopting them. A notable illustration of this tendency is found in the opening of several colleges for the admission of female students to all the benefits of the college course. There can be but little doubt that in a short period of time those colleges which exclude females from their classes will be largely in the minority. The mystery is that this innovation has met with so much opposition, since it has in its favor every pecuniary and very many moral and social considerations. The actual cost of educating the sexes separately is almost double what it is when they are educated together. The co-education of the sexes conduces to the symmetrical development of both young men and young women. They act as mutual restraints upon each other, and at the same time stimulate one another to the putting forth of extraordinary effort in the line of study.

Fortunately for the Battle Creek College, its founders perceived the benefits to be derived from the co-education of the sexes, and ingrafted that system upon the plan of the institution. Nor is this the only particular in which the school that they established is found to be fully abreast of the most progressive institutions of learning found at the present time in our country. Discovering the necessity for uniting manual labor with study in order to develop at one and the same time both the physical and the intellectual side of the student's nature, they arranged for the instruction of the students in a variety of useful trades. Though this feature of their plan has not been realized hitherto, it is now proposed to put it into practical operation; and the necessary buildings for that purpose will soon be provided.

Besides the manual labor feature, which is now becoming quite popular in different parts of the country, the founders of our College showed themselves to be a little in advance of their time by favoring somewhat the elective system in the matter of study, and attaching less importance than is generally done to the study of the ancient languages. Their wisdom and foresight in this particular is made apparent when attention is given for a moment to the discussion of these subjects which was inaugurated by Charles Francis Adams, and has at last become quite general in its character.

But perhaps that feature of the original plan of our school which makes it at once

unique and praiseworthy in the highest degree, is that which relates to the standard of morality which it is made incumbent upon the officers and teachers of our College to maintain is that institution. It is indeed a rare thing to find a college or university where profanity, intemperance, the use of tobacco, and obscene language and conduct are made cause for suspension. This is, however, true of the Battle Creek College, the regulations in these particulars being strictly enforced. So far as the faculty are aware, there is not at the present time a single student in the institution who either swears, uses tobacco, or indulges in the use of intoxicating liquors. It is true that, as a result, the number of students is not as large as it would be were the rules of the College less rigid in these particulars; but the absence of those whose presence would only tend to the corruption of their associates is considered a matter of congratulation. As it is, religion as well as morality is in the ascendant; and the study of the Bible as a text-book is entered upon cheerfully and profitably by the great majority of the students. Besides two regular classes in the tract and missionary work, there are three recitations in the Scriptures daily. Such a state of things furnishes occasion for profound gratitude to God for the existence in our midst of a college formed upon a plan which has so much in it that is commendable. Let us not forget also, while thanking our Heavenly Father for what there is commendable in the Battle Creek College, which is the parent of all our denominational institutions of learning, to thank him that the Healdsburg College and the South Lancaster Academy are formed upon the same general model with that adopted by the founders of the Battle Creek College.

#### MANUAL LABOR IN PUBLIC SCHOOLS.

BY ELD. GEO. I. BUTLER.

THE following item, which we clip from the Springfield, Mass., *Republican* of Feb. 29, shows how this problem of practical instruction is working in places in New England:—

"The Springfield School Committee have decided that instruction in sewing in the public schools is practicable, and have voted to introduce it week after next in two of the city schools, and to recommend its introduction in all. Hooker and either Oak or Central-street schools will probably be the first chosen, and Mrs. B. F. Norton of this city has been elected teacher for the work. Mrs. Norton was formerly a teacher, though not of sewing, and understands all kinds of practical needle-work. It is intended to teach only what may be called useful sewing, such as the making and even the fitting of dresses, the mending of clothes and darning of socks,—almost one of the lost arts,—the hemming of handkerchiefs, etc. It seems that there will be no difficulty in finding good teachers; two worthy candidates from this city have already sent in applications. Mrs. Norton will probably give instruction one hour a week in each of her two schools.

"The members of the school committee who visited the Boston, New Bedford, and Providence schools, where sewing is taught, found that it had the enthusiastic support of pupils and teachers. Superintendent Stone tells with the keen appreciation of a son of New Hampshire—where mothers have not yet forgotten how to "fit" a boy's coat, or patch their trowsers—how a Boston school-girl of 14 years, in his presence passed the tape about the form of a classmate, and dexterously cut out for her the pattern of the gown; and how another little girl showed him a pair of pantaloons which she had made all herself. And the good man has faith to believe that our Springfield girls will soon be just as nimble with the needle, tape, and scissors, and become

as valuable wives and mothers as did the girls of fifty years ago."

It would seem from this that the current is setting quite strongly in favor of having instruction in sewing, dress-making, and making men's clothes, etc., in connection with book-knowledge. The same principle would prompt to giving instruction in other trades also. What a benefit it would be if all who come from the public schools were well instructed in some useful business in which they could obtain a livelihood; even if they never had occasion to practice these trades, it would be a source of satisfaction to them that they could do so if occasion required; and should they fail in business, the occasion might require. The ancient Jewish practice of teaching their children some useful business to fall back upon in case of need, was a sensible one. We trust the evidences which are being given from time to time, showing the change of public sentiment in favor of manual labor in connection with mental training, will help us as a people to see the importance of connecting it with our College. This shows that the most intelligent public opinion is rapidly coming to the position taken by the testimonies years ago in favor of uniting manual labor with the instruction of our young people. We hope our people will furnish the means necessary to bring about this result in our College.

### Choice Selections.

"Here a little, and there a little."—Isa. 28:13.

#### ALONE WITH MY CONSCIENCE.

[The following, handed to Mr. D. L. Moody just before preaching one of his impressive sermons, was read during the course of the service with telling effect.]

I SAT alone with my conscience

In a place where time had ceased,  
And we talked of my former living  
In the land where the years increased;  
And I felt I should have to answer  
The question it put to me,  
And to face the answer and question  
Throughout an eternity.

The ghosts of forgotten actions  
Came floating before my sight,  
And things that I thought were dead things  
Were alive with terrible might.  
And the vision of all my past life  
Was an awful thing to face,  
Alone with my conscience, sitting  
In that solemnly silent place.

And I thought of a far away warning,  
Of a sorrow that was to be mine,  
In a land that then was the future,  
But now is the present time.  
And I thought of my former thinking  
Of the Judgment Day to be;  
But sitting alone with my conscience  
Seemed judgment enough for me.

And I wondered if there was a future  
To this land beyond the grave;  
But no one gave me an answer,  
And no one came to save.  
Then I felt that the future was present,  
And the present would never go by,  
For it was but the thought of my past life  
Grown into eternity.

Then I woke from my timely dreaming,  
And the vision passed away,  
And I knew the far-off warning,  
Was a warning of yesterday;  
And I pray that I may not forget it,  
In this land before the grave,  
That I may not cry in the future,  
And no one come to save.

And so I have learned a lesson,  
Which I ought to have known before,  
And which, though I learned it dreaming,  
I hope to forget no more.  
So I sit alone with my conscience  
In the place where the years increase,  
And I try to remember the future,  
In the land where time will cease.

And I know of the future Judgment,  
How dreadful so'er it be,  
That to sit alone with my conscience,  
Will be judgment enough for me.

—God gives us grace according to our need.

#### DOING BUSINESS WITH THE LORD.

MR. ZEARING called on Mr. Edmunds. Mr. Edmunds was a farmer, a very nice man, and a member of the Baptist church. Mr. Zearing was also a member, and was the solicitor; that is, he was chosen by the rest to collect the money needed for the work of the church. That is why he had called.

"I suppose you've some amount set down in your mind that you think I ought to give," said Mr. Edmunds.

"Yes," said Mr. Zearing, and he pointed to a line in his memorandum book like this:—

"Bro. Edmunds.....\$12.00."

"Well," continued Bro. Edmunds, "if all the church would give as you have marked them, we'd get along. There'd be plenty of money for this cause and for every other."

"And why shouldn't they?"

"Well, take me for example. I am not able. This year my hogs died, my corn partly failed, and I am in debt. I hardly know how I'll get money to pay my taxes."

"But you'll pay them?"

"Because I have to. The Lord is not a tax collector, is he?"

"Bring ye the tithes into the storehouse," suggested Mr. Zearing.

"But that's the Old Testament."

"It's Bible, Bro. Edmunds. Shall we give less for our real salvation than the Jew did for his typical one? Shall God get less through grace than he could have collected by law? If he charged the Jew ten per cent of his income for Moses, should we not be ashamed to give but five per cent for Jesus?"

"Would you have me sell my property, Bro. Zearing?"

"Why not, if you have more than you need for your own support, and it brings in no return to the Lord? 'Sell that ye have, and give alms; provide yourselves bags which wax not old.' Hear the Saviour's commendation: 'She cast in all that she had, even all her living.'"

"I confess I do not know how to explain those passages," replied Mr. Edmunds, "but I do know that when one has nothing he can give nothing."

"But, my brother," returned the unconquerable Zearing, "you bought a span of mules this spring."

"Yes, but that was business. I had to have them to carry on my work."

"Exactly, but are you not as able to buy a span of mules for the Lord as for yourself?" Mr. Edmunds looked woefully puzzled for a moment, but he got out with the exclamation, "Business ain't benevolence, though."

"That's the trouble," answered the other. "Bro. Edmunds, I have age on my side, and may claim a little liberty of speech. We do not do business with the Lord. We do business with one another; we debit and credit the farm, and open accounts with our stock; but our Lord Jesus is treated as a poor relation to whom we give what we can spare. Or we give as a sort of homage to the memory of a dead Christ. Bro. Edmunds, the Lord owns you and me, and all we have. We are his slaves, paid for with his own life! He has not failed, nor has he retired from business, but is transacting his business through us. We are not giving to a dead Christ, but doing business with a living one. The first fruits of all our time and all our money are the Lord's, and certainly if he does not have the first place as our lover, he should as our owner and creditor. Bro. Edmunds, let me ask you to study with me this passage, 'Moreover, it is required in stewards that a man be found faithful,' and six months from to-day let us compare notes, and see what we get out of it."

After Mr. Zearing had taken his leave:—

"What is a steward, pa?" said Freddie, Mr. Edmunds' little eight-year old boy. Freddie

was interested, for he, too, was a Christian, and was baptized that winter.

"A steward," replied Mr. Edmunds, "is a man who has charge of another's property. God's steward is one who reckons all that he has as belonging to God, and uses it as God wants."

"Are you a steward, pa?"

"We are all stewards, if we are God's."

"Do you like to be a steward, pa?"

"How you talk! Freddie. I suppose I do, of course."

"But, pa, why don't we give everything to the Lord, if it's all his?"

"Because, you know, we have to live on a part. We are like men on rented farms; what we give to God is his rent, and the rest we use for expenses, and our support."

"What rent do farmers give, pa?"

"Different rents, and sometimes a share of the crop; one-third, maybe."

"But how do they know what is a third, pa?" persisted the little boy.

"Why, they measure it, Freddie, and keep account."

"Do you keep account, pa?"

"I try to," replied the father.

And now a new idea has come into Freddie's head. If he was a steward he was resolved to be faithful. The tiny seed of truth had fallen into fresh soil.

The six months had nearly passed, and Mr. Edmunds said to himself, one day,—

"Suppose Bro. Zearing asks me about that 'steward' text, what shall I say? It means in that place the word, the gospel, which was given to Paul in trust for others, but I admit that the principle covers property also. 'Freely ye have received, freely give,' that's the principle. 'That ye may have to give to him that has need.' 'Give,' 'lend,' 'help,' 'preach,' these are our gospel words. Our goods and our gospel held in trust for others! Why I never saw it so before! Praise God! It is better. Why, this is one of Freddie's scratch-books," and he picked up a soiled and dog-eared five-cent memorandum book. "What a boy he is for figures. Well!"

It was his "Account with the Lord," and the first three pages were as follows:

1	
This is my place.	
Ime Gods stuard and Ime going to give God his share and Ime going to keep account.	
Uncle gave me one cent.	1
Now I thirld belongs to the Lord and I must take out 1 cent when I get 3 cents.	
Ma gave me 1 cent for Sunday-school but she said that was the Lords already and so I wont count it.	
Pa gave me five cents for watching cattle.	5
Now the Lord has got 2 cents.	
Mr. Nusam promised me 3 cents for standing	2
by his team but I aint got it yet.	
Pa gave me 25 cents for the Fourth and I thought first I would not put it down.	25
I sold my big alley to George for 2 cents.	2
Joe gave me 1 cent for going to Mr. Browns instead of him.	1
I got this leaf dirty so Ile begin on a new one.	3
This is Gods place.	
Got one cent but I cant take out Gods share till I get 2 more.	
Got 5 cents and 2 cents of it in my bank.	2
Gave 1 of my own cents to Sunday-school.	1
The Lord got 8 cents on the Fourth.	8
This is one of the cents for my alley.	1
Mr. Hammond preached and I gave 2 cents to missionaries.	2
Gave 5 cents from my bank to buy some crutches for Johny Slater.	5
Go over to 5, where it says Gods Account.	

Mr. Edmunds clasped his hands behind him, in a deep study. At last he exclaimed to himself,—

"I will! I'll keep the Lord's account as faithfully as I do my own. I will do business with the Lord."

And he did. He saw it was the Bible way, and the honest way, and it proved the most delightful way; by regular method, "every man according as he purposeth in his heart."—*Sandwich Visitor.*

**Our Tract Societies.**

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

**THE CALL.**

SHE sat in the quiet home-nook,  
Reading softly the Master's command,  
"Go ye, with my word of blessing,  
To the lost, in every land."

"Go?"—Shadows stole over the fair face.  
"From home, love, and ease,—this for me?  
For the empty, the lone, for strong hearts  
"And, wise ones, this message must be."

