

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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GOD IS LOVE.

THE rapt Apocalyptic bard,
Gazing up through the rosy mist,
Saw Love's perfection and reward.
Crown-jewel city of his Lord,
Its walls of jasper, amethyst,
Of emerald, sapphire, chrysolite,
All sparkling gems and gems serene;
And yet those walls, so pure and bright,
And all the kingly house between,
From ruby base to diamond spire,
Which by the cool Life River stand,
Kindling its waves with dimpled fire
And lighting all the heavenly land,
Are but the jewels which the King
Hath stored as bridegroom for his bride.
And but the seal upon the ring
For her for whom he wept and died;
And but the crystal words which prove
That God, the Infinite, is love.—W. C. Gray.

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

ARE WE IN THE FAITH?

BY MRS. E. G. WHITE.

I WOULD not miss being present at these early morning meetings; for here I meet my Saviour, and am strengthened and refreshed. Since I first took my seat in the cars to come on this journey East, I have enjoyed sweet peace in God. My soul has feasted on the love of Christ. While on the cars, I have been almost constantly sending up silent prayers to God, and my communion with him has been sweet. As I have read the Holy Scriptures, the gems of truth have shone with such lustre, and the beauty and harmony of truth has so impressed me, that I could not forbear praising God. At times, in contemplating heavenly things, my heart has been filled with a rapturous joy and love that is very precious, but that no words can describe. I love Jesus, I love his law; I want to be like Jesus, that I may reflect his image perfectly. I want to lie low at the foot of the cross, that I may be nothing, and Christ may be all in all.

I want to see far more done in the way of presenting the truth than has hitherto been accomplished. Let us lay hold of the Arm of power. God has promised, and he will verify his word. He will work with us, and make our labor fruitful, when we seek him with the whole heart.

Dear brethren, "examine yourselves, whether ye be in the faith." Many present may im-

[Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 11, 1883.]

mediately respond, "Why, yes; I am in the faith, I believe every point of the truth." But do you practice what you believe? Are you at peace with God and with your brethren? Can you pray with sincerity, "Forgive us our debts, as we forgive our debtors?" or are you estranged from your brother, because you suppose he has injured you? Are there no heart-burnings among you? Is there no bitterness in your hearts, no envying, no jealousy, no evil surmising, no misjudging of your brethren? Is there no emulation, no desire for special favor and honors, no wish to have the supremacy? These feelings do exist to a greater or less degree among brethren.

Some of you seem to be earnestly struggling for forgiveness of sins, for freedom in God. Do you deserve the pardon that you are seeking? No, you do not; nevertheless, it is given you. And do you withhold from your brethren the forgiveness and affection of which you do not think them worthy? Would you have God deal thus with you? Deal with your brethren as you wish God to deal with you. If we expect our prayers for forgiveness to be heard, we must offer them in a forgiving spirit. We must forgive others in the same manner and to the same extent that we ourselves hope to be forgiven. The hard-heartedness that professed Christians manifest toward one another is not Christ-like, but savors of the Satanic. We must every one of us open our hearts wide to the love of Jesus, and encourage pity and affection for our brethren.

Many are filled with self-importance, and esteem themselves above their brethren. Such should let self die; let the carnal mind be crucified. If you have enmity, suspicion, envy, and jealousy in your hearts, you have a work to do to make these things right. Confess your sins; come into harmony with your brethren. Speak well of them. Throw out no unfavorable hints, no suggestions that will awaken distrust in the minds of others. Guard their reputation as sacredly as you would have them guard yours; love them as you would be loved of Jesus. Work for their interest, instead of seeking to tear them down that you may build yourself upon their ruins. It is Satan's work to injure the brethren, and he loves to have you help him in it. But disappoint him; do not let him triumph over you.

Some pride themselves on being outspoken, blunt, and rough, and they call this frankness; but it is not rightly named, it is selfishness of the deepest dye. These persons may have virtues; they may be liberal, and have kind impulses; but their discourteous manners render them almost insupportable. They criticise, they wound, they say disagreeable things. Will the character they are cultivating recommend them to Jesus? Will it fit them for the society of heaven? We do well to examine ourselves to see what manner of spirit we are cherishing. Let us learn to speak gently, quietly, even under circumstances the most trying. Let us control not only our words, but our thoughts and imaginations. Let us be kind, be courteous in our words and deportment. There is a great neglect in this respect. We do not adorn the doctrines we profess.

We are not what we might be nor what God would have us be. Those who hope to be the companions of holy angels, should possess refined manners. If the principles of the Christian religion are carried out in the daily life, there will be a kind thoughtfulness for others; for this was characteristic of Christ. Then, although a man may be poor, he will have true dignity; for he is God's nobleman.

Christianity will make a man a gentleman. We are the purchase of Christ's blood; and we are to represent him, to pattern after him. And he was courteous, even to his persecutors. The true follower of Jesus manifests the same mild, self-sacrificing spirit that marked the life of his Master. Look at Paul when brought before rulers. His speech before Agrippa is a model of dignified courtesy as well as persuasive eloquence. I would not encourage the formal politeness current with the world, which is destitute of the true spirit of courtesy, but the politeness that springs from real kindness of feeling.

We profess a great and holy faith; and our characters must be in accordance with that faith, and with God's great moral standard. Let us shun every mean action, all dishonesty, all overreaching; and if any one is guilty of wrong in this respect, let him make restitution to the one he has wronged, and in addition bring a trespass offering to God, that when the times of refreshing shall come, his sins may be blotted out, and his name retained in the book of life.

Let us examine our hearts in the light of the great principles of the law of God as defined by Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself." Here the conditions of eternal life are specified. The promise is, "This do, and thou shalt live." Are you, my brethren, carrying out these principles in your every day lives? Are there not reasons why you do not come to the light, why you have no freedom in Christ, why you do not find that rest he has promised to all who come unto him with their burdens?

Jesus invites, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." "Take my yoke," says Christ; "learn of me." In doing this, you will find rest to your souls. You will be learning in the school of Christ to be meek and lowly in spirit, and to wear his yoke with cheerfulness. Have you found this rest? If not, there is something for you to do. Come to Jesus with brokenness of heart and contrition of spirit, praying for his grace. The melting power of God can do wonders in subduing the heart, and making it tender and impressible. The Lord is gracious; and when you have done all that is required on your part, you will find his words true. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He never fails. You may come to him with full assurance of faith, and he will fill your heart with rest, and peace, and love.

The religion of some is cold and formal, and is not carried into the every-day life. Such professors have earnest work before them to bring themselves into harmony with the mind and will of God. If in sincerity you offer the prayer, "Create in me a clean heart, O God, and renew a right spirit within me," the answer is returned, "A new heart will I give you, and a new spirit will I put within you." Do not rely upon an experience that you had years in the past; it is your privilege to know that you have a living connection with Christ now. When the members individually stand fast in the faith, and have the favor of God, the church will have a power that she does not now possess. "Keep thy heart with all diligence; for out of it are the issues of life."

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.

"IN HOC SIGNO VINCES."

BY THOMAS R. WILLIAMSON.

"The kingdom of heaven is like unto a certain king."

ONCE on the eve of a tremendous fray,
When Constantine's brave army waiting lay
To rouse the battle with the morning light
(Behind the hills the sun crept toward the night),

The eastern heavens o'erhung the valued prize
For which each weary warrior strained his eyes,
Hoping that with the morrow's struggle past
He might as victor enter Rome at last.

From distant Gaul the rapid march had been,
And now across their way a fiery sheen
Of hostile weapons glinted in the sun.
Doubt dimmed the goal just when 'twas almost won.

The kindling bivouac smoke smothered all the breeze,
And waved its incense to the rustling trees;
Firm-planted standards fanned the groups below;
O'er all fell warm and red the sunset glow.

Then as the General watched before his tent
In the clear sky he saw this presage sent:
A cross of light flashed out o'er hill and lea,
With these great words, "By this sign conqueror be."

Scarce had the cheery morning fresh and fair,
Launched forth his sunny arrows on the air,
Then other arrows sped from twanging bows;
The great hosts met with rain of crushing blows.

The earth grew red beneath their trampling feet,
Proud heads bowed low before that arrow sleet,
Stroke horse and foot in many a struggling line;
Success blessed those who trusted in the sign.

O'er paths of conquest, and o'er fields of fame,
That sign led on till at Constantine's name
The world with plant homage came and bowed,
And gave him praise vociferous and loud.

Men thought they saw again in later days
That splendid omen give to earth its rays.
On shield and arm it shone, and hilted sword,
Where knights charged forth at Coeur de Leon's word.

Thus runs this fable of the olden time,—
Truthless, yet shadowing a truth sublime.
The cross of Christ but seldom leads to fame,
Its honors twine not round ambition's name.

No warlike horsemen ride at His behest,
Nor armored navies plough the ocean's breast;
No cannon's boom rolls jarring through the vale,
Nor steel lines glimmer in the moonlight pale;

No wavy garniture of plumes and pride,
Nor haughty sentinels before Him stride.
No fierce-browed legions ranked in massive squares
Shout in His war, no angry trumpet blares.

Yet since the cross-sign first on Calvary rose,
Its course is onward through malignant foes.
Death, malice, bigotry, with bands of blood,
Have fought its progress, and its claims withstood.

With patient wisdom Christ has waited long,
Opposing gentleness to hate and wrong;
Steadily nearing that tumultuous day
When war's dread havoc shall His call obey,

The signal of the cross-sign grandly looms.
What though our vengeful foeman still presumes
To raise his rebel arm against the right?
What though his prowess scorns our feeble might?