But leaning again o'er the pages  
She read as in letters of light,  
"Go ye—in your strength, and your gladness,  
Bearing hope to souls sitting in night."

From cold Northern shores to the South land,  
In forest and plains of the West,  
On far sunny slopes of the Orient,  
They wait to believe and be blest.

Dear hearts, in your ease and home love,  
They call you by needs yet untold;—  
In prisons of sin and of sorrow;  
In nakedness, hunger, and cold.

Go ye in the name of the Master,  
Remembering the word that he spake,—  
"He findeth his life, and forever,  
Who loseth it here for Love's sake."  
—Mrs. Luther Keene, in S. S. Times.

**REPORT OF MISSOURI TRACT SOCIETY.**

For Quarter Ending Dec. 31, 1883.

No of members,.....	127
" " reports returned,.....	46
" " members added,.....	2
" " " dismissed,.....	1
" " missionary visits,.....	116
" " letters written,.....	47
" " Signs taken in clubs,.....	30
" " new subscribers obtained,.....	70
" " tracts and pamphlets distributed,.....	25,265
" " periodicals distributed,.....	1,947

Received on membership and donations, \$23.60; on sales, \$215.95; on reserve fund, \$50; on St. Louis Mission, \$15; on other funds, \$60. The Societies at Half Rock, Index, Lincoln, Nevada, and Neosho, failed to report.  
CLARA E. LOW, Sec.

**OHIO T. AND M. SOCIETY.**

Report for Quarter Ending April 1, 1884.

No. of members,.....	512
" " reports returned,.....	209
" " members added,.....	30
" " " dismissed,.....	1
" " missionary visits,.....	570
" " letters written,.....	322
" " Signs taken in clubs,.....	146
" " subscribers obtained for REVIEW,.....	41
" " " " Signs,.....	213
" " " " Good Health,.....	88
" " " " Instructor,.....	92
" " " " other periodicals,.....	168
" " pages tracts and pamphlets distributed,.....	97,506
" " periodicals distributed,.....	6,189
" " annuals ".....	21

Received on membership and donations, \$37.38; on book sales, \$41.14; on periodicals, \$218.32. The Societies at Lake View, Mendon, Wakeman, New Haven, Cleveland, Youngstown, Galion, New Antioch, and Wheelersburg, failed to report.  
IDA GATES, Sec.

**AN ENCOURAGING LETTER.**

THE following is an extract from a letter which I have received from a brother in the southeastern part of this State. He says :—  
"I am reading the *Signs of the Times*, and as I read I become more anxious to know the truth. I have been taught quite contrary to the doctrine of the Seventh-day Adventists, but by reading and studying I am driven to the conclusion that their doctrine is the doctrine of the Bible, and I feel it my duty as I come to the light to walk in it.  
"I am not alone in this belief; there are several in this part of the State who are anxious to know the truth, and are convinced of the obligation of the Sabbath of the fourth commandment, but it is a very bunglesome thing to keep the Sabbath, as the laws of our State compel us to keep Sunday. I would like to have your advice as to what method would be the best to place the truth before the people."  
CLARA E. LOW.  
Sedalia, Mo.

**ITEMS OF INTEREST.**

To encourage our vigilant workers, I will say that while attending the quarterly meeting at Fremont I met a gentleman who had been attending their Sabbath meetings for some time, having first learned of us by reading publications sent out by brethren and sisters of the Battle Creek V. M. Society. He took an active part in our social meetings, and seemed to be a man of Christian experience. At this meeting two young men, sons of Bro. Waters, took their stand to keep the Sabbath, and united with the church. They said that while in the north woods, they read the *Sentinel*, and saw that things were transpiring just as had been predicted years ago. One brother who embraced the truth during our meetings in early winter, has gained the victory over tobacco. He is over seventy years old, and had used it fifty-five years. Thank the Lord for a truth that has a cleansing power. Courage in the work, brethren and sisters.

While at Big Rapids, I went out in the country several miles on business. The family I wished to see not being at home, I called on a neighbor just at night, and as there were two or three families there on a visit, I improved the opportunity to talk to them on the present truth. One said, "How I wish you would stay and hold some meetings." Learning that I could remain only that night, they sent boys out on horseback in all directions, and in one hour I went to the school-house, where over thirty had collected. They listened with the deepest interest, while I talked an hour and a half on the blessed truths for these times.

Dear brethren and sisters, as I think of the number of places all around where people are anxious to hear the truth, and then of the number among us who have the ability to go out into these by-places and present the truth, I have felt to pray that the Lord would roll the burden on them. What we want is consecration, and to realize that this is the last warning message to prepare a people to stand in the perils that are before us.

GEO. O. STATES.

**THE WORK AMONG THE GERMANS.**

[For the benefit of those who may desire to know how the Lord is preparing the hearts of the German people to receive his truth, I send you the translation of a letter lately received from Russia by one of our German brethren from that country.—G. S. REICHARD.]

*Novka, Feb. 18, 1884.*

"The grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost be with you all. Amen.

"Dear worthy Bro. Frederic George: I hereby inform you that I have received your letter of January, and see by the same your health and welfare, both bodily and spiritually. I also heartily wish you well. We too, thank God, are all enjoying the same great blessing, and can in full faith exclaim as did Samuel, "Hitherto hath the Lord helped me." 1 Sam. 7 : 12.

"Dear beloved brother, I will first tell you of the great plague among our cattle. About three thousand head have died in our vicinity. Not only with us, but all along the hills and valleys of the Volga the disease is making its ravages. When we consider the matter, it is a serious time in which we are living. We read in the newspapers that emperors, kings, and rulers are no longer safe in the positions which they occupy. I have lately read in a national paper that in the city of London there are not less than eighty-three thousand liberalists, and it seems this doctrine has spread throughout the world. From these things we can believe that the time is hastening to a close, "with rapid strides," of which the apostle Paul speaks in his second letter to the Thessalonians.

"I am not able to express my feelings concerning these solemn times in which we are living. Would that we could be together for some time to converse upon these things. Here I will close this part of the subject, and proceed further. In your letter you speak of tracts, whether I would have any or not. I wish with all my heart you would send them to me. I will close by sending our best wishes and love to yourself and family. Your friend.  
PETER JOST."

**Special Attention.**

**MARVELOUS PROGRESS OF OUR COUNTRY.**

HON. O. H. Platt, U. S. Senator from Connecticut, and Chairman of the Committee on Patents, in a speech before the Senate, March 31, 1884, spoke as follows in reference to the wonderful development of this nation :—

"The establishment of the Patent Office marked the commencement of the marvelous development of the resources of the country which is the admiration and wonder of the world,—a development which challenges all history for a parallel."

Again he says :—

"Words fail in attempting to portray the advancement of this country for the last fifty years. . . . We have had fifty years of progress, . . . fifty years of development, of wealth, resources, grandeur, culture, power, which is little short of miraculous."

**THE PARSON'S IDEAS.**

RECENTLY, while passing through a section of country where I was entirely unacquainted, I entered a village store. An elderly gentleman entered, and was thus accosted by one already seated near the stove : "How do you do, Elder?" Seeing that the man was one who by reason of age, at least, merited the title, and knowing that "the multitude of years should teach wisdom," and that "the priest's lips should keep knowledge," I gave attention as one who "should seek the law at his mouth," and listened to the following conversation :—

Eld. "I am not feeling first-rate to-day; I went some seven miles to a donation party last night, and was out quite late."

Clerk. "I heard you went to a dance."

Eld. "Well, I did go to a dance; that is, they had dancing there, or at least they had plays there which were not much different from dancing. The young folks must have a little fun, and I did not say anything against it. They must enjoy themselves, you know."

Mr. S. "Of course. What kind of a time did you have?"

Eld. "We had a good time. We had all the oysters we wanted to eat, and quite a sum of money was raised. One thing I almost forgot to mention; we had the brass band there, and they made good music."

Mr. S. "That is just what suits me; I want to have plenty to eat at such a place, or I would not care to go at all."

Eld. (Stopping briefly to empty his mouth of saliva, and readjust his tobacco quid) "Last Sunday I went to hear Eld. R., who is holding revival meetings near here. His subject was, 'Being Crucified to the World.' He preached that in order to be crucified to the world one must lay aside such things as gold, and earrings, and finger-rings, etc. This raised quite a discussion among the people, and he could not get one to make a start, although some had been quite anxious till this was presented. Such minor points divert the mind from the important question. The main and essential idea is to preach Christ. Revival sermons should be short; I never preach more than twenty or thirty minutes for a revival sermon."

Mr. S. "I believe a man can be converted just as well with a gold watch in his pocket or a gold ring on his finger, as without."

Eld. "Certainly, certainly. People should not worship their ornaments. If they think so much of them as to worship them, they should take them off. My wife had on a pair of earrings when she was converted thirty years ago, and she wears them yet, and always will wear them till she dies."

Mr. S. "Give me a chew of tobacco."

With this the conversation closed. I went from the place wiser in some respects, at least. Tobacco inside, gewgaws outside; feasting for the old, dancing for the young. As with the people, so with the priest; lovers of pleasure, conformers to the world, slaves to perverted appetite. Are these things tolerated in the church to-day, and covered with the mantle of religion? Who can fail to discern the signs of the times?

F. D. STARR.

## The Sabbath-School.

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

### LESSON FOR THE FIRST SABBATH IN MAY.

(See Instructor of April 23, 1884.)

(Acts 22:22 to 23:11.)

#### LESSON SURROUNDINGS.

THE last lesson left Paul addressing the mob from the stairs of the castle. They listened to the account of his conversion until he came to the point where the Lord told him he would send him to the Gentiles; when at that word they cast off their garments, threw dust in the air, and said, "Away with such a fellow from the earth; for it is not fit that he should live."

TIME.—Bible Margin, A. D. 60; Townsend, A. D. 58.

PLACE.—Jerusalem.

PERSONS.—Paul; the chief captain, literally the *chiliarch*, that is, commander of a thousand men; the *centurion*, captain over a hundred soldiers; Ananias, son of Nebedaeus, succeeded Joseph, son of Camydus, as high priest in A. D. 48, and was assassinated at the beginning of the last Jewish war; Sadducees, a party of the Jews who were opposed to the Pharisees, denying the authority of all revelation and tradition after Moses, the existence of spiritual beings, and the resurrection of the body, giving themselves up to ease, luxury, and self-indulgence, and accepting Greek culture and intercourse; Pharisees, a party who upon all the above points were directly opposed to the Sadducees; Scribes, a learned profession rather than a party or a sect. They devoted themselves to the study of the law, of which they were the authorized expositors and transcribers. In doctrine and practice they favored the Pharisees.

#### CRITICAL NOTES.

VERSE 22. *Unto this word.*—It seems to have been Paul's object, in relating the vision which was given him at his conversion, to show that as far as his own feelings were concerned he would have been glad to preach the gospel to his own countrymen; but the command of God was imperative that he should go to the Gentiles, and he could do nothing less than obey. He had probably intended to relate how God had wrought by him among the Gentiles; but their rage had been gradually rising as they perceived the drift of his remarks, and when this final point was reached, that the accursed Gentiles were to have an equal chance for salvation with the lineal descendants of Abraham, their wrath could no longer be controlled.

VERSE 23. *Threw dust into the air.*—"Sir John Chardin, as quoted by Hamner, says that it is common for the peasants in Persia, when they have a complaint to lay before their governors, to repair to them by hundreds, or a thousand at once; they place themselves near the gate of the palace, where they suppose they are most likely to be seen and heard, and there set up a horrid outcry, rend their garments, and throw dust into the air, at the same time demanding justice."—Hackett.

VERSE 24. *Examined by scourging.*—The Roman officer, not understanding Paul's speech, and seeing the frenzy of the people, thought he had committed some fearful crime, and was going to extort a confession by scourging him. "This punishment was usually inflicted with rods upon the bare back of the offender as he bent over."

VERSE 25. It was a grave crime to scourge a Roman citizen; and Paul's claim to citizenship was instantly allowed; for a false claim detected would have subjected Paul to death.

VERSE 28. The power of granting the privilege of citizenship rested with the emperor; and the right to be called a Roman citizen was frequently bought by persons of wealth. It is not definitely known how Paul came to be born a citizen; but "it must have been from his father or from some other ancestor that he inherited it, either as a reward for services done to Rome, or else by purchase."

VERSE 30. This was the Sanhedrim, the supreme Jewish council, before which he was now to appear. It was the same body that had condemned Stephen 27 years before, when Paul him-

self was a member of it; and before him he must have recognized some with whom he was then associated.

CHAP. 23:1. *Earnestly beholding.*—The same word is used in Acts 1:10; 3:4; 7:57, and denotes a strained, earnest gaze.

VERSE 2. The calmness with which Paul stood before the council, together with his assertion of innocence, enraged the high priest, and caused him to order Paul to be smitten upon the mouth.

VERSE 3. "These words were not an outburst of passion. Under the influence of the Holy Spirit, Paul uttered a prophetic denunciation similar to that which Christ had uttered in rebuking the hypocrisy of the Jews. Matt. 23:27. The judgment pronounced by the apostle was terribly fulfilled when the iniquitous and hypocritical high priest was murdered by assassins in the Jewish war."—Sketches from Paul, p. 221.

VERSE 4. It was contrary to the law of Moses to revile one placed in a position of authority, such as the high priest. Ex. 22:28.

VERSE 5. Among all the interpretations given to this passage, that of Dr. Clarke seems to me to be the most satisfactory. It is this, that Paul having been so long absent from Jerusalem, did not know the high priest by sight; and as in a council or meeting of this kind it was not necessary for the high priest himself to preside, he did not know that it was not the high priest's deputy. He knew not who the person was, and God's Spirit suddenly led him to denounce the divine displeasure against him.

VERSES 6, 7. Paul saw clearly that he could not hope for a fair trial, and he further saw an opportunity to divide the council. The Pharisees were strong believers in the resurrection; the Sadducees as strongly doubted that doctrine; it was their constant bone of contention. Paul's ancestors were Pharisees; he himself had lived a Pharisee of the "straitest sect;" so far as the resurrection was concerned, he was a Pharisee still; he had been preaching the resurrection of Jesus. So he at once declared that he was a Pharisee, and that for his hope in the resurrection he was called in question.

VERSE 7. *There arose a dissension.*—The introduction of the subject of the resurrection had the effect which Paul expected and desired. It fell like an apple of discord among the council, and at once the two great sects were arrayed against each other.

VERSE 8. On this verse I quote from "Man's Nature and Destiny," p. 97: "Three terms are used in expressing what the Sadducees did not believe, 'resurrection, angel, and spirit.' But when the faith of the Pharisees is stated, these three are reduced to two: 'The Pharisees confess both.' Both means only two, not three. Now what two of the three terms before employed unite to express one branch of the faith of the Pharisees? The word angel could not be one; for angels are a distinct race of beings from the human family. Then we have left, resurrection and spirit. The Pharisees believed in angels and in the resurrection of the human race. Then all the spirit they believed in, as pertaining to man, according to this testimony, is what is connected with the resurrection; and that, of course, is the spiritual body with which we are then endowed. 'It is so on,' says the same apostle, 'a natural body, it is raised a spiritual body.' 1 Cor. 15:44. That the term spirit is applied to those beings which possess a spiritual body is evident from Heb. 1:7, which reads, 'Who maketh his angels spirits.' Angels are personal beings, but their bodies are spiritual bodies, invisible, under ordinary circumstances, to mortal eyes. Hence they are called spirits. So of God, John 4:24: 'God is a Spirit;' that is, a spiritual being; not an impersonal one, as much in one place as another."

VERSE 9. *If a spirit or an angel hath spoken to him.*—Reference is made to Paul's account the day before of the Lord's appearing to him on his way to Damascus.

#### PRACTICAL SUGGESTIONS.

CHAP. 23:22. "Powerful and instructive discourses often accomplish little. Some will not be convinced by argument. Their hearts are shut against the truth; they do not want to believe. Though Moses should rise from the dead, yet many would not be persuaded."

VERSE 23. "Man can become as fierce as brutes. Why might the crowd not have allowed Paul to preach on, if he so chose? They should have refuted him by speech, and not by angry and passionate clamors for his blood. How different is the spirit of Christian love, which, like the sandal-wood tree that perfumes the ax which cuts it down, craves the divine mercy for the hands that injure and crucify."

VERSE 27. *Art thou a Roman.*—"There is a heavenly citizenship." (See Phil. 3:20, where the word translated conversation literally means commonwealth, or citizenship.) "He who has it, has immunity from all future punishment, and foes, and possesses an inalienable birthright to the heavenly kingdom which outlasts all earthly empires. It has privileges which the Roman citizenship could not confer, yea, never dreamed of."

VERSE 30. "The Christian has a right to the protection of the law. He may not flee persecution, or even death, if by enduring them he can advance the cause of the Redeemer. But he may invoke the arm of justice, when by so doing he can gain a just cause. Men who have been the greatest blessings to the world have often been ill-treated by their own age. It was so with Moses, Jeremiah, Paul, and with the Son of man himself. The doing of duty and the exercise of charity do not exempt a man from calumniators. A minority of one in a good cause is better than a multitude in a bad one."

CHAP. 23:1. "A good conscience is a precious boon, but conscience is not always an infallible guide. Paul in following his conscience strictly before his conversion had done all he could do, but he was none the less in error and wandering far off from God. The heathen also have a conscience (Rom. 2:15), which speaks to them as the voice of God. But conscience can become seared as by a hot iron (1 Tim. 4:3), and lose its sensitiveness to moral turpitude."

VERSE 11. God sometimes leads us in ways that are mysterious. We cannot understand why this or that should be; and yet it may be God's way to answer our prayers. Paul little thought when the divine impulse was upon him to preach the gospel in Rome that he would go to that city bound as a prisoner. Happy indeed is he who can look up to God with confidence that amid all the perils of life he will be guided aright.

For the most of the above practical thoughts, I am indebted to the "International Revision Commentary." C. C. L.

## Our Basket.

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

—The friend who holds a mirror to your face,  
And hiding none, is not afraid to trace  
Your faults, your smallest blemishes within;  
Who friendly warns, reproves you if you sin—  
Although it seem not so—he is your friend.  
But he who, ever flattering, gives you praise,  
Who ne'er rebukes, nor censures, nor delays  
To come with eagerness and grasp your hand,  
And pardon you, ere pardon you demand—  
He is your enemy, though he seem your friend.

—True greatness shows itself in ignoring, or quickly forgetting, personal injuries, when meaner natures would be kept in unrest by them. The less of a man one is, the more he makes of an injury or an insult. The more of a man he is, the less he is disturbed by what others say or do against him without cause.

"The sea remembers not the vessel's rending keel;  
But rushes joyously the ravage to conceal."

It is the tiny streamlet that is kept in a sputter by a stick thrust into its waters by a willful boy.

—Be consistent in the avowal of principles. Do not deny to-day that which you asserted yesterday. If you do, you will stultify yourself, and your opinions will soon be found to have no weight. You may fancy that you may gain favor by subservency; instead of gaining favor, you lose respect.

—Precept is instruction written in the sand; the tide flows over it, and the record is gone. Example is engraven on the rock, and the lesson is not soon lost.

## The Review and Herald.

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

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

### PREDESTINATION.

THAT the Bible teaches predestination, is true; that it teaches what modern theology defines the term to mean, we think is not true. As set forth in the Scriptures, it is a doctrine full of comfort and consolation; as taught in the creeds, it is full of spiritual paralysis and despair. In the Scriptures it is the assurance of salvation so long as we maintain a certain relation to God; in theology it is a relation determined for us independently of our own will, and a fixed destiny to a life which we cannot lose, or a death which we cannot avert. Webster defines the word "predestination" in its theological acceptation to mean, "The purpose of God from eternity respecting all events; often the pre-assignment or allotment of men to everlasting happiness or misery."

The tendency of this latter doctrine must be at once apparent. It leads the individual to throw off all responsibility and intermit all efforts for himself. He says, If my destiny has been fixed from all eternity by an irreversible decree, I might as well resign myself to my fate, and let the current take me where it has been predetermined that it shall take me: if I am to be saved, I shall be saved, and no one can prevent it; if I am to be lost, I cannot avoid it.

It is impossible to arouse such a soul to repentance. The answer comes, If I am to repent, God will make me repent when the time comes; and I need not concern myself about it. Such an one cannot be induced to heed the divine injunction to flee from the wrath to come; for he says, If I am appointed to that wrath, flee as I will I cannot avoid it; and if not, then for me there is no wrath to come.

We once heard of a Presbyterian minister who, by some strange infatuation, conceived the idea that a certain one of his two sons was elected to be saved, and so taught him; but he considered that the other was foreordained to be lost, and taught him accordingly. Result: The elect son has entered the ministry; the reprobate is on the high road to that damnation which his father has held up before him as his inevitable portion. If that son is lost, what responsibility will rest upon that father! Give a man the natural inclinations of the heart to contend with, and then teach him that heaven is to him an impossibility, and it need not take long to divine what the result will be.

Four times the word "predestinate" is used in the Scriptures, twice in Romans 8, and twice in Ephesians 1. Once we have the word "foreordain." I Peter 1:20. The word "ordain" is also used four times with a future signification. Six times we have the word "election," and twenty times the word "elect."

The meaning of the word "election," is a "choosing out, selecting;" and the elect are simply those who are "chosen out" by God, as the recipients of special privileges, because they are "choice" and "precious" in his sight. The question is whether this "choosing out" is an act absolutely arbitrary on the part of God with reference to individuals, or whether it pertains to a certain plane of life or to a people as a class, and reaches the individual only on conditions which he is himself to supply.

Let appeal be made to the leading texts upon this question. And as a direction to thought, let them be considered with reference to these propo-

sitions: 1. God "hath appointed" (Luke 22:29) or foreordained Jesus Christ to the kingship of this world. This he did "before the foundation of the world" (1 Peter 1:20); that is, this foreordination was co-eval with his purpose to create the world. It was not ordained on what ground he should finally hold this position. Had man never sinned, it would have been on the ground of Creator alone; but since man fell, and the original purpose could then be carried out only by his redemption, Christ will hold his position by virtue of being both Creator and Redeemer. 2. God has ordained that all who will conform to the image of his Son shall be saved. Such are the elect. But 3, He has not ordained that such and such individuals shall believe on Christ and be saved, whether they will or no; and such and such other individuals cannot believe on Christ however willingly they would do so, and hence must be lost at last. On the question of accepting or rejecting Christ our own free moral agency operates. On the plane of belief in Christ or connection with him, God's foreordination or election operates. Reaching that plane we are its subjects, and become the elect. Falling from it we lose our title to life and cease to be the elect. Hence we are exhorted to make our "calling and election sure." 2 Peter 1:10. We may accept or reject Christ as we will. All else is beyond our control. Believing in him, we are elected and foreordained to be saved, as surely as God's throne is to stand; rejecting him, we are as sure to be lost as sin is to be punished.

1. In Eph. 1:4, 5, the "choosing" and "predestination" is "in him," that is, in Christ. We are adopted as children to himself "by Jesus Christ." But if we reject Christ, we frustrate all these good purposes and promises, so far as our own cases are concerned.

2. Rom. 8:29, 30 doubtless refers to the company raised at the resurrection of Christ, among whom he was the "first-born," who were "justified," that is were accepted in anticipation of the general Judgment, and also "glorified," when he led them up with him on high (Eph. 4:8, margin), to be his assistants in his mediatorial work. Rev. 5:8-10. If this application is correct, the testimony refers to a particular case, not to the destiny of men in general.

3. In 2 Thess. 2:13 it is said that "God hath from the beginning chosen you to salvation;" but the apostle immediately limits the statement by adding, "through sanctification of the Spirit and belief of the truth." But suppose the Thessalonians had rejected the Spirit and refused to believe the truth, as they certainly were free to do, where then would have been their salvation?

4. Another expression, found in 2 Tim. 1:9, is supposed to prove election before the world was: "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." As to the time, the Greek reads, *πρὸ χρόνων αἰώνων* (*prochronon aionion*), "before the ages of time." But *aion* may mean simply a dispensation; and the passage may refer to the time when the plan of salvation with its different dispensations was laid. That which was given us at this time was the "grace" or favor of God; but this was "in Christ Jesus." Now if any man rejects Christ, what grace does he receive?—None.

5. 1 Peter 1:1, 2. The English version of this passage makes the strangers of Pontus, Galatia, etc., "elect according to the foreknowledge of God." In the original, however, they are addressed simply as "the elect sojourners." So the revised version reads: "Peter, an apostle of Jesus Christ, to the elect who are sojourners of the dispersion in Pontus, Galatia," etc. Now all that is asserted respecting God's foreknowledge is this: Either Peter was an apostle according to the foreknowledge of God, or the elect whom he addresses (elect accord-

ing to the principle stated above) were sojourners according to the foreknowledge of God. But in either case it has no bearing on the question of election as here under discussion.

6. "As many as were ordained to eternal life believed." This expression is found in Acts 13:48; and it is asked if this does not prove that certain ones believed because they were foreordained to eternal life, and hence were elected to believe and be saved. The word rendered "ordained" is *τάσσω* (*tasso*), and it means "to appoint, set, arrange, dispose, or frame" for any object. In the light of this definition all difficulty disappears. As many as were disposed, inclined, or having a desire, for eternal life, believed. It does not assert a decree that they should be saved, any more than if one of our ministers should report that he found many disposed to receive the truth, and they readily believed.

7. Rev. 13:8. "Written in the book of life of the Lamb slain from the foundation of the world." All this text asserts is that the Lamb was slain (in God's purpose) from the foundation of the world; that is, from the time when the great dispensation of redemption was fixed upon and begun. Rev. 17:8 is unquestionably designed as a declaration exactly parallel with Rev. 13:8, though quite elliptical in its form of expression. Here we have, instead of "the book of life [of the Lamb slain] from the foundation of the world," simply the words "book of life [ ] from the foundation of the world," designed probably as a statement of the same great fact. There is propriety and force in the declaration that the Lamb was slain and the book of life was opened from the foundation of the world; but what possible reason can be conceived why the name of any person should be entered therein before such person has openly professed to become a follower of that Lamb whose book it is. If it be said that they were entered there because God had passed his decree in all these cases, and they were elected to be saved, we reply that such a conclusion cannot be entertained; for though a person may have once had his name in the book of life, unless he proves to be an overcomer, his name will be blotted from that book, and he will find his portion at last in the lake of fire. Rev. 3:5; 20:15.

8. An examination of a few expressions found in the 9th chapter of Romans will be all that is further required in this brief synopsis of the subject.

(1.) Through Moses the Lord said to Pharaoh, "Even for this same purpose have I raised thee up, that I might show my power in thee." Verse 17. The passage in Exodus (9:16) from which this is quoted reads: "And in very deed for this cause have I raised thee up," etc. The margin reads, "Made thee stand." This expression, applied to a king, simply means to bring to the throne, to establish in the kingdom; as, "There shall stand up yet three kings in Persia." Dan. 11:2. The time was coming for the deliverance of God's people from Egypt. At the same time there was a reprobate upon the throne, who would not heed the voice of Jehovah, but would exert all the power of his kingdom to prevent that deliverance which God had promised. God might have removed him and brought to the throne a just and amiable prince, who would have recognized Israel's right, and given them safe passage out of his kingdom. Then the world would have said, "Israel went out, not because God had promised, but because a weak and foolish king let them go." So God said, Let the wicked Pharaoh keep the throne; let proud, rebellious, reprobate man, exerting all human power, stand up against my purposes; and then let the world see how easily my work will go forward over it all. This is all the "raising up" God did to Pharaoh; yet the skeptic will represent it that God gave Pharaoh life on purpose that he might destroy him, and compelled



him time and again to falsify his word and take the defiant, wicked course that he did, and then punished him for it; which was not at all the case.