Near by the thunders ominously wait,
And angel cohorts form 'round Salem's gate.
Earthward the glancing glories of the King
His mighty state will soon be heralding.

NONE OTHER NAME.

BY ELD. A. S. HUTCHINS.

IN presenting the crucified and risen Redeemer as the only means by which we may be saved, Peter declared to the Jews, "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

Again, Paul says, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." 1 Cor. 1:30, 31.

Unless the plan of salvation has changed since these men of God wrote, the sentiment of the above texts is true to-day. It is true that "all have sinned, and come short of the glory of God," and that only through the blood of Christ can we receive "the remission of sins that are past, through the forbearance of God." But who would conclude that men are saved now as formerly, from the following declarations taken from a sermon preached by President O. Cone, D. D., at the dedication of the Universalist church at Sharpsville, Pa., Feb. 10, 1884. Speaking of the saved in heaven, the writer says:—

"And when we are saved, if our creed be true, it will be in the consciousness of our desert,—that we have merited whatever honors, joy, and glory heaven has in reserve for us; and we shall be saved in self-respect, feeling that we are clothed, not with the righteousness of another, but with our own. Every man who is saved, or enters heaven with the possibility of enjoying it, will enter there with the dignity and consciousness of his own worth, knocking at the gate and claiming admittance not on the ground of what some one else has done for him, or because some one has died for him, but because he is entitled to rank with pure souls by virtue of his own purity; otherwise he has no place among the just, for otherwise he would not be just. No, my friends, when the whole family of men shall at last be gathered together, there will be no soul among them who will feel that he has been saved at the expense of his self-respect, or on any other merits than the merits of his own integrity, purity, and fidelity. They will all be clothed, indeed, in white raiment, yet not made white in the blood of the Lamb, but by some marvelous spiritual chemistry,—made white by the very dust and smoke of the conflict in which they have nobly fought."

Reader, reflect for a moment on these words, "Yet not made white in the blood of the Lamb." Can it be possible that this D. D. has ever read such texts from the Bible as these? "Take heed therefore unto yourselves, and to the flock of God, over which the Holy Ghost hath made you yourselves, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28); "Redeemed with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:19.

Can it be possible that one will ride triumphantly over the plainest declarations of Scripture touching the stupendous plan of salvation through Jesus Christ, the great atoning sacrifice for sin, and publish to the world that man will be saved by the merits of no other than the "merits of his own integrity, purity, and fidelity?"

Were such to enter heaven with those "who have washed their robes, and made them white in the blood of the Lamb," they would have no occasion for the "new song," "Thou art worthy to take the book, and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9. The melodious song poured forth from the grateful heart of each one redeemed through the blood of the Lamb, "Blessing, and

honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever," they could not join. No! It must rather be a song of honor to self. Self-saved, self-redeemed! For in the language of the speaker, "We have merited whatever honors and joy and glory heaven has in reserve for us."

THE CATHOLICS PREPARING.

BY ELD. A. WEEKS.

THE Roman Catholic church is a strong element in the politics of this country, and it has been a question as to what position it would assume in the constitutional amendment contest. Catholics could accept Sunday all right, claiming as they do, that their church and that only has authorized its observance as a Christian institution; but, being a notably intemperate people, how could they accept the temperance phase of the question? Quite recently, as though preparing to act their part in the coming drama, bishops and priests have been carrying on a vigorous and successful temperance work in their church in many places. And this work seems likely to become general. The following from the *Toledo Blade* of March 6, is a good testimony upon this question:—

"The Catholic prelates and clergy of this country, especially those of Irish origin, have done a magnificent work for temperance, and each year sees them doing more of it, as they are roused to the necessity of saving their people from the monster curse of all curses. The *St. Paul Pioneer Press* says in regard to what Bishop Ireland has accomplished in that diocese:—

"It was not many years ago that the Catholic Irish of St. Paul contributed a large proportion of the drunken, disorderly, and rowdy elements of the community. They kept most of the low saloons, which were frequented by many Irish laborers and mechanics who spent most of their wages in drink, and were notably a quarrelsome, unthrifty lot, whose native cheerful buoyancy of temperament found vent in street brawls, election disturbances, and similar amusements.

"It is mainly through the zealous and indefatigable efforts of Bishop Ireland and his associates, that a radical change has been effected in the habits, manners, and condition of this portion of our population. From the utmost intemperate, disorderly, and unthrifty, they have, as a rule, become among the most temperate, orderly, industrious, thrifty, and moral classes of the community.

"It is very rare now to find an Irish saloon keeper in St. Paul, and the Irish Catholics, probably, contribute in proportion to their numbers fewer patrons of the saloons than any other part of the population. The example of Bishop Ireland has stimulated all the Catholic clergy in this State and elsewhere, and the good work accomplished in St. Paul has given a great impulse to the progress of temperance reform among the Catholics of the Northwest."

"In nearly every city in the country, in every Catholic parish where the majority of the parishioners are Irish, are flourishing Catholic abstinence societies, organized by the advice of the bishops, and carefully encouraged by the priests. It is estimated that the membership of these will aggregate in the neighborhood of 75,000. One priest, the eloquent Father Hagan, of Chicago, has been the means of securing the signatures of 9,000 of the Irishmen of that city to the total abstinence pledge. He is a radical advocate of pulverizing the rum power, and in a recent address said:—

"No longer must the men chosen to enact or administer our laws cringe through fear before saloon keepers, receive their inspiration from whisky and beer elements in the population, and speak and act at the bidding of King Alcohol. No longer should the reins of authority and of government be intrusted to men

who hold their caucuses around a saloon counter, and make their appointments to public offices at the bidding of saloon-keepers.

"Father McMullen of Indiana, is another western priest who has distinguished himself by his good work in the cause of temperance. On his removal from Richmond to Terre Haute, the Indianapolis *Monitor-Journal* said of him:—

"Rev. Father McMullen, Catholic priest, formerly of Richmond, has removed to Terre Haute, and we may expect to hear of a wonderful change for the better in that city before very long. Father McMullen is a good, unassuming Christian gentleman, whose kindness has made him very many warm friends in Richmond, among Protestants as well as Catholics. When he went to Richmond, that pleasant little city contained thirty-two Irish-Catholic saloon-keepers, but by the good influence of Father McMullen, they all quit the business, and now there is not an Irish-Catholic saloon-keeper in Richmond. It is hoped that his good work will meet with success in Terre Haute. What a God-send it would be if every parish had a Father McMullen."

STRANGE DOCTRINES.

BY A. SMITH.

WHEN the claims of the truth for these last days are urged upon the attention of the people, we are frequently met with a quotation from Heb. 13:9: "Be not carried about with divers and strange doctrines," or "wind of doctrine," as in Eph. 4:14. The quotation is, no doubt, sometimes a very proper one to make; but the application that is generally made of it, to evade the force of Bible truth, we believe to be wrong.

It is doubtless a question of great importance to determine what is meant by the Bible term, "strange doctrines." I think an illustration to the point may be borrowed from Lev. 10:1, 2, where Nadab and Abihu are represented as offering strange fire before the Lord, "which he commanded them not." By an examination of the case, we learn that the censers made use of by these tipping sons of Aaron were evidently such as they were accustomed to use in their daily ministrations in the tabernacle, and were holy, no fault being found with them concerning the censers they employed. The Lord was very particular about the incense used in holy ministration (See Ex. 30:34-38), that not ordered of the Lord being termed "strange incense." Verse 9. And since no fault was found with them concerning the incense employed, Nadab and Abihu probably made use of this holy compound and were thus far guiltless.

But God was not only particular about the censers used and the incense to be burned therein, but he was also just as particular about the quality of the fire to be employed; directing that it should be taken from the brazen altar, which had been lighted by the miraculous power of God, and was kept continually burning. Under the influence of wine, these priests might have reasoned in this way: "Here are our holy censers, and the most holy incense to be burned therein; and now it can make no difference which fire we use, whether living coals from our camp-fires, or from the brazen altar. The one will burn the incense as well as the other, and the smoke and perfume in either case will be the same." Leaving out the question of amenability to God, their reasoning would have been quite logical. But as the sequel shows, it did make a great difference in the sight of God what fire was employed in the ministration. Their rash experiment cost these young men their lives.

Applying the illustration to the Bible Sabbath, we learn, notwithstanding we are told that it makes no difference which day we keep if we only keep one in seven, that according to

the law of God, man is not only under obligation to keep the Sabbath holy unto the Lord as a day of rest from labor, and of divine worship, but also to observe the particular day of the week that God has commanded to be so observed. Any other day being offered as a substitute would be a *strange offering*, and the exegesis employed to justify the substitution would be a *strange doctrine*.

We understand, therefore, by the term "strange doctrines," such as are unknown to the Bible. But the doctrines of the seventh-day Sabbath, the sleep of the dead, the second advent, etc., are not strange doctrines, but emphatically *sound*, and such as cannot be endured by the formal, heartless religionists of the present day. 2 Tim. 4:3, 4.

CIRCUMSTANCES.

BY ELIZA H. MORTON.

"The massive gates of circumstance
Are turned upon the smallest hinge,"

and God's hand directs the swinging of those portals. Circumstances in marvelous ways change the order of lives, making them ascend to higher levels or sink to lower planes. As we near the great Day of God, every weak point in every individual life will be brought to the surface, not perhaps by some great trial, but in a quiet, natural way:—

"The trifles of our daily lives,
The common things scarce worth recall,
Whereof no visible trace survives,—
These are the mainsprings after all."

And upon those who prayerfully watch the open avenues of the soul, strength will fall like a garment, and light and love descend in peaceful showers.

Portland, Me.

AN EXCELLENT BOOK.

BY ELD. E. P. DANIELS.

No Protestant family will be free from the sin of neglect, who does not read Mr Wylie's brief history of the Waldenses. I have but just read it, and I feel that I have hitherto neglected a most valuable treasure. The work possesses merits above any other work of the kind; and while it contains nothing new relative to the general character of Romanism, it does contain details of barbarity that would put the blush to the cheek of Nero or Caligula, and make the persecutions of the fiercest pagan sink into pale tameness. From the first word to the last, the narrative increases in interest. So vivid is the description of every act in the scenes of horror that one almost imagines himself viewing from those alpine heights all the bloody tragedies of Angrogna, Merosa, Lucerna, and San Martino. The persistent endeavors of the Vatican, with those crafty instruments of blood, the murderous Jesuits, succeeded at last in accomplishing its hellish purpose of exterminating the peaceable inhabitants of Piedmont.

To Seventh-day Adventists, it must be a matter of interest to read from the pen of eye-witnesses this brief but graphic account of the manner in which Rome fulfilled her mission of blood, as described in the words of the prophet, "And shall wear out the saints of the Most High."

In this little book, which will cost the small sum of ninety cents at the REVIEW Office, you will find what every family ought to know, the desolating and blasphemous life of the crafty and far-seeing little horn of Daniel 7. Read it, young and old; it will do you good.

—The gospel is love and mercy from God to man, but it is also right and justice from man to man.

—Clark University has an Industrial Department where students may learn to earn an honest livelihood for themselves.

Choice Selections.

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

A POOR WAYFARING MAN.

[AN OLD SONG, WORTHY OF MODERN STUDY.]

A POOR, wayfaring man of grief
Has often met me on my way;
He sued so humbly for relief
That I could never answer nay.
I had not power to ask his name,
Whither he went, or whence he came;
But there was something in his eye,
That won my love, I knew not why.

Once when my scanty meal was spread
He entered; not a word he spake.
Just perishing from want of bread,
I gave him all; he blest and break,
And ate, but gave me part again;
Mine was an angel's portion then;
And while I fed with eager haste,
The crust was manna to my taste.

I spied him where a fountain burst
Clear from a rock; his strength was gone;
The heedless waters mocked his thirst,
He heard them, saw them hurrying on.
I ran and raised the sufferer up;
Thrice from the stream he drained my cup,
Dipped, and returned it running o'er;
I drank, and never thirsted more.

Once when the floods were out, it blew
A winter's hurricane aloof,
I heard his voice abroad, and flew
To bid him welcome to my roof.
I warmed, I clothed, I cheered my guest,
I laid him on my couch to rest,
Then made the earth my bed, and seemed
In Eden's garden while I dreamed.

Stripped, wounded, beaten nigh to death,
I found him by the highway side.
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment; he was healed.
I had myself a wound concealed,
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next, condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored him midst shame and scorn.
My friendship's utmost zeal to try,
He asked if I for him would die.
The flesh was weak, the blood ran chill,
But the free spirit cried, I will.

Then in a moment to my view
The stranger darted from disguise;
The tokens in his hands I knew,—
My Saviour stood before my eyes.
He spake, and my poor name he named,
"Of me thou hast not been ashamed,
These deeds shall thy memorial be.
Fear not, thou didst them unto me."

THE BIBLE AND THE MONUMENTS.

IF there were heroes before Agamemnon, the world of Greece had lost all record of them. They were quite forgotten, or had been lifted into a pantheon of mythical demigods. If there were books before the Old Testament, they had been buried, lost, forgotten. With the exception of one or two of the later prophets, the Old Testament antedated all written history known at the beginning of the present century. Its assertions could be confirmed by no contemporary documents. For vast periods, and not for Israel alone, but for kingdoms and mighty empires which fell before Greece developed a written literature, it was the only record that could claim authority. What the Greeks knew of the history of Egypt and Assyria and Babylonia they credulously gathered as they could centuries after.

Standing thus alone, the Old Testament history was unconfirmed. There was nothing with which to confirm it except the muddled accounts of two or three blundering late Greek story-tellers, who were quite as likely to contradict as to tell the truth. The critics had it all their own way. They could deny what they pleased. They could say that this story was inherently improbable, that that was contradicted by Xenophon or Syncellus, and praise the Greek or disparage the Hebrew writers;

and no positive and conclusive reply was possible.

But the last half-century has changed all this. Fifty years ago Egypt began to open the contemporaneous monuments of her kings.

Thirty years ago the capitals of the Tigris and Euphrates valleys were discovered, and their language unlocked. Long historical inscriptions—a few from Egypt, but multitudes from Assyria—have been discovered, written in the life-time and by the direct orders of the kings whose deeds they record; contemporary annals, whose historical trustworthiness is beyond question, except as we must make allowance for that boastful temper which would change a defeat into a victory. Fifty years ago critics doubted if such a king as the Sargon, mentioned once in the Bible, ever lived. Now we know the history of the whole dynasty of the Sargonidae, and have Sargon's own full record of where his armies fought during each successive year of his reign. That record can be trusted. Sargon himself, or his own official historian, tells the story; and the same is true of the other Assyrian kings.

My object in this article is to give a few examples, showing how the monuments confirm Bible history. I purposely omit matters of cosmogony, and what comes before the history of nations, which, though abundantly illustrated by the mythic poetry of old Babylon, cannot, in the nature of the case, be historically confirmed. There is space to mention but a few out of scores of confirmations which would each bear a much fuller treatment than can be given them here.

It is not many years ago that it was stoutly objected that Moses could not have written a Book of the Law or the Ten Commandments, because writing was not then invented. But not only is it now abundantly proved that Egyptian hieroglyphic and Assyrian syllabic writing were familiarly known long before the time of Moses or even of Abraham, but within the past twenty years the history of Phœnician writing used by the Hebrews has been carefully studied; and it is now the general conclusion of the best scholars that it originated during the time of the conquest of Egypt by the Shepherd Kings four or five centuries before Moses. The last student of the subject, Mr. Isaac Taylor, in a volume published the last half of the present year, thus sums up the result of long and careful investigation:—

“The possible date of the origin of the alphabet is thus brought within definite limits. . . . The possible limits lie between the twenty-third and seventeenth centuries; and there seems to be no reason why we should not provisionally accept the approximate date which has been proposed by De Rouge, and place it in or about the nineteenth century B. C.” This objection is swept away.

It had seemed strange that, in the tenth chapter of Genesis, it should be represented in one verse that the people of Babylonia were descendants of Ham, through Nimrod; and in another, that they came from Shem, through Asshur. The inscriptions gathered into the British Museum now fully prove that two races occupied that country from a very early time; one pure Shemitic, and the other a darker, non-Shemitic race, older than the former, and having an entirely different language and physiognomy, being of what the Bible calls “the sons of Ham.” This difficulty is fully met.

It seemed, a few years ago, an almost incredible story told in Genesis of the campaign of the four kings of Elam and Babylonia, Chedorlaomer, Arioch, Amraphel, and Tidal, against the five kings of Sodom and the plain. The monuments confirm the story wonderfully. They tell us that at just this time there had been an Elamite (or Median) conquest of Babylonia; they tell us that Laomer was the name of an Elamite god, so that Chedorlaomer means worshiper of Laomer; and we find an account of this very Arioch mentioned on the monuments as

king of Elassar, and we learn that his father's name was Chedormabug, and his grandfather's was Simtihilhak. And we further learn that even earlier than this there had been Babylonian expeditions to the shores of the Mediterranean Sea. Every difficulty is completely removed and confirmation supplied.

Abraham, we are told in the Scriptures, came from Ur of the Chaldees. Such a town had become utterly lost, except in this Biblical mention of it, and a pious tradition had put it in an impossible place. The present generation has rediscovered it and read its record on the monuments. We find it was the second capital of Babylonia, and was distinguished for the worship of the Moon-god. The names could be mentioned of half a dozen of its kings, one of whom was Chedormabug, father of the Arioch of the Bible. Two seals, worn by gentlemen of Ur before the time of Abraham, and bearing the names of the two first kings, are in the British Museum. The Bible geography is proved no fiction.

Passing now, with the course of the Hebrew history, from Mesopotamia to Egypt, in the time of the Oppression, we find on the Egyptian monuments no record of Bible miracles; that was not to be expected; kings do not report their disasters. But the whole color of the Genesis story agrees admirably with that of Egypt at this time, and Egyptian scholars speak of it with wonder. We find pictures and accounts of slaves with Hebrew features, and working at brick-making as the Hebrews worked. We know just who was the king of the Oppression, this great Rameses II, whose body was found last year, and is now shown to the traveler in the Bulak Museum. Only lately has any systematic exploration been made in the region where the Hebrews lived. During the present year an expedition was sent from England to search for records of this region; and the first thing done was to discover Pithom, one of the two store cities which the Bible tells us the children of Israel built. The city was previously unknown, but it was found bearing the name of Pithom on an inscription; and the chief buildings were great brick storehouses, without windows or doors, in which grain was to be preserved for use in war or famine. But the Egyptians had no historical talent. They have left us much to illustrate habits and customs, and only clues to their history. Their annals fail us; but their pictures and stories and pious books are full of helps and of illustrations bearing on the Bible accounts of the land and people of the Nile.