But did not God harden Pharaoh's heart? Certainly; but when?—After he had endured his rebellious course to the limit of his long-suffering; for such, verse 22 declares, is God's method of dealing with these reprobates. He first offers to all men light, and truth, and mercy. 2 Thess. 2:10. If they incorrigibly refuse these, there follows, not only as an inevitable consequence, but as a judicial infliction from him, darkness, and error, and wrath. Verse 11. He offers them first the position of agents to carry out harmoniously his will. When they refuse this, he makes them monuments of his power by triumphing in judgments over all their opposition. Rom. 9:22. He first tries to make them vessels of honor. If they will not be molded into these, he does the next best thing he can with them, and makes them vessels of dishonor, as the potter has power to do. Verse 21. So it was with Pharaoh; for though the particulars of his previous contumacy are not given us, the rule by which God acts in such cases is plainly stated.

(2.) The "election" of Rom. 9:11 is not a decree of damnation, but the choice of Jacob instead of Esau to receive special favors from God. God has a right to bestow his favors as he wills. No one has any claims upon him. The non-recipients are in no wise wronged, while the recipients are greatly favored.

(3.) "Esau have I hated." Before either Jacob or Esau were born, it is recorded that God "loved" one and "hated" the other. Does not this prove eternal reprobation? No; for the word "hated" does not here signify a positive exercise of ill-will or malevolence; but it has simply a relative meaning, signifying to "love less," as in Luke 14:26. For his own good reasons God loved Esau less than he loved Jacob, and so made Jacob the subject of special favor. But he in no wise jeopardized Esau's eternal interests, nor did him any injustice.

(4.) "Whom he will he hardeneth." Even here we have no occasion to "reply against God;" for he has revealed to us what his "will" is in this matter. He wills to harden only those who reject his mercy; and he "will have mercy" upon all who will receive it.

9. But if God foreknows that I will be lost, must I not be lost despite all contingencies? In this case you are to be lost, of course, but not because God foreknows it, nor by any personal decree of his. It would be the same if God did not foreknow it. To illustrate: A young man moves into the society of evil companions and the atmosphere of the saloon. He is perfectly free to resist if he will; but he yields to temptation, goes down, and is lost. You felt morally certain it would be so in the beginning. Suppose you had foreknown it absolutely; would your foreknowledge have compelled him to that course? Not at all. Neither does God's foreknowledge in any case. Events transpire not because God foreknows them; but he foreknows them because they are to transpire. In this we speak only of events connected with free moral agency. Such agents he leaves free to decide their own destiny.

Such as herein set forth we believe to be the Bible doctrine of election and predestination. We have called it a doctrine full of consolation. It assures the heart of every believer. It dispels doubt and misgiving. It shows how sure is the Christian's hope. In Christ we are elected to be saved. In him we stand upon the decree of Jehovah, declared from the beginning, and as firm as the pillars of his own throne. The only contingency lies in our own course of action. Let us therefore labor to make our calling and election sure.

#### PREPARATION FOR CAMP-MEETINGS.

Our camp-meetings are held at considerable expense, and should be so managed as to accomplish the greatest amount of good. If they are properly located, and conducted as God would have them, they will be an excellent means of letting the light shine to the world. When our people are fully awake to the fact that our work is not to be limited, but it is to be aggressive and extended, they will not hold their State camp-meetings in one locality year after year. There are some who will plead for this because it accommodates them; it enables them to attend without much effort or expense. And rather than displease these brethren whom he loves, the president of the Conference will accede to their wishes, although he knows it is not right nor best. Do the selfish few who make this plea consider that the truth is thus prevented from going to many who would perhaps appreciate it more highly than they do?

In some cases, the camp-meetings are held in the same place year after year, and as the people have had the truth, there are no new conversions. And yet these Conferences have not enough of the missionary spirit to see the necessity of making a change. The human heart is naturally inclined to selfishness; and the few who decide this question consider it best to let the meeting remain in one locality, if by this means they can avoid trouble and expense. But these considerations should not have the least weight in deciding matters of so much importance.

Great wisdom is needed in order to act wisely, and yet offend as little as possible; but should a kind, God-fearing minister attempt to conduct the affairs of a Conference in such a way as to please all, he will be liable to end by pleasing no one. The presidents of the several Conferences should seek wisdom of God, and should counsel with men of experience, and they should then work for the general good of the cause of God. The interests of selfish, money-loving men and women should not sway their judgment, even if these persons are greatly offended because their wishes are not met.

Those who seek merely to save their own souls,—who study their own convenience, and are indifferent to the condition and destiny of their fellow-men,—will fail to put forth sufficient effort to secure their own salvation. They have neither time nor inclination to become men of prayer, ready for the performance of every duty; and at last they will be weighed in the balances and found wanting. The unselfish love that was manifested in the life of Christ, will be seen in the lives of all his true followers. They will love souls, and will do all in their power to win them to the service of Him who died for them. If they fail to win so much as one soul to Christ, it is because they have no deep love for him, and they will have no honored place in the household of God. But "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

Our camp-meetings should be changed from place to place, that the light of truth may reach the greatest number of people. And if those who conduct them decide to hold them in prominent places near large cities, and if they make special efforts to secure a large attendance, they should feel under obligation to do all in their power to have the truth properly represented, and to make the meetings a success. Their responsibility in this direction is increased in proportion to the publicity they give the meetings and the efforts they make to get people to attend.

Our camp-meetings should continue two weeks. Not one-third the good is accomplished when the meeting is held a single week that would be if it were held a week longer. If the meeting is held

but a week, there is not time for the truth to affect the heart and change the channel of the thought before the camp is astir, the tents are struck, and the people are on their way home. All care should be left behind, and all should be free to enter heartily into the spirit of the meeting. Our brethren should come at the commencement of the meeting, and stay to the close. They should make preparation for this, and as far as possible lay aside every worldly interest.

On every camp-ground there should be well-matured plans for pitching the tents. Have them in order; do not let the grounds look as though the tents had flown there, and had lighted on it just as it happened. Some one should understand the pitching of the tents, and oversee this part of the work. It should not be allowed to drag, so that it will take two or three days of the meeting to get the tents all pitched. The ministers, who labor in word and doctrine, are not the ones to drive the stakes, while young men stand looking on. They should be left free to give themselves to the study of the word and to prayer, that they may do noble work for God. Let the laymen do their part faithfully, and let the older and more experienced brethren act as counselors.

The tents should be securely staked; and in a country where there is liability of rains, they should be trenched. If there has been no rain for weeks, this should be no excuse for want of thoroughness in this matter. Lives have been imperiled, and even lost, through neglect of this precaution. People in new countries sometimes become careless; but it should be one of the principles of our faith to correct this tendency to slack, indolent habits.

The special directions which God gave to the Israelites when they lived in tents, should be often read. There was order in the arrangement of the tents, and most careful order in pitching the tabernacle. Men were assigned to particular duties, and any unfaithfulness caused confusion, and was severely punished. Each man was to do the duty assigned him promptly and without murmuring. By this the Lord designed to show that he is a God of order, and that he does not sanction any confusion in his work. He had what might be called a training school in the wilderness, and his people need training now just as much as they did then; for the Lord is no less particular now than he was in the days of ancient Israel.

The church militant is not the church triumphant, but is composed of erring men and women. As in an army soldiers must be trained and disciplined for active service, so must the soldiers of Christ be educated for usefulness in his cause. It may be far easier for the president of a Conference to labor himself than to direct the work of others; but it is his duty to take an oversight of the field, and see that all are working to the best advantage. The younger men should be developing their talents, and preparing for future usefulness; and the older and more experienced ministers should not be left to expend their energies on work that others could do as well as not, and would be willing to do if they were only told how.

E. G. WHITE.

#### INSPIRATION.—NO. 7.

THE BOOKS OF SOLOMON, JOB, ETC.

In considering the different methods of inspiration, we have thus far noticed the books of Moses and the words of Christ, which stand in the first order; then that inspiration which comes through visions and dreams from the Lord, embracing the writings of the prophets and apostles and a portion, at least, of the Psalms; and then the historical books, which have been written by those familiar with the events which they narrated, to whom the Spirit of God "brought all things to their remembrance" which it designed they should

write. These would include, perhaps, all the books of the Bible, with the exception of the Proverbs, Ecclesiastes, the Song of Songs, and the book of Job.

We will briefly notice these last-mentioned books, and express a few thoughts concerning them, though with great modesty, feeling that the subject is one of considerable difficulty. Ezra, an inspired man, who seems to have been called of God to collect and arrange the canon of the Old Testament after the captivity, when there was danger of the sacred books of the nation being lost, and when other and spurious writings claiming inspiration were being multiplied, placed the writings of Solomon and the book of Job among the other sacred books. We would not for a moment question the propriety of this action. We believe it was in harmony with the will of God, and that they were worthy of the position assigned to them. They have been valuable books of study for the people of God in all ages since, and should be read with reverence, and their teachings should be accepted as authoritative, and as a part of the word of the Lord. But the careful reader in perusing them will notice a difference between them and other books of the sacred canon. And the circumstances under which they were written, and the substance of them, seem clearly to indicate to the mind of the writer a different kind of inspiration from that of the other Bible writings.

The history of Solomon is a very remarkable one. We see in it much to admire and much to regret. Born under the prosperous reign of his father David, and reared amid the corrupting influences of a court, and beholding the intrigues of many who desired power and place, and being affected by the baneful system of polygamy which prevailed in that age, it is wonderful that Solomon could have come to the throne with such pure and noble desires as he did. When the Lord permitted him to ask for whatever he chose, he asked not for riches and honor but for an "understanding heart." The Lord not only gave him his desire, but all the others. 1 Kings 3:5-15.

"And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about. And he spake three thousand proverbs; and his songs were a thousand and five. And he spake of the trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom." 1 Kings 4:29-34.

These are very remarkable statements, and we draw the following conclusions from them: That God gave to Solomon a special and supernatural gift, or endowment of wisdom, because he desired it under circumstances and temptations which would naturally lead him to desire selfish gratification. His course in this respect was wholly outside of that which is usually pursued under such circumstances; and judging from the usual experience of men, it could not have been expected of him. But he felt his weakness and his need of help from God, though he was placed in the highest position of earthly grandeur. God gave him a signal evidence of his approbation in thus seeking for wisdom. He gave it to him with largeness of heart above all men of his time, so that those whose fame in that age was very extensive for wisdom could not equal King Solomon, who had been subject to the corrupting influences of a king's court, and whose training had been so unfavorable.

This wisdom and largeness of heart was a divine gift. Though supernaturally bestowed at the time it was given, yet it was not like a special revelation by the Spirit of God, of things past, present, or future, which could not otherwise be known. It more resembled that wisdom and knowledge which are acquired by study, or by the possession of natural talent. Yet he did not receive it in that way, but as a special bestowment from God. Its possession gave him profound penetration of mind, clear discernment of what to do, a deep understanding of men and things, a knowledge of the motives which actuate mankind, and close powers of observation of nature and its processes. In these respects his wisdom exceeded that of all men.

After these powers of mind were bestowed upon him, he was left to exercise them, and was accountable to God for their use on the same principle that other men must give an account for theirs. By means of this wonderful gift, the scripture above quoted declares that he was enabled to speak "three thousand proverbs; and his songs were one thousand and five." He also spoke of the works of God in the animal and vegetable world most extensively. From these three thousand proverbs were selected probably by Ezra those which are recorded in the book of Proverbs, perhaps one-third of the whole. From these songs of over one thousand in number, is selected "The Song of Songs, which is Solomon's;" and of his other writings we have nothing selected. But we have the book of Ecclesiastes, which seems not to be mentioned in this scripture, but which was probably written near the close of his life, after he had learned some very sad lessons of human weakness.

The history of Solomon's life after the earlier years of his reign is a very melancholy one. At first he seems to have used this great gift of wisdom nobly, in doing justice, preparing the house of the Lord, and blessing his subjects. Afterward he became tyrannical, broke the law in marrying many strange and idolatrous women, introduced idol temples into Jerusalem, and brought the great displeasure of God upon himself, so that a large portion of his kingdom was lost to his successors. The closing record of his life is sad indeed. And though we may indulge in the hope that he afterward repented, having left on record the book of Ecclesiastes to show how he saw and regretted his great mistakes, yet the last of his history looks very dark. 1 Kings 11.

How happened it that a man so blessed with wisdom should make so bad a use of it, and come to such a sad termination of his life? Doubtless by becoming proud, venturing to disobey God, and relying upon his own wisdom, the Lord left him finally to show how man at his very best estate can play the fool when unaided by the blessing of God. Great riches, great honor, and wonderful gifts of mind, are all most dangerous things to possess, unless we constantly realize our dependence upon God, and have his fear before us. When he trusted in himself, he showed his folly; according to one of his own proverbs, "He that trusteth in himself is a fool."

The writings of Solomon bear the impress of just such an inspiration as this which we have indicated; viz., as being the result of processes of a mind supernaturally endowed with penetration and insight, and with a wonderful knowledge of men and things. They relate more to things of this life, to business maxims, to dangers and duties of a worldly character, than to the deep spiritual lessons taught in other portions of the Bible. But they contain many most important things, and may be studied with great profit. And the fact that out of the writings of Solomon, Ezra, an inspired man, has selected the better portions, and that they have been preserved in the canon of the Scripture, shows that the Spirit of God regarded them as important. Yet we cannot feel that they embody

the spiritual lessons of deepest import to the same degree as do the sayings of our Lord Jesus Christ.