The Bible tells us of a strong Israelite kingdom established by David, or extended by him and his son Solomon to the very banks of the Euphrates. But is this credible? What was the mighty empire of Assyria doing all this time? The monuments have answered the question. At just this time the Assyrian empire had suffered a great decline. It was scarcely able to hold its own cities, much less to make any foreign wars. Room was then made for the new Israelite kingdom. But soon after Solomon's death a great king arose in Nineveh, Assur-nazirpal, who unified the Assyrian kingdom and conquered his neighbors, though he did not send his armies as far as Palestine. But his son Shalmaneser tells us, in his own monuments, how he fought with the very kings mentioned in the Bible. He says that in his sixth year he fought against Ben-hadad, king of Damascus, and that Ahab, king of Israel, sent two thousand chariots and ten thousand infantry to help Ben-hadad. He says that twelve years later he again attacked the king of Damascus, who was now Hazael, and who was helped by Jehu, son of Omri. Here Hazael succeeds Ben-hadad, and Jehu succeeds Ahab, precisely as the Old Testament tells us, although Shalmaneser made an error as to Jehu's parentage. Omri was not his father, but the founder of Ahab's dynasty.

From this time nearly every king of Israel

and Judah is mentioned in the annals of the Assyrian kings. One of these is Hezekiah. Sennacherib's own story adds much of interest to the Bible account. The Bible says that Sennacherib was at Lachish while Jerusalem was invested. We have an actual picture preserved, made by order of the Assyrian king, of his victory at Lachish. He does not claim to have captured Jerusalem, but only that he received tribute. The Bible says that Hezekiah gave him thirty talents of gold and three hundred talents of silver. Sennacherib, in his own account, says it was thirty talents of gold and eight hundred of silver. But there were two sorts of silver talents, a large talent and a small talent; and eight hundred of one is just equal to three hundred of the other, so that the two accounts tally to a shekel.

In two cases in the Bible story of the kings, it has seemed like a plain mistake that Babylon is mentioned instead of Nineveh. How could Hezekiah have sent ambassadors with presents to Merodach-baladan, king at Babylon, while Nineveh was the capital? The monuments solve the riddle. They tell the whole story of the revolt of Merodach-baladan at Babylon against the king at Nineveh. The embassy sent to the rebel was a great political blunder, and Isaiah was right in rebuking it. The other case of difficulty is where the Bible tells us that Manasseh was taken captive by the king of Assyria and carried to Babylon. The annals of Esar-haddon are very imperfect, but they mention Manasseh as a tributary king, and we learn from them that he (Esar-haddon) was the only king of Assyria who held his court at Babylon. The Bible is confirmed on both these points.

Before passing from the monuments of Assyria to those of Babylon, we may recall briefly the now well-known Moabite stone, with its remarkable confirmation of the Bible story. The Bible tells us that, after the death of Ahab and the accession of Jehoram, Mesha, king of Moab, rebelled. There was discovered, ten years ago, in Dibon, the capital of Moab, a stone column, on which this very Mesha, otherwise unknown, had given an account, engraved nearly nine hundred years before Christ, of the success of his rebellion. In a long story, which reads like a chapter of the Bible, he tells of his victories and how he captured the cities of Israel by the help of his god, Chemosh.

The scene of the stories of the book of Daniel is laid in Babylon during the time of the later empire, which had its seat there. No book has been so severely assailed by destructive criticism. Those who reject it agree in assigning its date to a very late period—that of Antiochus Epiphanes, about two centuries before Christ. It was almost impossible, until within a few years, to make any conclusive reply to these critics, especially as the book of Daniel has reached us with what is probably not a very pure text. It is written in two different languages, of which one, the Chaldee, is perhaps a translation of an original lost Hebrew. Very likely we owe to this late translator the Greek name, which cannot be denied, of the musical instruments. But what is of vastly more importance than the verbal alterations or errors of translation or transcription, the monuments prove to us conclusively that the whole color and atmosphere of the historical chapters of Daniel are genuine Babylonian. Such a book could not have been written three or four hundred years later, when the civilization of Babylon had perished. There was no antiquarian learning of the day which could have drawn a true picture of the Babylonian empire at a period as far removed from that of Antiochus as we are from that of Luther, and separated from it by the overthrow of the Babylonian by the Persian power, or the overthrow of the Persian in its turn by the alien Greek. One only needs to compare Daniel with the apocryphal book of Judith—one true to the life of the Babylonian empire and the other

utterly false to it—to discover the contrast between an authentic account and the pious novelle full of historical absurdities and incongruities, whose scene is laid in a previous age.

The chief of all the objections to the book of Daniel is that it says that the last king of Babylon was Belshazzar, and that he was killed at the capture of the city. But all Greek historians agree that the last king of Babylon was Nabonidus, and that he was not killed. Indeed, he was not in Babylon at all when it was captured, but with the army in Borsippa, and lived for some time after. Greek historians mention no Belshazzar. The contradiction was absolute, and could not be explained. But the monuments have now been recovered, and give us abundant proof that both are right. They tell us that there was a King Belshazzar as well as a King Nabonidus. He was son of Nabonidus, and was for three years associated with his father on his throne. There is extant a prayer of Nabonidus, in which he beseeches the gods to bless his son Belshazzar. We are told on inscriptions very lately discovered, that in previous years Nabonidus had remained at home, and sent his son Belshazzar to command the army in the field, but that in this last year he took the army himself, and left his son in command at Babylon. And this explains another curious fact. There have been found the records, thousands of them, on little clay tablets, kept for over a century in the office of the recorder of deeds in Babylon. Out of one hundred and sixteen years there is not one lacking in which from one to thirty deeds have not been found recorded, all dated. We find one, just one, dated in the third year of King Belshazzar. His two first years are credited to his father, with whom he reigned, while in this third year he was in Babylon alone. And the third year of Belshazzar is the highest one mentioned in Daniel. We can now understand why Belshazzar promised to make Daniel the "third ruler in the kingdom." He could not make him the second, as he was only second himself. The difficulty is more than removed.

We are told in Daniel that Babylon was captured on the night of a great feast to the idol gods, at which the wives and concubines joined in a wild revelry. But the women were not in the habit of feasting with men. How is this? An account, by Cyrus himself, of his capture of Babylon, was dug up only three or four years ago. In it he declares that Babylon was captured "without fighting," on the fourteenth day of the month Tammuz. Now the month Tammuz was named in honor of the good Tammuz, the Babylonian Adonis, who married their Venus or Ishtar; and the fourteenth of Tammuz was the regular time to celebrate their union with lascivious orgies. On this day, of all others, the women took part in the horrible rites; and it was in this feast of kings, princes, wives, and concubines that Babylon was taken and Belshazzar slain. The Bible is here fully and wonderfully corroborated. How could a writer three hundred and fifty years later know all this?

These are but specimens, selected from many, of the abundant and constant corroboration which the monuments give to the historical accounts of the Bible. I do not mean to say that they have yet solved all difficulties, nor that they have not raised any difficulties of their own. But the difficulties that remain are chiefly chronological or verbal, like the dates in a king's reign; or the apparent substitution of "Darius" for Gobryas, and of "Ahasuerus" (Xerxes) for Artaxerxes in Daniel. Such errors are liable to occur, and need give us no concern. The essential fact is proved beyond cavil that the historical parts of the Old Testament are proved by contemporaneous records just dug up and translated in our generation to be substantially true. We find no record of miracles, and we should expect none; for they belong to Hebrew history or private life. Nor

do we find confirmation, only illustration, of the Bible account of the Creation and the Deluge. The old Babylonian tales of these beginnings of things, as I have said, antedating history, are of the highest interest to the Bible student, but are quite apart from my present purpose, which is satisfied with the plain annals of kings, without entering the mythology of these old nations whose gross polytheism is the most instructive contrast to the pure monotheism of the Hebrews, which, more emphatically even in its cosmogony than in its history, offers to human worship only one God, Creator and Preserver of all things, one God, holy and merciful—such a God as our nineteenth century culture need not be ashamed to worship as he was worshiped by Moses and Abraham. —Wm. Hayes Ward, D. D., in *S. S. Times*.

Our Tract Societies.

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

MY WORK.

BY J. M. HOPKINS.

It may not be the Master calls
To duties far away;
It may not be in heathen lands
He bids me toil and pray.
It may not be that I should break
Those gods of wood and stone,
And lead those idol worshippers
To bow at Heaven's throne.
It may be that within my heart
There is a work to do;
Perhaps it is not fully cleansed
From all that is untrue.

It may not be the Master has
Some mighty work for me;
It may not be that multitudes
By me his truth should see.
It may not be that I his truth
'Gainst error should defend;
Or like his chosen servant, Paul,
For doctrines quiet contend.
It may be that my quiet life
Of purity and love,
May lead some rarest jewel here,
To deck his crown above.

Chatfield, Minn.

MICHIGAN TRACT SOCIETY.

The State quarterly meeting of this Society met at Lyons, Mich., April 11, 1884, at 2:30 P. M. Prayer was offered by Eld. I. D. Van Horn. The minutes of the last meeting were read and approved. Previous to this, a council meeting of the ministers and officers of the Tract Society convened April 8, and meetings were held every day up to the time of the general meeting. Eight directors and a good representation of ministers were present, and the time was profitably spent in considering the wants of the cause in the State. A committee of nine was appointed, and all the different branches of the missionary work to be brought before the Society were considered. At the request of the President, Bro. W. C. Sisley gave a report of the workings of the Society, saying that general meetings had been held all over the State, and there seemed to be a waking up among the brethren generally, and that they would be found ready with both personal labor and means to carry forward the work. He stated further that about \$22,000 had already been pledged on the College and reserve fund.

The subject of the *Signs* canvass was introduced, and many, from past experience, expressed themselves as heartily in favor of using the *Signs* before tent-labor. Bro. M. B. Miller moved that the State Society take a club of 1,000 *Signs* to be increased as the interest might demand. Many spoke in favor of this resolution, and it was unanimously carried. *Good Health* also received attention, and it was urged by Eld. Fargo and others that special effort be made in behalf of this valuable journal.

The question of the *Sabbath Sentinel* was freely discussed, and it was thought best for the present to begin all subscriptions with the first number. As it was thought that the club of 8,000 copies was not large enough to fill the proper quota of the 50,000 copies, Bro. Griggs moved that the

State Officers be instructed to increase the club to the proper quota. This was amended, To increase the club by the addition of 2,000 copies. The motion as amended was carried.

Adjourned to call of Chair.

SECOND MEETING, APRIL 12, AT 8:30 A. M.—Prayer by Eld. E. P. Daniels. The Committee on Resolutions presented the following on the subject of local Tract Societies:—

Whereas, Meetings are necessary to the life of every society, and believing the time has fully come to make the Tract and Missionary Society a live, working body, thus infusing much more life into it than it has had in the past; therefore—

Resolved, That we recommend the local societies to hold meetings as often as once each week if possible; and where this is not practicable on account of their scattered condition, that at least they hold meetings once each month.

Resolved, That we request our directors to visit every church in their district as soon as possible, for the purpose of helping them to get started in carrying out the foregoing resolution.

Resolved, That we recommend that one additional officer be added to each society. In cases where the librarian is well qualified to preside at the meeting, then select a secretary; but in cases where it is different then choose one to act as chairman, leaving the librarian to act as secretary.

Whereas, The general interest in the missionary work in our local societies is far below what it ought to be; and—

Whereas, One of the best ways to enlist the interest of both young and old is to get them to give of their means; therefore—

Resolved, That all, including the children, be invited to help forward the work by giving their free-will offerings in the form of monthly donations or pledges, the same to be paid monthly if possible, thereby causing a constant stream of means to flow into the treasury.

After stirring remarks by the President, Elds. Haskell, M. B. Miller, Daniels, Lamson, Bro. W. C. Sisley, and others, on the importance of the missionary work, and of the good results which follow a wide-awake, active society in a church, these resolutions were carried unanimously.

The subject of city missions was the next in order; and after being considered separately, the following resolutions were adopted:—

Resolved, That we immediately establish a mission in the city of Grand Rapids, and that Bro. L. G. Moore and wife take the oversight of it.

Resolved, That a mission be at once opened in the Saginaws with Eld. E. Van Deusen and wife in charge of the same.

Resolved, That we request Bro. H. W. Miller and wife to move to the city of Jackson for the purpose of taking charge of a mission to be immediately opened in that city.

Bro. W. C. Sisley gave an interesting account of the workings of the College. He said there had been a steady increase both in numbers and interest from the first, and that the daily study of the Bible and the influence there was such as to create a strong missionary spirit among the students. He gave an account of their Tract Society, stating that there were over one hundred members who were actively engaged in the work. A sample letter written by the missionary class to accompany the first copy of the *Sentinel*, was read; and also their report of labor for the past quarter. The report showed a large amount of work done, and that out of the 618 letters written, 112 answers had been received, giving an average of one letter received to between every five and six sent out. It was moved by Eld. I. D. Van Horn that the State Society furnish the College Tract Society with all the *Sentinels* they could use to the number of 1,000 copies. Bro. Griggs moved an amendment that the club be increased to 2,000 copies if the interest demanded. The motion as amended carried.

Moved by Bro. E. S. Griggs that as a token of our appreciation and interest we grant in the same manner from 100 to 500 copies of the *Signs*.—*Carried*.

Adjourned to call of Chair.

Meetings were held April 13 at 2:30 P. M., and April 14, at 9 A. M., at which matters of importance relating to the canvassing and colporter work were freely discussed, and plans were laid for a thorough canvass for "Thoughts on Daniel and the Revelation" as well as that of the *Signs*. Bro. Haskell advised taking *Signs* subscriptions for six weeks at 25 cts. It was decided to use "Sunshine

at Home" in connection with the *Signs* to help defray the expenses of the canvasser. As there was considerable discussion in regard to the manner in which it was to be accomplished, it was voted that this matter be left in the hands of the State officers, the decision to be made known at this meeting if possible.

On account of the resignation of Bro. H. D. Banks as director of Dist. No. 10, Eld. F. D. Starr was appointed to fill the vacancy.

In response to a call as to how many present wished to engage in the canvassing and colporteur work, a number expressed their desire to do so, and a meeting was called to meet and arrange for future labors.

The presence of Bro. Haskell and his cheering and instructive counsels were much appreciated by all, and his words of strong faith and encouragement will not, we trust, be soon forgotten. The greatest harmony prevailed, and it was considered one of the best quarterly meetings ever held in the State.

Adjourned *sine die*. J. FARGO, Pres.
HATTIE HOUSE, Sec.

OUR CITY MISSIONS.

CITY missions are becoming a very important feature of our work. How to conduct them so as to secure the best results is an important question. To successfully blend together pastoral work, a reading-room, canvassing for our publications, and at the same time maintain a proper dignity in all, is a problem of no little interest at the present time. If our city missions are to be simply canvassing and trading posts, the dignity of a city mission, with a resident city missionary, is wanting, and the enterprise would assuredly fail of its design. We fully believe that these different features can be so blended as to secure the object we have in view. That this is a fact is being demonstrated by some of our city missions already in operation. We have now actually established missions in Chicago, Ill.; St. Louis, Mo.; New York City, Buffalo, and Syracuse, N. Y.; Boston, Mass.; Portland, Me.; San Francisco, Cal.; and Portland, Or. There are also other cities where preparations are being made to open missions the present season, and much missionary labor is performed in many cities where no such arrangements have been made.

In a previous article we have spoken of the arrangement of rooms which would seem most conducive to success. The Buffalo reading-room we think very nicely arranged. It is about 17x70 feet. In the front end about thirty feet are divided off by a curtain. In this room there are two reading tables upon which are placed a few of the best daily papers. On the walls are placed some ten or twelve paper holders, containing our own and other religious papers. Behind the curtain there are one hundred chairs neatly arranged, and in the rear end of the room there is a plain pulpit. The walls are decorated with a few pictures, such as "Way of Life," The Life Membership certificate, Health and Temperance certificate, etc. Upon each reading table is a small open bookcase containing a few books, while at the back side of the room is a much larger bookcase containing the library. The room is carpeted, and everything presents a neat, tidy appearance. Each visitor, as he comes in, is at once impressed with the fact that it is not a common public reading-room; for he sees behind the curtains arrangements for religious services, which are held every Sabbath and Sunday. Canvassing and colporteur work are carried on every day except Sabbath. Five have already fully taken their stand to keep the Sabbath, while many more are deeply interested, and it is expected that they will soon obey the truth. Bible-readings are sometimes held, and sometimes they have preaching. That course is pursued which it is thought will have the best effect. I do not present this arrangement of rooms as the only one desirable, but to give our brethren an idea of what is necessary in order to give the right impression to visitors. The large cut sign over the door reads as follows: "Parlor Reading-Room, Ladies and Gentlemen, Welcome." The mission room in New York City has been moved to the corner of Broadway and Astor Place. It is about 28x44, and is divided lengthwise into two rooms, one of which is designed for a reading-room, and the other for religious

services. A portion of the reading-room is curtained off for a store room, leaving the reading-room about 12x25 in size. From the lecture room a small room is curtained off for the accommodation of persons who may wish to purchase our books or engage in conversation. The lecture room is about 36x15 ft.

In Boston our mission rooms are still differently arranged. The lecture-room is on the second floor, while the reading-room is just below it, on the first floor. A notice of the lecture-room, giving the hours for services, hangs in the reading-room, so that the effect is the same. We understand that our friends in Chicago have an excellent arrangement. In San Francisco the two rooms are separated by folding-doors.

It can be seen readily that to conduct a city mission properly requires more than one laborer. Canvassers and colporters can go singly, or two by two, or more, into cities and country towns, wherever the people live; but when a city mission is established, it seems necessary that there should be a person at its head qualified to hold an interesting Bible-reading and preach acceptably; and what is very important, he should be a successful colporteur. When properly defined, it means a first-class minister, possessing executive ability. Men, however, who are not ministers, having good qualifications, and feeling the burden of the work, may develop into successful city missionaries. The wives of such men should have the same turn of mind; be intelligent, and possess that courtesy which true religion always brings.

It is very important that a favorable impression should be made upon the press. The papers published in our cities mold the public sentiment, and it is in meeting this public sentiment that the battle before us lies. Consistency would require that we should not ignore this means for placing our work in a proper light before the public. Favorable notices can be secured in the leading journals if the matter is managed wisely by proper persons. Every one is not qualified to meet the editors and other leading business men, any more than every person is qualified to preach a sermon. Some are better adapted to this work than others.

There is a difference in cities. Some city missions demand an experienced minister more than others. I wish to speak in particular of the

CHICAGO MISSION.

This city sustains much the same relation to the great West that New York City does to the whole country. Bordering upon the lake, it has quite an extensive shipping. In this way Chicago and Buffalo will be connected as New York City is with Boston and other cities on the Atlantic coast. Chicago might be made the supply depot for those States west of it. Is it not as important to have a first-class minister to take charge of the work in that city, one who has a wife who has had experience in missionary work, as it is to fill any position in a local Conference? We think this work is just as important. A proper person at this point can accomplish as much good as any minister located in any Conference. He should be an ordained minister, and a man who has had an experience not only in new fields, but in having to do with canvassers. These large cities should be training schools for those who expect to engage in the city mission work in other places.