The book of Job is a wonderful book. It is generally believed to have been written by Moses. It is evidently one of the most ancient books of the Bible. It contains a brief history of Job's life and experiences, which are among the most instructive that can be found in any language. We accept it in its most obvious aspect, as a veritable history of the facts of his life. The most of the book is made up of a series of discourses bearing upon his experiences, from six persons,—Eliphaz, Bildad, Zophar (the three friends of Job who came to comfort him), and Job's replies and the words of Elihu and of the Lord himself. The object of the last two speakers is to make Job perceive the folly of criticizing and murmuring at the providence of God. The whole may be regarded as a history or record of all these transactions; and we have no doubt that it is inspired in the sense of being a true record, therefore coming under the third or historical mode of inspiration, which depends upon the help of God's Spirit to bring the facts to be recorded clearly before the mind.

But when we come to consider the subject matter of these discourses from Job's friends, and his own replies, what measure of inspiration can we assign to them? Any? This is a question of some difficulty. That the words of Job's friends are not fully inspired, we must concede; for in the last chapter the Lord positively states that his "wrath was kindled against" these three persons; for "they have not spoken of me the thing that is right, as my servant Job has." Verse 7. But Job himself had indulged in complaints which reflected against God and his providence, and he had to "repent in dust and ashes; and Elihu and God himself had taken it upon themselves to show Job his wrong. When he saw it, he humbled his heart, and God accepted him. We see, therefore, that all that Job said could not have been in harmony with the mind of the Spirit, and could not, therefore, have been fully inspired with the Spirit of the Lord.

Yet we cannot doubt that much that they all said,—the three friends and Job himself,—was true and right. These men were all men of experience, and were truly jealous for the glory of the Lord, and were anxious to know his will and justify his ways. But none of them were able to fully fathom the counsels of Deity. What they said was the result of their experience and best judgment, and wherein their experience had made them conversant with God and his ways, they spoke the truth. Job's experience and knowledge of God was the deepest and most comprehensive. Hence his words were more in harmony with the mind of God. But it could not be said in the case of any of them that they were specially inspired by the Spirit of God to say what they did; for if they had been, God would not have had occasion to reprove them.

We therefore conclude that in these cases there is a very much modified form of inspiration, if there is any at all. But the words of God to Job, and, as far as we can say, those of Elihu, were altogether right. The book of Job as a whole is most instructive, and is worthy of the most careful study. The history of his experience is a real one, and is worthy of a place in the canon of inspiration.

We present these reflections concerning the various books of the Bible with the deepest reverence. We ask for them a fair consideration. We do believe it is impossible to maintain the position that all parts of the book which we call the Bible are inspired in the same manner and in the same degree. We believe that when these positions are fairly weighed (and much more might be said in their behalf), they will explain a certain class of difficulties which trouble some minds that are skeptically inclined, and will enable them to under-

stand this great question better. At the same time they will not depreciate one jot the veracity or authenticity of the word of God.

G. I. BUTLER.

IMPORTANT QUESTIONS FOR CHURCH MEMBERS.—NO. 1.

*Do you devote a portion of time each day to secret prayer?* If you do not, you are sustaining an irreparable loss. Not only do you forfeit the exalted privilege of sweet communion with the Author of the universe, but you lose many victories that are gained only through the strength imparted in answer to secret prayer. It is not enough to join in the petitions of a public meeting, or the family altar. On such occasions, we feel compelled to recognize the bounds of propriety, and direct our petitions in behalf of those matters only that are of general interest to those present. Indeed, matters of a private nature would be altogether out of place on such occasions.

But there are seasons in the experience of every one when it seems almost impossible to determine what course is best to pursue without more than human wisdom to direct. Adversity comes perhaps, destroying our long cherished plans, and blighting our fairest prospects; or it may be some one has dropped an incautious remark, which becomes a barbed arrow in the heart, destroying happiness and peace of mind. At times, too, prominent faults, much regretted by us, yet hard to overcome, present themselves for review. Some very unpleasant incident perhaps has called them up, of which the enemy of our souls quickly takes advantage, to make it appear impossible for us to overcome, and thus cause depression of spirits.

What else than discouragement could follow such a revelation of our condition, if one had no place of refuge—no "strong tower" into which he might run and be safe? In a time like this, the Lord only can prove the refuge our souls so much crave; the closet the only place where our heart yearnings can be expressed. There we may freely tell the Lord all; there with child-like simplicity confide our cases to him. And as tears of sorrow and contrition mingle with our confessions and entreaties, we may have the witness of a loving Father's forgiveness and favor to a degree not experienced on any other occasion.

Who that has had experience in the things of God, cannot testify to this? In like manner may one find relief from suffering under a supposed injury. If, instead of carrying the burden in silence, or what is worse, trying to get sympathy from others, he will unburden his heart before God in secret, and there rest the case, he will soon have open assurance that his prayer has been regarded.

So, too, in the case where our best laid plans have been thwarted, thereby throwing a veil over our once bright future. What a privilege then to ask counsel of One who can declare the end from the beginning. What relief it affords to lay open our hearts at such a time to Him who has invited the heavy laden to come unto him. But this cannot well be done in a public manner. There is no place so fitting in which to unfold our heart's burden before Him as in the solitude of secret prayer. There, where none but God can see and hear, we may freely confess those sins which are undiscovered to the world, and with which, therefore, the world has nothing to do; there we may tell him of our difficulties and trials; there, too, we may plead in faith for strength to overcome, and to bear the burdens of the way. Then after *waiting* before him for his blessing as it would not be proper to do on other occasions, we may return to life's cares with an open reward of overcoming grace in time of need, and visible strength to toil in the rugged way.

Who then would forego the privilege of secret prayer? Surely none but those who have no just

sense of their condition and privilege. If the Lord Jesus, who was our example on the earth, would not relinquish the advantage of such seasons, then certainly his followers, who walk daily amidst temptation, can ill afford to spare them. Moreover, we are admonished by the great apostle to pray "always" and "everywhere." If we neglect the closet from day to day, we cannot hope to successfully meet temptation in its various forms, and sooner or later our love for God and his truth dies, leaving us alone in the power of the enemy. But no one need have fears of backsliding if faithful in secret devotions. They are to the Christian what the main-spring is to the watch. Take that away, and the watch is useless as a time-keeper, though it may *look* well as an ornament. So with the church-member who neglects secret prayer; he may become somewhat ornamental in the church, but cannot be relied upon; because the main-spring of his Christian life is gone.

My brother or sister, if you have been neglecting this important factor in your Christian experience, and thereby losing your first love for the truth, let me entreat you to do so no longer. Renew immediately your covenant with God, and each day in solitude seek guidance and power from Him who knows how to succor all who come to him, and you may at last rejoice in his presence where there is fullness of joy forevermore.

J. O. CORLISS.

THE CLEANSING OF THE SANCTUARY.—NO. 7.

At the close of the 2300 days in 1844, a message was sounding forth throughout the earth, "Fear God, and give glory to him, for the hour of his Judgment is come." It was a message of the word of God promised in prophecy. Rev. 14 : 6, 7. It was announced as promised. The promise being once redeemed, it does not remain still due. That work will not be repeated. It was God's work, and needs no mending. But the inference that the Lord must come to earth at the end of the days was human. It was founded in ignorance; yet it did not hinder the work of the Lord, but was overruled to help it forward. That was not the last message of the gospel, as it was then supposed to be; and the cleansing of the sanctuary was not the cleansing of the earth by fire, as it was believed. In the fulfillment of the prophetic program, time has been given in which to learn the truth concerning the sanctuary and its cleansing, the opening of the judgment in heaven (Dan. 7 : 9), and the last message of the gospel on earth. Rev. 14 : 9-12.

The day of Judgment is not a literal day of twenty-four hours; but, like the "day of salvation," it extends over a period of more than a thousand years. And there are several distinct events to transpire in a regular order in that day. And there are two principal parts in the Judgment in respect to both classes, the righteous and the wicked; namely, the judicial, or investigative, and the executive. In the former, decisions are made; in the latter, the decisions are executed. The execution of the Judgment in respect to the saved takes place in a moment, in the twinkling of an eye, at the coming of Christ and the first resurrection. Luke 14 : 14; 1 Cor. 15 : 23, 51, 52; 1 Thess. 4 : 16, 17; Rev. 20 : 4-6. This being the case, the books must be opened, and the decision for life or for death in each case made before the coming of Christ.

In harmony with this, the opening scene of the Judgment is described in Dan. 7 : 9. This scene transpires in heaven before the Ancient of days. "God is judge himself." Ps. 50 : 6. The Son of man is brought near before him; and when his intercessions for his people as priest are ended, and their sins blotted out, he receives the kingdom and returns to earth as king. Rev. 14 : 14; 19 : 11. He is as a nobleman that went into a far country to receive a kingdom and return. Luke 19 : 12-15. And when he returned, having received the

kingdom, he rewarded his faithful servants. He returns to execute the judgment rendered in heaven. "For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man." John 5 : 26, 27. He executes judgment by raising the dead,—his saints to the resurrection of life, the wicked a thousand years thereafter to the resurrection of damnation. Verses 28, 29; Rev. 20 : 4, 5.

The Judgment passes upon the living and the dead. "Who shall judge the quick [living] and the dead at his appearing and his kingdom." 2 Tim. 4 : 1. The decisions are made in regard to the dead while they are dead. In Dan. 7, the thrones cast down, or rather placed, are thrones of judgment. The great multitude, the "ten thousand times ten thousand, and thousands of thousands," are not men, but angels. See Rev. 5 : 11, where they are called angels. The Son of man comes not to the earth, but to the Ancient of days. The closing of the priesthood of Christ, the cleansing of the sanctuary, takes place within the second vail; and as soon as the sins of his people are all blotted out, he receives his kingdom and returns to the earth to execute judgment, and give eternal life to all whose sins have been blotted out.

The cleansing of the sanctuary is the final removal of the sins of all the saved. But when it is decided that their sins are forever canceled, it is decided that they are accounted worthy to obtain the world to come and the resurrection to eternal life. Hence when the time appointed for the cleansing of the sanctuary arrived, the message declaring that "the hour of his Judgment is come," was true. And that the judgment of Dan. 7 transpires before the coming of Christ, and the destruction of that power "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2 : 8), is evident from the fact that after "the judgment was set, and the books were opened," it is said, "I beheld THEN because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and his body destroyed, and given to the burning flame." Verse 11.

Many great words have been spoken by the papacy. The popes have accepted such titles as "His Holiness," "Vicegerent of the Son of God," "Our Lord God, the Pope," "Another God upon Earth," "King of kings and Lord of lords." But nothing more boldly blasphemous has ever been uttered by that power than the words of Pius IX. when he said of himself, "I am the way, the truth, and the life." And the decree of the infallibility of the popes by the bishops and chief dignitaries of the Romish church throughout, is the very culmination of blasphemous assumption. These last have taken place since the judgment in the sanctuary has been in session.

David seems to have been tempted on account of the prosperity of the wicked, until he went into the sanctuary of God; then he understood their end. By the decision of the judgment there rendered, they are cast down to destruction. Ps. 73 : 2-19.

The rule of the Judgment is the unchangeable law of God. Eccl. 12 : 13, 14; Rom. 2 : 12, 16; Jas. 2 : 10-12. The law, as written by the finger of God, was in the most holy place of the sanctuary. And it was for the purpose of obtaining pardon of sins against that law, that every sin offering was made. In the day of atonement the ark of the commandments was approached with the blood of a sin offering for all the faithful in Israel, in order that all their sins might be removed from them finally and forever. The original copy of that law is in the sanctuary in heaven. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11 : 19. Christ makes a real atonement in

behalf of all his people from the beginning of the world to the end, to remove their sins, which are neither more nor less than their transgressions of that law. When this is done, they are judged worthy of eternal life.

Our High Priest has entered the inner sanctuary. The hour of Judgment is come. Doubtless the cases of the ancients are first taken up from generation to generation. The time will come, we know not how soon, when the last, the living, generation will come in review before God. In a moment that we are not apprised of, our individual cases will be passed upon. Then our destiny for life or death will be fixed. Oh! how it behooves us to heed the admonition of our Saviour: "Watch ye, therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, Watch."

R. F. COTTRELL.

#### A WORD TO THE BRETHREN IN KANSAS.

I AM now at Lawrence, where we have located our spring camp-meeting. Here Bro. T. H. Gibbs and wife are located for the present to superintend the canvassing of the city preparatory for camp-meeting, and perhaps for a series of meetings afterward. They have at this time seven colporters who are putting all their time into this work, going from house to house, and depositing with the people package after package of our good tracts.

It is deeply interesting to listen to the reports of the workers as they return from their daily rounds of labor. They meet with rebuffs occasionally; but they find so many interested individuals that they are kept of good courage. Many buy the packages of tracts, and some desire to pay more than the price as a contribution to help on the good work.

In addition to these seven colporters at Lawrence, there are eight others who are going out, two and two, to canvass in places where tent labor will commence immediately after camp-meeting. We have also quite a goodly number canvassing for "Thoughts." Our colporters are inserting into their tract packages circulars for the REVIEW, Signs, and Good Health, so as to bring these periodicals prominently before the people.

Now for some of the results. We have had to order from the Office during the last sixty days, in tracts and "Thoughts" to supply the demand, not less than one thousand dollars' worth of publications; and the outlook at present indicates that this supply will be a scant one to last us to camp-meeting. The work is leading us out of the old ruts and gutters. We must enlarge our plans of labor to keep pace with the rapidly advancing cause of God.

It is indeed encouraging to see the under-current that is working in the hearts of our people, and leading them to respond with their means. About \$4,000 has been raised in a few weeks for a depository and tract fund. This has been raised without any strong appeals. After a simple statement of facts, pledges ranging from \$25 to \$300 have been made by those, as a rule, who have a surplus, and can spare the means without denying themselves of the necessaries of life. With this willingness to give of their means, there is also a willingness to work in the cause of God. At present the perplexing question arises, What shall we do with the many that offer themselves to work in the cause? Is the Lord leading the people faster than the leaders can lay out the work and organize the forces? We expect that at our coming camp-meeting these grave questions will be solved. Men of strong faith and broad views are wanted to grasp this work in its magnitude. A faith is wanted to-day that can rise above the swellings of

Jordan, and can shout at the blowing of the trumpet around the walls of Jericho.

The brethren and sisters of Kansas were never of better courage.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags that wax not old a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."  
J. H. COOK.

### 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.

#### "HE FAILETH NOT."

I HAVE tried love, and I have known love fail;  
Have trusted friends, and found that friends forgot,  
Sought help from my own heart without avail—  
"He faileth not."

Neither by day or night, in age or youth,  
In poverty, and in the fairest lot,  
In sorrow and in joy, his word is truth—  
"He faileth not."

If I should let all other comfort go,  
And every other promise were forgot,  
My soul would sit and sing; because I know  
"He faileth not."

I cannot tell what winds of God may blow,  
What safe or perilous ways may be my lot;  
But I have little care; for this I know,  
"He faileth not."  
—Amelia E. Barr.

#### WISCONSIN.

GREENLEAF, APRIL 14.—There is still quite an interest to hear at this place. Seven have signed the covenant to keep the commandments of God, and others are deeply interested. Have had the free use of the Baptist church from the first; and the attendance has been good in spite of the bad roads. Shall organize a Sabbath-school next Sabbath. Have sold some books and have obtained several subscribers for the REVIEW. My courage is good.  
ERNEST E. OLIVE.

#### ARKANSAS.

ARGENTA, APRIL 10.—Our meetings still continue at this place with some interest. We are now presenting the Sabbath question, and many are convinced of the claims of God's law upon them; but as nearly all work in the R. R. shops, it means a loss of situation to obey, and few, I fear, will have courage and faith to walk out upon God's promises, and let temporal things be lost in the eternal. Three, thus far, have decided to obey. One will lose his position on the railroad in consequence; but for all such there await far more valuable positions in eternal mansions of glory if only faithful. A gentleman who has a copy of "Thoughts on Daniel and the Revelation," which he has read four times through, is thoroughly convinced of the truth, and has given us a room in his house to occupy free of charge as long as we remain here. We hope to see him obedient to the light. Many calls for labor have already come from different parts of the State. We labor in hope, asking to be remembered by God's people.  
D. A. WELLMAN.

MINTURN, LAWRENCE Co.—Began meetings at this place March 14, continuing till April 12. The attendance was good. A deep interest was manifested by some; but as nearly all were engaged in the timber business, with no prospect of other work in the country, they had not the courage to accept. Still, a few sisters began to keep the Sabbath; and as they hope to have a Sabbath-keeping sister to teach their school this summer, with her help there may yet be a church raised up. Our book sales amounted to \$20.25, and subscriptions for the Signs were as follows: 5 for one year, 2 for 6 months, 8 for 6 weeks. Hope the reading matter may yet accomplish more than the meetings accomplished.  
P. C. SHOCKEY.

April 13.

#### INDIANA.

FOWLER, IDAVILLE, STAR CITY, KEWANNA, AND DENVER.—At our last State meeting I was requested to visit the above churches during the months of March and April. I closed my work among them April 6. I found that in all these places, where prejudice has been so strong, it is now breaking away. In some of them not more than one year ago we could not get a hearing from outside; but now they will fill the house on short notice. Surely God's Spirit is working upon the hearts of the people. With one exception I found all of these churches working in harmony, and by the blessing of the Lord I believe a good work was done for them.

When will our brethren learn to live in harmony? When Satan succeeds in bringing in division, the wheels of the third angel's message are clogged, the Sabbath-school loses its interest, the missionary work languishes, and the enemies of the truth stand off and say, "Did we not tell you so?" Where harmony prevails I found all at work, and new ones embracing the truth.

Altogether, the meetings have been a success. The missionary work and Sabbath-school work, and other things connected with the work in the State have been looked after. I now go to Radnor, Carroll Co., to organize the company that embraced the truth in the early part of winter. Brethren, may I have your prayers?  
J. M. REES.

April 11.

BROWN'S CORNERS.—Held my last meeting in this place, also in the State, Feb. 29 to March 4. Eld. Meridith, of the M. E. church, had made an effort against us, attacking Eld. Andrews' "History of the Sabbath," but with little effect. The door was closed against me, but a school-house was opened, in which I made a reply. Those who came out in the truth are still faithful. May God's blessing attend them.

I am now at Prairie Depot, Ohio, with Bro. Stone, who commenced meetings here some time ago. There is some interest, and a few are keeping the Sabbath. Shall remain one week longer.  
VICTOR THOMPSON.

WOLF LAKE.—I came here March 25 to begin meetings. I found that Bro. J. S. Shrock had preceded me four days, and that an interest was already awakened. We combined Bible-readings and preaching for the first week, and there seemed to be a newness imparted to old subjects that revived old convictions. We then changed the order of the meetings into practical preaching and appeals to the people to follow the path of obedience. We visited many, and taught them at their homes. Thus far, we have nine accessions to the church, and many more are interested. Six have embraced the Sabbath since the meetings began. We have obtained pledges on the tent fund to the amount of about \$50. The club of Signs was raised from ten to twenty copies. The Instructor club was increased from twenty-five to forty. They have a growing Sabbath-school, and have about \$18 worth of maps. Nearly all are readers of the REVIEW, and Good Health is taken by a goodly number. The Sentinel is freely distributed by the missionary workers. Bro. Shrock will remain awhile longer to follow up the interest. I go to Ligonier to-day.  
April 10. WM. COVERT.

#### COLORADO.

BEAVER CREEK.—After my last report, I went to Ula to fill an appointment there. Found the house locked. No one knew where the key was, nor is it known yet what has become of it. The church house was built for general use.

Since March 1, I have been at or near Beaver Creek the most of the time. There are only six that have really taken hold of the truth. The good work is widening and deepening. I praise the Lord for this.

The 5th and 6th of April we had an excellent quarterly meeting. Two young persons united with the church. I am happy to report this church growing in spirituality, and trying to keep pace with the messages. Over four years ago, I first organized this church of nine members. Since then it has grown to about forty. During this time, one has been disfellowshipped. Others have

suffered their love to grow cold, and if not aroused from their coldness, their names will have to be dropped. I fully believe that if the brethren and sisters will continue to grow as they have in the past few months, all, or nearly all, will soon be in a good spiritual condition.

I have been trying to present a living truth, a truth that will cleanse the heart from all impurities. I praise the Lord for a humble part in this work. Pray for the work in Colorado.

April 9.

A. J. STOVER.

## MISSOURI.

LOGAN SCHOOL-HOUSE, NEVADA, AND RICH HILL.—From March 29 to April 3, I was with the little company at the Logan school-house. Three signed the covenant, making nineteen in all who are united in the truth. We were indeed glad to find the interest so good. Thirty-five were present on the Sabbath. The social meetings were excellent. Good testimonies were borne, nearly all taking part. On first-day five were buried with their Lord in baptism, and on Wednesday three more were baptized, making eight in all. May the Lord bless this little company.

Sabbath, April 5, was with the Nevada church. Spoke twice; once at the beginning, and once at the close, of the Sabbath. This church, at one time perhaps the largest in the State, is at present greatly weakened by removals, and still others are talking of going away. It seems as if our people are forgetting what the Lord by his Spirit has said upon this point. Oh that we could, as a people, open our hearts, and accept the testimonies as we should, and practice their teachings more fully! We would then enjoy much more of God's blessing and favor than we do.

April 12, 13, I was with the company at Rich Hill. Two have signed the covenant since we visited them last fall, and two others are keeping the Sabbath. These brethren are quite anxious for a tent-meeting to be held there this summer. Brethren, pray for the cause in Missouri.

April 15.

J. W. WATT.

## KANSAS.

BURTON, APRIL 15.—Bro. S. S. Shrock and myself commenced to labor among the Mennonites north of here, March 31. From what we can learn, this settlement alone extends over forty miles. Most of the people we have met seem God-fearing, intelligent people; and most all are in good circumstances. The Lord is opening the way for us, although the Mennonite Baptists especially have done their best to warn the people. On account of the unfavorable situation of the school-house and the busy time of the year, our meetings have not been as well and regularly attended as we could desire; yet I experienced even worse difficulties in D. T. Since laboring among this people, I have not been able to give a full course of lectures right through, as they do not attend regularly. Last Sunday morning I spoke in one of their churches; about three hundred were out, and many seemed affected. After meeting, one of their ministers drove us fourteen miles to talk on Bible subjects.

So far seventeen sermons have been delivered, nine Bible-readings held, and many families visited. Received eight subscriptions for the *Stimme*, one for the *Herold*, sold \$3.00 worth of tracts, and received \$2.50 in donations. Quite a number are convinced, but they move slowly and cautiously. My desire is to visit all the settlement before I leave, to open the field, and make Bro. Shrock acquainted with them. I hope he will be able to stay and develop the interest. While we sow the seed, I hope that God's people may pray with us, that it may spring up and bear a hundred fold.

R. CONRADI.

## NEBRASKA.

OTIS, HAMILTON Co.—I labored in the vicinity of Otis for about ten weeks. The interest to hear was good at times, but the weather was bad and the roads muddy, so that our meetings were hindered much on these accounts. I labored both among the Scandinavians and Americans. God blessed us much in our meetings. We had much opposition. Prejudice was removed, and we made many friends. Although none of the outsiders took hold of the truth, yet we have good reason

to believe that ere long some of them will do so. There were several of our faith in this place, both Scandinavians and Americans, and we labored especially for them. Three began to serve God. Two were baptized. A church of twelve members was organized, also a Sabbath-school of eighteen or more members. All took right hold of tithing. The ordinances were celebrated, and the members were much encouraged by these meetings. We hope that God will bless them, and that they will try to live humbly before God. I cannot see why many more might not be added to this church, if they live in the fear of God.

There was a good missionary spirit among these brethren. There are but three Scandinavian families, but they take a club of forty copies of the *Tidende*, and one of these brethren is waiting for another club of ten *Haroldens*. One American sister went in a buggy from house to house with her tracts, and invited the people to the meetings. May God bless all these missionary workers.

April 9.

O. A. JOHNSON.

## MICHIGAN.

OSSEO, COLDWATER, AND ALLEGAN.—The meeting at Osseo, March 21-24, through the kindness of the Baptist denomination, was held in their house of worship. There was a general rally of our people in that part of the district. In former years I had labored in Hillsdale county. I was glad to greet in this meeting many of those who have been long in the truth, and to find that so large a number have been of late years added to the ranks of S. D. Adventists. In addition to our own people who were present, there was a large attendance of the citizens of Osseo and the surrounding country. The preaching of the word was received with marked attention. Brn. Fargo, Lamson, Kenyon, and Burnham were present to take part in the exercises of the meeting.

As the house of worship was occupied by the Baptists until 2 p. m. on first-day, and all our business meetings were held on Monday, we had to hurry through the points introduced. Still there was a good response on the periodicals, especially on the *Sentinel* and *Good Health*. We trust some who were present will yet see their way clear to take stock in the S. D. A. Educational Society. It is true most of our people in that quarter are poor, yet we trust every one will do all in his power to support the College in its great and important work.

The meeting at Coldwater, which was held from March 25-27, though a smaller one than that at Osseo, and held in the week-time, was fully attended by the churches of Coldwater and Quincy. These two churches comprised those of our people for whom the meetings were especially appointed, and they all expressed themselves as much encouraged by the meeting. The members of the church in Coldwater are mostly poor, and the financial burden of keeping up hall expenses has fallen upon a very few. We hope each one of the church will do all in his power to sustain the meetings. As a special effort is to be made in the mission work at Coldwater, we trust it may result in the addition of strength to their numbers.

The meeting at Allegan, held March 28-30, was a general rally of friends both old and new, in all that region. Brn. Fargo, Miller, and Sisley assisted in the services of this meeting. The social meeting on Sabbath was spirited, and our brethren and sisters listened with great interest to the truths for this time. As most of those present had made pledges at the Otsego meeting, there was not so much to do in that direction; yet about seven hundred dollars was subscribed. There were thirty-five subscriptions taken for *Good Health*. Several encouraging missionary meetings were held by Bro. Sisley. The meeting closed with a good spirit among our people. May the Lord bless them as they seek to carry out their plans for more extensive efforts in the mission work. There is one coincidence in connection with this Allegan meeting that I will mention. Sixteen years ago the present March and April, I was holding a series of meetings in Allegan, which proved to be my last series of meetings before entering upon the California mission, and now it has so happened that my meetings east of the Rocky mountains close again with Allegan.

During this eight weeks spent in the Michigan Conference I have held meetings, in fifteen differ-

ent places, as follows:—Seventy-two discourses, twenty-four Bible-readings, fourteen social meetings, and eighteen business meetings. We are now, at noon of April 7, at Winnemucca, Nev., 414 miles from Oakland, Cal. We have had a delightful time as to weather ever since leaving Chicago, and our car-load of thirty-two adults, besides several children under six years of age, have come through in good health and fine spirits. It has seemed almost like one happy family. On Sabbath we held a Bible-reading. After commencing our service with singing and prayer, all in the car paid the best of attention, quite a number of those outside our faith taking part in the reading. Our subject was Light. All expressed themselves as well pleased with the exercises. Yesterday (first day) from 10 to 11:30 a. m., the people in some of the other cars, having learned what was going on, came in until we had about forty in our car. After singing and prayer we had a Bible-reading on Scripture conversion. This was engaged in by about thirty, and several unconverted listeners were deeply moved. We are furnishing all the passengers with reading matter, and trust that some good may result from even this "wayside" scattering of the seed.