We cannot exalt the work of God too highly; but in doing so we would not discourage any one. Grace will help every devoted person to accomplish what human effort fails to do; but we should remember that grace will not do for men what they can do for themselves. The Spirit of God, with the efforts of the mind, will purify the heart, cleanse the affections; but nature has furnished something for outside cleanliness which we must apply ourselves. So in the work of God, when we have secured the most proper persons we can for it, and have done all in our power, then the Spirit of God will help the persons thus selected.

Just before the closing work of the first angel's message it went to the cities; so it is now in the third angel's message. And there may be more of a reason for it than we at first comprehend. It is the influence of the city papers and the public sentiment of leading men in the cities, which molds public opinion to a large extent in the country. God has a short work to do in the earth, and from the country there will be a harvest of

souls, many of whom we cannot now reach. How important then, that our city missions have the best influence possible! If missions cannot be established as we would like in all of our cities, canvassers and colporters can at once go to work, and God will bless them. God's Spirit is moving his people to enter those cities, and it is our prayer that God may bless our city missions and those who enter them. S. N. HASKELL.

MISSIONARY WORK AMONG THE GERMANS IN RUSSIA AND AMERICA.

To our American brethren, who have assisted us in spreading the German paper, the *Stimme*, the following items may be of interest, and also encourage them to continue to do so:—

Over a year ago we commenced to send our publications to Southern Russia, and to open correspondence. Several became interested, and some commenced the observance of the Sabbath; but other doctrines they held seemed to give us but little hope of doing much at present. False reports from our enemies here seemed to make the matter still worse. Last fall one of our Milltown church undertook, though our brethren discouraged his going on account of his old age and trouble in speech, the long journey across the ocean, well provided with our publications. But that God can use even such, if they are willing, the following letter from another party shows plainly:—

"Dear Bro.: You have often written to me concerning the Sabbath, but I could not see any duty for me to keep it; for I thought Christ had abolished it. I looked at the idea that God should care for a special day as something of your own fancy. Further, several here who professed outwardly to keep it, did not impress me favorably; their influence was not a good one. But when Bro. Philipp [from America] came, and we read several tracts together, then duty became plain. We are now fully convinced that our Saviour has not abolished the Sabbath, and we also know what he has and what he has not done away. Should we have offended you in our past letters, we ask hereby your forgiveness. We want to be saved, and we are ready to obey. Please send us all your books and past volumes of the *Stimme*, and let us know their price in Russian money. We have a great desire to read your papers, and live in great hope that you will send us a minister soon."

From a Mennonite weekly, that has a very large circulation among them, we take the following from a correspondent living in Mountain Lake, Minn.:—

"This winter we have had visits from ministers from various parts of the land. The Adventists have also worked considerably through their paper, the *Stimme*. Many have commenced to search the Bible as never before."

We have also encouraging letters from Oregon and Nebraska; several here in Kansas have already admitted that since this truth first reached them people begin to search the Scriptures as they never did before.

I have heard of a whole church north of where I am that intends to start to obey the commandments. The interest has been wholly started by missionary work. Hope to go there soon.

As we can see, even from our weak efforts, evidences that God's Spirit is working, and the people are beginning to search the Scriptures, let us not slacken our efforts, but may we all be filled with still greater love for souls, that we may be even more constrained to labor while the day lasts. And may we as missionary workers while so many silent messengers are going out sowing the seed, pray the more earnestly that living witnesses may be raised up who can water it.

Soon our efforts, our money, and talents, yes, our prayers, will not be needed any more; the harvest will be ended. If we want the approval of the Master then, we must bring sheaves, and in order to bring them, we must labor now.

R. CONRADI.

PRESENT TRUTH.

OH the priceless value of present truth! It imparts spiritual health and vigor to the earnest searcher of the Scriptures. It gives him knowledge and understanding with reference to things pertaining to the future. It shows the world in its true colors. It explains and makes plain what

the world in its scientific wisdom can never learn. It gives an abundance of meat in due season,—just the kind we want in these perilous last days. The great central light of modern times, it points out the dangers of the way. It exposes deception in various forms. It marks out the Christian's duty with most unerring accuracy, magnifies his hopes, and strengthens his faith in a living Redeemer. It gives him ability to stand with an unwavering trust among his superstitious rivals, who, in the vain allurements of a bigoted faith, make great pretensions of being followers of the man of Calvary, but who know him not because of a lack of faith in the prophetic promises.

Oh present truth! how grand thou art
In all thy various parts;
Thou fillest all our souls with joy,
And gladdenest many hearts.

A. E. STUTZMAN.

—The secretary of one of our Western Tract Societies writes as follows: "After our spring camp-meeting we expect a great many canvassers to go out in the field for 'Thoughts.' We also intend to employ a State Agent who can give his whole time to the work; and the one we hope to secure says he is going to make a special effort to have 10,000 'Thoughts' sold during the coming year. We are all of good courage as we see such good omens of a great advance in the cause."

The Sabbath-School.

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

LESSON FOR THE SECOND SABBATH IN MAY.

(See *Instructor* of April 30, 1884.)

(Acts 23:24 to 24:27.)

LESSON SURROUNDINGS.

IN last week's lesson forty men had vowed neither to eat nor sleep until they should kill Paul, which plot being revealed by Paul's nephew to the chief captain, the latter made ready an escort of soldiers to conduct Paul to Felix, the governor, at Caesarea. Here our present lesson begins.

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

PLACES.—*Jerusalem*; *Antipatris* (an-ti-pät'tris), 35 to 40 m. from Jerusalem, 26 m. from Caesarea; at the foot of the mountains, whence horsemen could push on without foot-soldiers; *Caesarea* (see-zar-e-a), the official residence of the Herodian kings, also of Felix and Festus, about 70 miles north-west of Jerusalem; *Cilicia* (si-lish'ya), a Roman province in the southeastern part of Asia Minor. Tarsus, Paul's birthplace, was its capital.

PERSONS.—*Paul*; *Claudius Lysias*, the chief captain; *Felix*, a Roman procurator, governor, of Judea. He ruled from A. D. 53 to A. D. 60; his administration being mean, cruel, and profligate, and his period of office consequently full of troubles and seditions; *Ananias*, the high priest, deposed shortly before Felix left the province, and assassinated at the beginning of the last Jewish war; *Tertullus* (ter'tul-lus), an orator, probably of Roman origin, employed by the high priest and Sanhedrim to accuse Paul before Felix; *Drusilla* (Droo-sil'la), daughter of Herod Agrippa I. (Acts 12). She perished in the eruption of Vesuvius under Titus; *Festus*, successor of Felix as governor of Judea. He was sent by Nero probably in the autumn of A. D. 60, and died in the summer of A. D. 62. The chronology of the Bible margin would make these dates 62 and 64. The former are given in Smith's Bible Dictionary.

CRITICAL NOTES.

LETTER OF LYSIAS TO FELIX, CHAP. 23:25-30.—This letter purports to be an exact copy of the letter written by Lysias, and not merely the substance of what he might be supposed to have written. Hence the question naturally arises, How did Luke obtain it? Lysias delivered it to the centurion, who in turn placed it in the hands of Felix. How did Paul or Luke become acquainted with its contents. How it was, no one can say; how it might have been, is easy to suggest.

When Lysias delivered up his prisoner to his superior officer, he made a formal statement in this letter of the reasons why he was a prisoner. Such a custom was in strict accordance with the Roman law; and such a statement was called an *eulogium*. From its nature it would be likely to be preserved for reference among the public records. During Paul's tiresome stay at Caesarea he might have obtained permission to see the letter and procure a copy.

Lysias, desirous of gaining credit to himself, gave the governor to understand that he rescued Paul because he was a Roman citizen; but this was a falsehood. He did not know Paul was a Roman until after he had taken him to the fortress. See chap. 22:26.

PAUL CONDUCTED TO FELIX, VERSES 31-35.—Four hundred and seventy soldiers, seventy of them horsemen, were ordered to be in readiness to march at nine o'clock at night, and to conduct Paul safely to Felix. So large a company seemed necessary to protect him from any possible attack that might be made upon the way. When they arrived the next day at Antipatris, about 38 miles from Jerusalem, the foot-soldiers returned home, leaving the horsemen to accompany Paul to Caesarea, about 25 miles further.

ACCUSED BEFORE FELIX, CHAP. 24:1-9.—As soon as the Jews could make arrangements, they sent Ananias with other representative men of the Sanhedrim to accuse Paul before the governor. They took with them a professional orator, who accused Paul in a set speech. He began by flattering Felix in a most exaggerated manner. He then made three formal charges against Paul; accusing him, first with being a mischievous, malignant fellow, a regular pest, who stirred up sedition among the Jews wherever he went; secondly, with being the ringleader of a new religious sect known as Nazarenes; and thirdly, with an attempt to profane the holy temple. The first offense was against the Roman law, the second against the law of Moses, and the third against both the Jewish and the Roman law. The Roman law permitted the Jews to try religious offenders by their own law. Hence Tertullus tried to make it appear that while they were lawfully engaged in trying Paul's case, Lysias came upon them, took their prisoner away, and sent him to Felix, thus compelling them unlawfully to appear at Caesarea to attend his trial. The Jews hoped in this way to get Felix to allow them to try the case at Jerusalem, when they would employ men to murder him on his way. See chap. 25:3.