J. N. LOUGHBOROUGH.

CHARLOTTE, VERMONTVILLE, AND LYONS.—The last Sabbath and Sunday in March I held quarterly meeting with the church in Charlotte. The attendance of the members was quite good, and some who live at a distance reported by letter. Union prevails throughout the church. We had an excellent Sabbath meeting, and the celebration of the ordinances was a season of deep solemnity and of humbling the heart before God. This church has commenced in good earnest to build a meeting-house. The work is already begun, and it will be pushed forward to completion as soon as possible.

The first Sabbath and Sunday in April the church in Vermontville held their first quarterly meeting since they have been organized. The Lord met with us. This is a small church of only nine members, but there were other Sabbath-keepers with us, so that about fifteen participated in the ordinances. This was the first time that some of those present attended the ordinance of humility, but such good union prevailed that the Spirit of the Lord was present to give witness of his approval. At our business meeting on Sunday a club of seven *Signs* was taken for missionary work. The friends here are moving on in harmony with the body in all things.

The past eight days I have been in attendance at the State quarterly meeting at Lyons. Matters of much importance to the prosperity of the cause were considered. Eld. Haskell was with us, and with his strong faith inspired courage in every heart. His sermon on Sabbath, from Zech. 3:1-7, was one of great power, and convinced all who heard it that nothing but thorough consecration to God and heart-work in his cause, would prepare us to stand through the time of trouble. Some resolutions were passed that will at once commence missionary work upon broader plans than have ever yet been put in operation in the State. The Spirit of God was present at times through the meeting, apparent to every one. Taking all in all, this was an excellent meeting. May God bless in carrying out all the measures and plans adopted in the meeting.

I. D. VAN HORN.

April 15.

—We have heard of a Quaker who furnishes a good example of faithful attendance at the prayer-meeting. When the attendance had fallen off till none but himself went, he continued to go as regularly as when scores were there. He would sit, generally in silence, till the hour was up, and then, after shaking hands with himself, go home.

—If you desire to enjoy life, avoid unpunctual persons; they impede business and poison pleasure. Make it your own rule not only to be punctual, but a little beforehand. Such a habit secures a composure which is essential to happiness. For want of it, many persons live in a constant fever, and put all about them in a fever too.

—He has not lost all to whom the future still remains.

## News of the Week.

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

FOR WEEK ENDING APRIL 19.

### DOMESTIC.

—Jefferson Davis will celebrate his 76th birthday on June 3.

—Gold shipments from New York Saturday aggregated \$2,865,000.

—Specie engagements for shipments to Europe at New York Tuesday aggregated \$2,300,000.

—The New York Legislature has "passed" a bill requiring scientific temperance education in the public schools.

—The peach and quince trees in Northwestern Pennsylvania have been royed by the severe weather.

—The Secretary of the Treasury has received a conscience contribution of \$400 in an envelope postmarked Newark, N. J.

A tin mine has been discovered near Glenwood, Mason County, W. Va., and a company has been formed to develop it.

—The breaking up of the levee on the San Joaquin River, near Lathrop, Cal., threatens the inundation of 10,000 acres of wheat.

—The recent riot has had the usual effect of drawing to Cincinnati a large number of thieves, in the hope of securing unlimited plunder. They are being rapidly arrested by the police.

—Colorado mining towns are greatly excited over the alleged discovery of gold near Pike's Peak. Hundreds are flocking to the scene, and freight and passenger lines have been established.

—Charles Shenton, 60 years of age, was shot and killed by his son Frank, Wednesday, in Lake District, Ind. The father censured the young man for his wild mode of living, and was slain for his pains.

—The steamship Neptune has arrived at St. John, N. F., from the seal fishery with 42,000 seals. Their total weight is 810 tons, and the value about \$120,000. This is the best cargo that has arrived this season.

—Friday the House Committee on post-offices and post-roads by a vote of ten to one adopted a resolution declaring it the sense of the committee that it is expedient to adopt the contract system of postal telegraphy.

—Residents of Quebec Province continue to flock to the United States, but principally to the New England manufacturing centers. A number of French Canadians are also emigrating to the Turtle Mountain districts in Dakota.

—A cyclone swept Blackhawk, Miss., Monday, leveling the school, church, dwellings, and barns, and seriously injuring many persons. The value of the property destroyed is large. A tornado visited Chipley, Ga., and its vicinity, early Tuesday morning, devastating the district and killing several persons.

### FOREIGN.

—Asiatic cholera is raging in Calcutta, 257 victims dying last week.

—The river is up to the doors of dwellings in a section of Montreal, and the water is still rising.

—The French entered Hong Hoa on the 9th inst. The Chinese fired the town before evacuating.

—An attempt was made Sunday to assassinate the President of Guatemala. He was slightly wounded.

—The French Government is alarmed over the sudden and large immigration to Paris of Irish dynamiters.

—The Dominion Government has vetoed the bill prohibiting Chinese immigration into British Columbia.

—A band of forty-two Cuban insurgents were attacked by the Spanish troops, and thirty-eight of the former were killed.

—Gen. Gordon has received from the English Government the message urging him to withdraw from Kartoum, but ignores the advice.

—The French are still advancing on Tonquin, and have again routed the Black Flags beyond Hung Hoa. Marquis Tseng's latest view of the state of affairs will be awaited with interest.

—As to the conditions of peace between France and China, the former stipulates that China shall accept a limited French protectorate over Tonquin. No demand for indemnity is mentioned.

—An Indian outbreak has occurred in the British Northwest Territory. On Wednesday the telegraph operator at Battleford reported 2,000 Indians in the place and more coming, and has not been heard from since. It is believed he left as a measure of safety.

### RELIGIOUS INTELLIGENCE.

—A wealthy woman has presented the New York Presbytery with \$69,000 for needy churches.

—In a church, recently erected in Komatsu, Japan, there are two hundred stones that had been maliciously hurled at the Christian missionaries when they began their labors there only a few years ago.

—The manager of the Presbyterian Hospital who refused \$2,500, proceeds of a charity ball, received from a friend \$3,000. He gave \$2,500, that they may not lose from devotion to principle, and adds \$500 as a premium for pursuing the course they did.

—Letters received from Constantinople from various points in Asia Minor convey the intelligence that the authorized agents of the Turkish government are attempting to close the Protestant schools in that country, which are conducted by missionaries sent out from the United States.

—After Toplady and Wesley had spent the day in discussing the doctrine of "Sinless Perfection," they agreed—and 'tis a relief to know they could agree that far—each to write a hymn on the following morning. Toplady wrote "Rock of Ages," and dedicated it, "A living and dying prayer for the holiest believer in the world." John Wesley wrote "Jesus, Lover of my Soul." Beautiful sunset after a day of storm and tempest.—Chas. B. Danley, in *Christian at Work*.

—The congregation of the Episcopal Church at Carbonear, N. F., were pelted with missiles by a mob of Catholics as they quitted the edifice after services Sunday evening. Later the mob was dispersed by the Protestants. One man was fatally wounded. On Monday a Catholic shot at an Orangeman, when the partisans of the latter turned out with guns and bayonets and paraded the streets all night. A war-ship is en route to the scene of the disturbance.

—"In the day that thou eatest thereof thou shalt surely die;" "The soul that sinneth it shall die;" "The wages of sin is death;" "Sin, when it is finished, bringeth forth death;" "The last enemy that shall be destroyed is death."—*Bible*.

"We, as Spiritualists, have no dead;" "We know there is no death. Spirit cannot die;" "Death does not end life, but sends us further out into the great ocean of life."—*Spiritualism*.

—At the Easter services at the Brooklyn Tabernacle, Dr. Talmage preached a highly wrought sermon on the resurrection. He worked himself up into a high pitch of enthusiasm, and his words produced much excitement among many of his audience. One well-dressed lady went into hysterics, and an elderly gentleman sitting near the door arose and said he must leave. "You will find it impossible to get out," said a gentleman standing near him. "I must leave," he replied; "I can stand it no longer."

—The Russian Hebrew congregation of the House of David have executed a chattel mortgage worthy of mention, because of the unusual consideration upon which a loan was secured. For the sum of \$70 they have transferred to David Specter and K. Greenburg, one roll of the five books of Moses, written on parchment, and called in the Hebrew language Sefer Darah. If default in payment be made, the sacred possession becomes that of the mortgagees. The mortgage was filed yesterday in the City Clerk's office.—*Detroit Post and Tribune*.

—CHILD-KILLERS.—The *Novoe Vremya* warns Russian mothers of a new religious sect which has given several proofs of its existence. In Rostov, on the Don, an officer engaged a middle-aged nurse for his three-year-old son. She was very attentive and seemed fond of the child, but after two months she suddenly left the situation and the town. The child began to fail the very next day, lost its memory, and suffered from continual drowsiness. A week later it died without having been really ill. The corpse was placed in the coffin, when a young Jewess burst into the house, threw herself upon the dead child, and crying bitterly, said: "The same woman poisoned my child. She was my nurse before, and now she has murdered your poor boy!" The woman spoke the truth. It has been found that in Rostov there is a society of child murderers, who poison children by means of narcotics. They are instigated to do so by a fanatical woman, who says, "It is every woman's duty to spare the evils of life to as many children as possible, and to make them share in the bliss of heaven before the earth has contaminated their souls."

—Take the following as a literary curiosity from an eminent Doctor of Divinity. Probably his use of technical terms saved him a deal of writing, and some who are learned will understand him; but no one will have his son commit the passage to memory hoping it will aid him to understand the first chapter of Genesis:—

"The Poem of the Creation has all of the characteristic features of Hebrew poetry. (1) The feature of parallelism which Hebrew poetry shares with the Assyrian and Akkadian, is characteristic of our poem in its varied forms of synonym, antithesis, and synthesis. The first strophe is composed of a tetrastich and tristich. The tetrastich is a specimen of introverted

parallelism, the tristich of progressive parallelism. The second strophe is composed of a synonymous tristich, followed by a minor refrain, then a progressive tetrastich. The third strophe has first a pair of distichs, then a pair of tristichs. The fourth strophe has two pentastichs. The fifth strophe has a tristich, a tetrastich and tristich. The sixth strophe is the most symmetrical of all, having a pair of distichs and a pair of tristichs making the first half; and a tetrastich and hexastich making the second half." Don't you see?

## Appointments.

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

### CAMP-MEETINGS FOR 1884.

CALIFORNIA, Los Angeles,	May 8—18
KANSAS, Lawrence,	" 21—27
MISSOURI, SOUTHERN,	May 29 to June 3
UPPER COLUMBIA,	June 5—16
MISSOURI, NORTHERN,	" 5—10
NEBRASKA, Beatrice,	" 4—10
PENNSYLVANIA,	" 11—17
WISCONSIN, Baraboo,	" 12—17
MINNESOTA, Mankato,	" 19—24
DAKOTA, Madison,	June 26 to July 1

GENERAL CONFERENCE COMMITTEE.

No providence preventing, we will meet with the churches in Vermont as follows:—

East Richford,	April 26, 27.
North Hyde Park,	May 3, 4.
Jericho, (P. O. West Bolton)	" 10, 11.
Bordoville,	" 17, 18.

At all these places, Sabbath-school at 10 A. M. We hope to see a full representation at all these meetings. Those who cannot be present, please report by letter.

A. S. HUTCHINS.  
A. O. BURRILL.

THE tenth annual session of the Kansas Seventh-day Adventist Conference will be held in connection with the camp-meeting at Lawrence, Kansas, May 21-27, 1884.

Churches will please see that their delegates are selected in time. They are entitled to representatives as follows: One delegate for the first twenty members, and one for each additional fifteen members. J. H. COOK, Pres.

THE tenth annual session of the Kansas Tract Society will be held in connection with the camp-meeting at Lawrence, Kansas, May 21-27. J. H. COOK, Pres.

PROVIDENCE permitting, I will attend the quarterly meeting at Martinsville, Ill., the first Sabbath in May.

T. M. STEWARD.

PROVIDENCE permitting, I will meet with the church at Monroe, Wis., in quarterly meeting May 3, 4. I will meet with the friends at Darlington May 10, 11, and at Albany May 17, 18. W. W. SHARP.

THE Indiana State T. and M. meeting and quarterly Conference will be held at Rochester, Ind., May 6-12. Let all the districts that have not reported to the State Secretary, do so immediately, so that we may have a full report at the meeting. We hope to see a general attendance from surrounding churches. We expect to see all our ministers and licentiate, and those who desire to canvass during the coming season, at this meeting. The summer tent and canvassing campaign will be planned. Let those brethren and sisters of the churches near Rochester come prepared to care partly for themselves by bringing bedding and provisions. Let us have a general turnout at this meeting. The times demand of us advanced moves.

S. H. LANE.

THE Lord willing, I will hold meetings with the following churches:—

At Dimondale, Mich.,	April 25-27.
" Memphis,	May 9-11.
" Charlotte,	" 16-18.

Meetings will commence at each place on Friday at 7:30 P. M. I. D. VAN HORN.

AT Monroe, Iowa, April 26, 27. Hope for a general attendance. H. NICOLA.

No providence hindering, I will hold meetings in connection with Eld. Henderson at Hartford City, Ind., May 2-4. Hope to see a general turnout at this meeting. Tract meeting of Dist. No. 4 will be held in connection with this meeting. S. H. LANE.

THE Lord willing, either Eld. D. H. Oberholtzer or Bro. M. G. Hu man will meet with the church at Noblesville, Ind., May 1-6. The church quarterly meeting will be held at that time. et there be a general attendance.

S. H. LANE.

I WILL be with the Noblesville church in quarterly meeting May 1-5. Would be glad to meet every member of the church there. Can the Northfield friends meet with us, also those at Frankton and Mechanicsburg? Would like

to see those at Greensboro, Eden, and Milner's Corners. We want to hold the district quarterly meeting at that time, and talk up other matters of interest pertaining to the cause. WM. COVERT.

BRO. GEO. RANDALL and myself will meet with the brethren at Thetford, Mich., April 26, 27; and I will meet with the church at Fentonville, Mich., May 3, 4. F. D. STARR.

I APPOINT to meet with the church at Beldenville, Wis., April 25 to May 4. G. C. TENNEY.

Publishers' Department.

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

FURTHER orders for Missionary Books must be accompanied by \$3.50 and addressed to Int. T. and M. Society, 219 W. Madison St., Chicago, Ill.

NOTICE.

ALL money orders and postal notes sent to the International Tract Society in Chicago should be made payable at the West Division P. O., Chicago, Ill. All communications should be addressed 219 W. Madison St., Chicago, Illinois.

BUSINESS NOTICES.

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

FOR SALE.—Having been appointed by the State Conference to the charge of the Grand Rapids Mission, I offer for sale my home, one mile north of the city of Hastings, consisting of 5 acres, nearly all of which is out to fruit; 100 apple, 200 peach, also pear, plum, and cherry trees, grapes, currants, gooseberries; 3/4 acre strawberries which will fruit for the first time; 2 1/2 acres raspberries; good house of 7 rooms, 3 closets; wood and wash house not connected with house; well and cistern. The location is beautiful, being on the west side of the street with a fine lawn descending to the road. Lake in the distance. The place brings in from seven to nine hundred dollars annually; the market is excellent. Have fruit drier, farming tools, light wagon, harness, fruit boxes, peach crates, which will go with the place. Hastings is the county seat of Barry Co., Michigan, on the Grand River Valley R. R.; population 3,000, with a healthy growth, and contains a small church of Sabbath-keepers. Nothing less than a deep sense of duty would cause me to part with my home at present. This is a rare opportunity to do good and get good, as I wish to enter upon my work at once, but do not see how I can until I sell. Address me at Hastings, Mich., Box 64. L. G. MOORE.

SPRING WORK.

With the close of our long and severe winter, and the opening of spring, the time has come to push the canvass for the Signs of the Times with renewed vigor.

The experience of those who have been working to increase the circulation of the Signs during the winter of 1883-4 has been very encouraging.

There is power in the truth, and the present truth printed weekly in the Signs of the Times will move the people, if it is read continuously.

One subscriber obtained is of more real value than many papers given away, and will cost less. Therefore to induce all our friends to engage in the work of increasing the number of paying subscribers to the Signs, we make the following liberal offers:—

FOR FIVE NEW SUBSCRIBERS we will mail a copy of any one of the following choice books: "The Biblical Institute," "The History of the Waldenses," illustrated, "Geikie's Life of Christ," "Life and Epistles of St. Paul," the New Testament, revised version, American edition, "Sketches from the Life of Paul," by Mrs. E. G. White: or the new edition of "United States in Prophecy," by Eld. Uriah Smith.

FOR SIX NEW SUBSCRIBERS we will give you your choice of the following: Blunt's "Coincidences" and "Paley's Evidences;" "The Story of the Bible;" "Pilgrim's Progress" (Porter & Coates' 16-mo. illustrated); "Thoughts on Daniel;" "Palatine for the Young;" "Thoughts on Revelation;" The "Comparative New Testament;" The "Schönberg-Cotta Family;" "The Giant Cities of Bashan, and Syria's Holy Places," or "The Coming Conflict," new edition.

FOR TWELVE NEW SUBSCRIBERS your choice of, "The Fables of Infidelity;" D'Aubigne's "History of the Reformation" (complete in one volume); Whiston's "Josephus" (Porter & Coates' edition, price \$3.00); Cruden's complete Concordance; "Geikie's Life of Christ" (large print edition), or "Sabbath Readings," (in four volumes).

When prizes are sent by mail, postage will be charged.

Your choice of either of the premium books, "Geikie's Life of Christ," "Sketches from the Life of Paul," by Mrs. E. G. White, or Conybeare and Howson's "Life and Epistles of St. Paul,"

will be sent to each new subscriber when \$2.25 is received.

The prizes will be furnished by the party to whom the subscriptions are sent. Thus all persons doing business through the Tract Society, will receive their prizes from the State Secretary of said Society.

Any person working for a prize must state his intention when the first subscriptions are sent, that an account may be kept of the names.

If any donate their labor and do not claim a prize, it will benefit their Tract Society to the value of the prize.

CANVASSER'S OUTFIT.

Canvasser's outfit, comprising a premium book, circulars, blank receipt book, order sheets, and suggestions on canvassing, will be furnished by mail, post-paid, for \$1.00.

Address, Signs of the Times, Oakland, Cal.

POCKET MAP OF PAUL'S TRAVELS.

THIS is a pretty little folding map of seven and a half inches by five and a half, published by George M. Powell, Philadelphia. It is called the "Radial Key Map," and by concentric circles it shows the distances from Jerusalem of the places mentioned in the Acts. On the back of the cover is a map of Egypt. It is printed on bond paper, and put up in postal-card covers, making it convenient for carrying in the pocket, also for class use by teachers or scholars. Its price is ten cents a copy by mail. Address REVIEW AND HERALD, Battle Creek, Mich.

RECEIPTS.

Notice of expiration of subscription will be given by special stamp on the margin of the paper. We should be pleased to receive your renewal at once.

NOTICE.—The change of figures on the address labels will be in all cases a sufficient receipt for money sent for the paper. If these changes do not in due time appear, and if books ordered by mail are not received, notice should be given. All other business is acknowledged below.

Books Sent by Express.—Eld John Wilson, E W Whitney, Emma Green, Will D Curtis.

Books Sent by Freight.—James Sawyer, Clara E Low, N W Allen, Clara Wood Gibbs, Capt C Eldridge.

Cash Rec'd on Account.—T R Williamson \$6.30, R F Andrews 5.00, B C V M Soc per M A Edwards 52.02, R Conradi 10.00, Mich S S Assn 5.59, John Adams per J M Ferguson 27.00, R V Soncrant per G G Rupert 25.20, James Sawyer 3.10, Mo T & M Soc per Mrs Anna Morris 5.00, G E Fifield 66c.

Shares in S. D. A. P. Association.—per F T Wales 50.00.

Gen. Conf. Fund.—Ohio Conf tithe 37.20, New York Conf tithe 100.17.

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# The Review and Herald.

BATTLE CREEK, MICH., APRIL 22, 1884.

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IN an article on "Malaria in New England," in REVIEW of April 1, a statement was quoted from the *Scientific American* that Litchfield, Ct., "a city set upon a hill," was affected by the visitation. The *S. A.* of April 12 contains a card from four physicians of Litchfield, denying that there has ever been a case of malarial fever originating in that village.

### AMERICA "COMING UP."

THE Indianapolis *Sentinel* of April 13, 1884, says:—

"Foreigners are beginning to appreciate American importance. The Paris *Figaro* remarks: 'A hundred years ago America was almost nothing; fifty years ago it began to be something, and now it amounts to a great deal, and there is every reason to fear that in fifty years it will be almost everything.'"

### WHAT IS HIS RELIGION?

The following item, quoted from *Progress* by the Indianapolis *Sentinel* of April 13, shows that men see the "growing possibility" of a very "dangerous contingency" in the relation which religion and politics are assuming toward each other in this country. It says:—

"From appearances the religious beliefs of possible candidates for the Presidency are to count for considerable. This is a dangerous contingency. May we never see the day when our politics will divide on a religious question, but the possibility grows."

### CRIME AND LYNCHING.

THE Mobile *Item* gives the following graphic description of some of the greatest and most threatening evils of our times. When the law loses its terrors in the eyes of evil doers, and when the worst criminals are pretty sure that they can escape by money, or perjury, or the diabolical pledges and connivance of secret societies, what

can be expected but anarchy and mob law? The *Item* puts it in the following forcible light:—

"The every day readers of the daily papers cannot fail to notice the reports by telegraph of murder, rape, and other crimes. They are disgusting and only fit reading for the admirers of such papers as the *Police Gazette*.

"The number of lynchings must also have attracted their attention, and the question must necessarily arise, 'Why is it the people take the law into their own hands, and execute persons charged with crime rather than wait for the due process of the courts?' Our people are not in favor of mob law; they view it with horror; the thought that an innocent man might be executed is dreadful. But they see long, tedious trials; weakness in juries; imbecility in the prosecution; and stupidity in judges. They see, also, monied criminals escape unpunished and immense sums of public money spent in their prosecution. Such conditions bring about a disordered condition of public morals and cause violations of the law. Short, decisive, impartial, and certain methods of punishing crime only will put a stop to mob law."

### MISSING.

Two volumes of the *Encyclopedia Britannica* are missing from the College Library. Any person having them in their possession or knowing anything respecting their present whereabouts, will greatly oblige by returning them or informing me as to where they can be found. W. H. L.

### STATE QUARTERLY MEETING FOR IOWA.

WE are happy to inform the brethren and sisters of Iowa that Bro. O. A. Olsen, from Minnesota, will attend our State quarterly meeting at Sigourney May 1-5. We are extremely anxious to see a good representation of our brethren from all parts of the State. We want all our ministers who expect to labor the coming summer to be present if they can reasonably. We want to see the directors and the leading brethren at the meeting. We want to see all there who possibly can come. Important steps will be taken at this meeting, and we want good counselors and many of them.

We shall be sadly disappointed if we do not see a large congregation at this meeting. Come prepared to care for yourselves as far as possible. No doubt there will be two or three family tents pitched for the accommodation of those who may come. Come praying the blessing of God upon our meetings. E. W. FARNSWORTH.

### SENTINELS FOR KANSAS.

WE are now sending out each month about 1,100 *Sentinels*. But we wish to double and triple this number. In order to do this, we will continue to offer premiums till July 1, 1884, as follows: To each agent that sends us 25 subscribers, the "History of the Waldenses" will be given as a premium; to each one sending 50, the "Story of the Bible" will be given; and to each one sending 100 subscribers, "Sunshine at Home." The prize, "Thoughts on Daniel and the Revelation," is still offered to the agent who first sends us 100 subscribers. These offers are made with the proviso that the money accompanies the order, or that the Tract Society becomes responsible for the pay.

"Thoughts on Daniel and the Revelation" and "Sunshine at Home" are so well known that they need no description. The same may be said of "Still Waters." The "Story of the Bible" is a work of deep interest, and profusely illustrated. It is a book of 700 pages and retails at \$1.00. But any other book, the price of which is not over one dollar, that we have in the depository will be given if the parties desire it. The "History of the Waldenses" is a book of deep interest, giving a history of the martyrdom of these faithful Christians. It is a valuable book, and retails at 80 cents. J. H. COOK.

### KANSAS CAMP-MEETING.

WE wish this meeting to commence May 21 and hold till the 27th. We hope our brethren will come on the 21st, especially the delegates, as we desire to hold the first session of the Conference on the evening of the 21st, so as to get the committees to work early, and the Conference business out of the way before the Sabbath if possible. We expect this will be the largest camp-meeting of Seventh-day Adventists ever held west of the Missouri river and east of the Rocky mountains. It will certainly be by far the most important one. Grave questions will have to be met and considered. The united counsel of our people is much desired at this time.

The work is onward, rising in power. Plans must be laid to keep pace with its forward impulse. We must not only get out of the way of the work of God, but quicken our pace and fall into line. Let us each report for duty, and enter actively into the field of conflict. May the Lord bless the Kansas camp-meeting. J. H. COOK.

### TO THE BRETHREN IN OHIO.

WE are happy to announce to our brethren in Ohio that in accordance with the vote of our T. and M. Society at its last meeting, we have secured rooms, and opened a State depository at Clyde. We were fortunate in securing rooms that were just adapted to the purpose, and, considering the location, at a reasonable price for rent.

We have already ordered a club of *Signs*, and shall mail them to all our short term subscribers, direct from our depository. This will save delay to subscribers. We shall keep on hand a full supply of all our books, pamphlets, and tracts, and hope all our brethren in the State will give us their patronage. We shall also immediately open a news room in connection with our depository, and keep for sale stationery, papers, an excellent supply of fine Bibles, and religious, biographical, and historical books.

Now we want fifty agents to enter as many different places in Ohio, to canvass for the *Signs*, "Thoughts," *Good Health*, and our other important publications. As we shall have in a few days a large club of *Signs* on our hands, we do not want them to lie unused in our depository, but hope to see them all go forth to enlighten those in darkness. This cannot be unless our brethren take hold and push them out.

Will all who have any idea of canvassing either for our books or periodicals, now or at some time in the future, please correspond at once with me. We are arranging a plan by which our agents can do a good work and at the same time make a living.

Another request I would make: Will all who can do so, conveniently, pay up soon what they have pledged on the State depository and reading-room fund? You have the year 1884 in which to pay your pledges, but perhaps some can as easily pay now as at any time. It is needed to start the work, and but little has as yet been paid. May the Lord bless this new enterprise.

E. H. GATES.

### A WORD FOR THE SABBATH; —OR— FALSE THEORIES EXPOSED.

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THIS is a poetic monograph upon the Sabbath Question, treating it metrically in seven chapters, under the respective headings of "Truth and Error"—"The Sabbath Instituted at Creation"—"The Sabbath a Memorial"—"The Sabbath Not Abolished"—"Apostolic Example"—"Sabbath and Sunday"—"Vain Philosophy."

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