PAUL'S DEFENSE, VERSE 10-21.—Paul begins his speech with a few graceful words of courtesy to the Roman official, taking occasion to express his satisfaction at being permitted to answer to the charges of the Jews before one whom several years' experience as a judge among the Jews had made familiar with their laws and customs, and had also made acquainted with the character of the Jewish leaders, and perhaps with the Christians also. He then refuted in order the charges brought against him, calling attention to the fact that only twelve days had elapsed since he went up to Jerusalem to worship, and hence it would be easy for them to bring witnesses to support their accusations if they had any foundation. He had not been disputing with any man, nor raising a disturbance of any kind on the streets or in the synagogue, nor could they prove the things of which they had accused him.

Concerning the charge that he was leader of a sect called Nazarenes, Paul cheerfully confessed that he worshiped God after a way which they called heresy; but at the same time he believed all that was written in the law and the prophets, and with the Pharisees held the doctrine of the resurrection of the dead. Moreover, he always tried to conduct himself in such a way as to have a conscience void of offense toward God and man. Now it was a well-known fact that various sects already existed among the Jews, and he only asked for the Nazarenes the same toleration accorded to other sects.

As for attempting to profane the temple, so far was such a course from his thoughts that after many years he had come up to Jerusalem bringing alms and offerings to his people, and was purifying himself in the temple when certain evil-minded Jews from Asia saw him and raised this persecution against him. And where were those persons? why were they not present to testify

against him? Those before him knew full well that no other charge was brought against him at the council except what related to the belief that he held in common with the Pharisees.

Felix, having known the Christians, was not deceived by the misrepresentations of the Jews, and dismissed the case, promising to decide finally between them when Lysias should come down from Jerusalem.

PRACTICAL SUGGESTIONS.

1. CHRISTIANITY is the end and fulfillment of Judaism (Chap. 24:14). It is not a sect of natural religion, nor of the Jewish, as some were pleased to call it; but is the religion which has God for its author, and is designed for all mankind.—*Revision Commentary*.

2. The resurrection is a fundamental doctrine (verse 21). The hope of it endows men with patience and steadfastness. Many, however, fail to get the comfort of the resurrection, because they fail to believe on him who was the first begotten from the dead and death's conqueror.—*Ibid*.

3. There is a twofold power of conscience; Paul, when accused and called upon to answer for himself, is calm and courageous; Felix, when he hears Paul's irrefutable reasoning about the judgment to come, is alarmed and trembles. The reason is that Paul exercised himself to please God and to have a conscience void of offense toward God and men. Felix followed the bent of his own lusts.—*Wm. M. Taylor*.

4. The procrastination of repentance is perilous. Convictions lose their sharpness with delay. The longer we put off acting, the weaker they become. Delay itself becomes a habit, and habit indulged in grows stronger and more imperious. A good thought ought to be announced at once. The words of Shakespeare apply to many in their attitude to religious concerns:—

"To-morrow and to-morrow and to-morrow,
Creeps in this petty pace from day to day
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death."

Every moment is a convenient season to him who will repent, no moment to him who wishes to delay.—*Revision Commentary*. C. C. L.

Our Basket.

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

—True faith leads the soul to Christ under every calamity.

—He who obeys with modesty appears worthy of some day or other being allowed to command.

—Though flattery blossoms like friendship, yet there is a great difference in the fruit.

—Those who live on vanity must not unreasonably expect to die of mortification.

—It is necessary to have one heart, at least, in whose confidence we may dwell.

—There is no God, and there can be none, who is not a God of providence.

—Wherever our affections cluster, there springs up an ideal character.

—To make it especially hot for your adversary, keep cool yourself. His discomfiture will make him warm enough.

—If you win by cunning, you also lose by it—lose that which is more valuable than any object gained by it—character.

—Investigation, it is said, frequently leads to doubts where there were none before. So much the better. If a thing is false, it ought not to be received. If a thing is true, it can never lose in the end by inquiry.

—Only small characters need to have very much sensitiveness to individual criticism. There is not enough of them to admit of much chipping away. But really large characters, after all just and even unjust exceptions, have still enough left to entitle them to a distinguished consideration.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 29, 1884.

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

THE WORLD MUST HEAR.

WITH an enthusiasm born of evidence which was at the beginning clear and convincing, but which is daily resolving itself more and more into a demonstration, S. D. Adventists are taking hold anew of the work they have to do.

The burden of this work is the message of Rev. 14: 9-12, involving an exposition of the prophecies, the sanctuary, the coming of Christ, a warning against the worship of those organizations symbolized by the beast and his image, and against the reception of the mark of the beast, and the bringing to a completion and climax the great reformation from the Romish apostasy, by restoring to its place in God's perfect law his holy Sabbath which has been ruthlessly torn therefrom to make room for the rival set up by the "man of sin."

For many years, with ever-increasing agitation, attracting to itself closer and closer scrutiny, this question has been before the world. It has met every form of opposition possible to be found in the realm of debate. Men have tried to use against it Scripture, history, logic, rhetoric, and misrepresentation, and have failed every time. The warfare has been carried on by men who could do all that can be done for their side, so that no one can say that the Sabbath cause will be overthrown when greater learning and talent are arrayed against it; for these resources are already exhausted. The result of it all has been to show more and more clearly the weakness of the Sunday side of this controversy, and the strength of the Sabbath side; so that we may safely say that we know just where we stand, and just what we can do. Sunday has no foundation whatever to rest upon. It is not so well off as that house we read of which was founded on the sand; for here even the sand is wanting. But the Sabbath has in its support all Scripture and all history. This we know.

We know also that honest, intelligent people everywhere are seeing these things more and more, and will see them. Such encouraging cases as are reported in this paper are, with increasing frequency, coming to light. The spirit of inquiry is abroad; and the conviction that the theology of to-day stands sadly in need, in some respects, of a thorough revision, is helping on toward the final result.

What remains? The world must hear! God has not given us a truth so clear and potent to fold up in a napkin and lay away. This truth is to go to "many peoples, and nations, and tongues, and kings," and the earth is to be "lightened with its glory." There are thousands of honest, God-fearing men and women in all parts of the land; and the truth must find them. Experience has shown that we can find them; and we shall be recreant to duty if we do not. The masses will of course cling to error; but they shall not have even the poor excuse to hide behind, that nobody ever told them it was error.

The message is rising. The Lord is going before his people, and blessing their efforts. He is leading them to larger plans, and to give liberally of their means to sustain them. The prospect now is that the circulation of our literature the present year, will exceed by fifty per cent that of any previous year. And if used with consecration and prayer the effect will be untold. Men of Gideon, break your pitchers and let the light

shine! There is already "the sound of a going in the mulberry trees." We verily believe we stand upon the eve of the last great work.

"Souls for the marriage feast,
Robe and prepare!
Holy must be such guests—
Jesus is there!"

SPIRIT OF PROPHECY, VOL. IV.

We have been favored with advance sheets of this forth-coming volume. We hail with pleasure the evidence that this book, so long waited for and anxiously expected, will soon be ready for circulation. An idea of its scope and contents may be gained from the headings of its thirty-six chapters as follows:—

"1. Destruction of Jerusalem.—2. Persecution in the first Centuries.—3. The Roman Church.—4. The Waldenses.—5. Early Reformers.—6. Luther's Early Experience.—7. The Great Reformation.—8. Later Reformers.—9. The Two Witnesses.—10. God Honors the Humble.—11. William Miller.—12. The First Angel's Message.—13. The Second Angel's Message.—14. A Tarrying Time.—15. The Midnight Cry.—16. The Sanctuary.—17. An Open and Shut Door.—18. The Third Angel's Message.—19. Advent Movement Foretold in Prophecy.—20. The Seal of God.—21. The Investigative Judgment.—22. Origin of Evil.—23. Enmity between Man and Satan.—24. Agency of Evil Spirits.—25. Popular Revivals.—26. The First Great Deception.—27. Spiritualism.—28. Snares of Satan.—. 32. Joshua before the Angel.—33. Time of Trouble.—34. God's People Delivered.—35. The Earth Desolate.—36. The Controversy Ended."

The reader will see by the foregoing subjects the vast field covered by this volume. And the field is not only a vast one, but the very questions of most vital importance and thrilling interest embraced in this field, are taken into consideration. They are just such questions as the reader would naturally seek information upon; and the subjects are presented in such a manner as to arouse and maintain the most absorbing interest to the close.

It is unnecessary for us to say one word to our own people to encourage them to procure and read this work at once. Many, no doubt, already have their orders in for it in advance; and all will want it. But it is good for miscellaneous readers as well; and we are happy to announce that arrangements have been made for it to be handled by canvassers. A prospectus book has already been prepared, and agents can take hold of the work at once. Address W. C. White, Pacific Press, Oakland, Cal.

THE OFFICE CHAPEL.

OUR weekly Office prayer-meeting Monday evening, April 21, was one of more than usual interest. No institution is more sensitive to the influence of activity in the field abroad than the Office of publication. The different phases of encouragement with which our cause at the present time is blessed were dwelt upon.

A call for nearly two thousand dollars' worth of publications, within sixty days, from two States alone, where a few years ago there was not a Sabbath-keeper, is without precedent thus far in this work; and the effect which these publications are having upon those who read is equally encouraging.

It was remarked by one of the managers that never since his connection with the Office, were we employing so many hands, never doing so little outside work, and yet never found it so difficult to keep up with our orders. But we have the facilities to make the supply equal to the demand, and shall act accordingly. We have hoped for the day, which now seems to be visibly approaching, when our presses would be kept running night and day on our own exclusive work.

It was the general testimony of those who spoke that they never felt of so good courage in the work, as at the present time.

THE HISTORY OF THE SABBATH.

THE movement on foot in several of our Conferences to give the "History of the Sabbath," by Eld. J. N. Andrews, a more extensive circulation, is timely. The power of this book for good but few have realized. See the experience of the brother in France as given in another column. Here is one who against education, custom, and strong religious bias, has been compelled by this work, after the most careful study and scrutiny, to return to the observance of the day of God's appointment. Let it go everywhere, and do the same for hundreds and thousands of others. The conditions required on the part of the people are but few and simple. They are simply these: intelligence, candor, and an interest in divine things. There are many hearts in which these are found; and with such this book comes down like an Alpine avalanche upon the bamboo structure of Sunday-keeping and wipes it out. But it is not merely iconoclastic in its nature; for in place of the false and human which it dethrones, it sets up the true and the divine. Its arguments are invulnerable, and its facts beyond question. Long live, and travel far, this noble work, the "History of the Sabbath."

AN INTERESTING LETTER.

THE writer of the following letter, a gentleman residing near Calais, France, was a subscriber to our French paper, *Les Signes des Temps*, when the obituary notice of Bro. Andrews appeared therein. In that notice he saw the statement of the fact that Bro. A. was the author of a History of the Sabbath. He had read enough in the paper to create a desire to investigate further, and accordingly wrote to Bro. Whitney at Bâle, inquiring where he could obtain a copy of said History of the Sabbath. Bro. W. immediately sent him a copy, with a letter of explanation. This was in November last; and nothing more was heard from him till April 2, 1884, when Bro. W. received the following letter from him, which Bro. Butler has kindly had translated for insertion in the REVIEW. The letter speaks for itself; and our brethren will peruse it with the deepest interest.

"St. Pierre-les-Calais, 21st. March, 1884.

"Eld. B. L. Whitney,—

"Dear Sir: I received in due time your letter of the 19th of November last, and must indeed apologize for having delayed so long in acknowledging receipt thereof. I must also beg of you to accept my thanks for your kindness in sending me so promptly the 'History of the Sabbath,' when I had merely requested you to tell me *where* I might purchase it. As to the work itself, what shall I say? I must admit that when I first had it in my hands, I did not for a moment doubt that I should find some discrepancy or other, either in the scriptural or historical facts alleged, as would justify the change which had been made; viz., of transferring the Jewish Sabbath to the Christian Sabbath, or first day of the week. However, though biased to a certain extent, I had made up my mind to give the matter the most serious consideration; for even if I had been taught like many others, that the 'glory of the seventh day' had been transferred to the eighth day, if not by divine command, at least by the general practice of the primitive church with the direct or indirect sanction of the apostles, it was my plain duty to ascertain the truth about that change.

"I therefore hastily perused the work with ever growing interest and amazement; for hasty as was my first perusal I clearly perceived that the arguments and facts brought forward were unanswerable. I then went carefully through it chapter by chapter,—yea, almost paragraph by paragraph, comparing texts and notes as far as lay in my power; for I was fully aware of the momentous issue at stake. It was the condemnation or vindication of the general practice of the Christian

churches for ages past; it was, to me, the building up or pulling down of one of those pillars of truth hoary with age, to which Christians of all denominations have agreed and which they have believed in with the most implicit faith! Was that practice to be reputed erroneous? Was that pillar of truth to which all, or more correctly, nearly all, agreed with so great unanimity to be shattered to the ground as a sacrilegious imposture? Was it really a fact that a pagan festival had been substituted by papal craft and power for one of God's immutable commandments, and was still receiving the practical sanction of Christendom? After the careful perusal of the above work, I could but say, Yea; so it was and so it is still!

"It is difficult to describe my mixed state of feelings after the veil had been lifted off my mind. At times I was angry that the truth had been revealed to me; for I thought it would have been better for my peace of mind and my usefulness always to have remained in the same condition of ignorance concerning that grievous imposture. Then again I was indignant that so gross a perversion of the truth had been tolerated and handed down to us by Christian pastors, even out of the great flood of light arising out of the Reformation of the 16th century. What a blessing it would have been if the Reformers had rightly appreciated the importance and vindicated the necessity of upholding the truth, the whole truth, at any cost! But, alas! these wishes of mine were selfish to the core. If the truth of the fourth commandment had then been proclaimed, and had then been adopted by the Reformed churches, there would now be no necessity for taking up the "cross;" there would be no doubts, no fears, no struggling in our hearts and lives for the sake of truth, no self-denying, no pecuniary sacrifice, no severing perchance of Christian ties and fellowship, no opprobrium for striving to uphold the purity of the doctrine.

"Such were part of, and still are to the present day, to a lesser degree it is true, my complex state of mind and feelings. But thanks be to God that through Christ he has given me the victory over self, and that, with the help of his Spirit, I have determined at any cost to follow the dictates of his holy word.

"Since the 8th of December last, I have kept the 'Sabbath' of the Lord on his own appointed day, but up to now I am deeply grieved to say such is not the case with the other members of my household. I have reasoned with them, and given them proof after proof that the substitution of the observance of the seventh day to the first day of the week is neither warranted by Scripture or the practice of the primitive church; so far my efforts have not met with any apparent success. The arch deceiver is hard at work making them still believe that providing one day in seven is kept holy to the Lord, it is immaterial whether the day thus set apart is the 'seventh' or 'first' day of the week, and that we should follow the general practice of the Christian church. I am now leaving the matter in the hands of the Lord, and I know he will answer my prayers, though he may try my faith by delaying the fulfillment of my requests.

"And I am deeply thankful to be able to say that since I have kept the Sabbath I have not only had clearer views of the obligations and sanctity of that day, but that I have a better knowledge and clearer insight of many other spiritual truths. I have realized in a deeper measure than I ever did before, the heinousness of sin in the sight of God, and at the same time my dependence upon the all-atoning merits of Christ's sacrifice on the cross. And I now enjoy after years of struggling, the sweet testimony of the Spirit testifying to my spirit that I am a child of God. Of course it is not only because I have of late kept the real Sabbath day that I now enjoy a greater sense of God's favor through Christ; but it may have been in his providence one of those means which has led to the result. But it is certain that my faith in mere human teaching is now at an end, however excellent, humanly speaking, the teacher may be. I would test all by the light of Scripture, and whatever is not in accordance with Jehovah's revealed word I would reject. Such perchance would not have been the case even a short time ago, but I have been made to see that errors may be winked at, even by God-fearing people, though by what principle they do so I cannot fathom. Of course I

allude to those whose knowledge has enabled them to discern truth from falsehood. Doubtless they are sincere with themselves in presuming that the good which accrues even in upholding error, justifies this conduct; but it is not sincerity of purpose which can ever change an error or falsehood into truth.

"As Tennyson so beautifully and emphatically says,—

"That a lie which is half a truth is ever the blackest of lies.
That a lie which is all a lie may be met and fought with outright.
But a lie which is half a truth is a harder matter to fight."

You are now waging that fight, and I say, 'God speed you.' There are many difficulties in the way,—ignorance, prejudice, pride, religious interestedness,—and to contend against these wisdom from on high is indispensable. But thank God, in waging such a warfare, you are not bound to succeed, though you are compelled to obey; and if you labor faithfully in the vineyard of the Lord with an eye single to his glory you may safely be assured of his approval, though your labors may not apparently be crowned with abundant success. It is not those only who have won many souls who shall be commended at the great day, though doubtless it is a blessed privilege to be so highly favored. Paul may plant, Apollos may water; but God alone gives the increase. May our daily prayer be, Thy kingdom come, Thy will be done on earth as it is in heaven; and methinks the gracious answer would soon be vouchsafed.

"Yours faithfully,

It may be proper to add that this brother sent, in the foregoing letter, \$20 for all the leading publications on the different points of our faith. May the Lord of truth and righteousness guide him into all truth, and lead him by his counsel.

IMPORTANCE OF ATTENDING BUSINESS MEETINGS.

THE business meetings held in connection with our annual gatherings do not receive the attention which their importance demands. We are sorry this is so; for through them our brethren and sisters might learn of the present standing of the cause, and of the plans laid for its advancement. Every one who loves the truth ought to be interested in these meetings, and to attend them when it is possible. But there are some who have plenty of interest if there is any speculation on foot, who say by their indifference that the business meetings are of little consequence; and although these meetings should be intensely interesting to them because they unfold the workings of the different societies and institutions connected with the cause of God, they are, as a rule, poorly attended. At our General Conferences, many of our brethren spend time in aimless sight-seeing, allowing their minds to be diverted from the spirit of the meeting by unimportant matters. Our sisters attend; but they bring their work, as though these meetings were not spiritual and devotional, but more after the order of common, temporal business. This is not treating with becoming respect meetings that are of so great importance.

At our camp-meetings, we see large numbers of believers strolling about the grounds, when they ought to be in the business meetings learning all they can in relation to the cause and work of God. They say, "Oh, it is only a business meeting." But all who have the mental capacity ought to be anxious and determined to understand how the business matters are managed. Some who have given up the faith have made very false statements in relation to the workings of the cause and the management of its business. Had these attended the business meetings, and listened attentively to the proceedings, they would have understood how the work was conducted in all its branches, and could have borne testimony to the strict integrity that characterizes every department. The enemy could not then have urged in the insinuation that there were things kept back

that the people were not permitted to know. Those who take no interest in the business meetings, generally have no real interest in the cause of God, and these are the ones who are tempted to believe that the management of our various enterprises is not just what it should be.

Brethren and sisters, if we love the truth, which has brought us from the darkness of error to the observance of the law of God, we shall highly estimate everything connected with its interests. At our business meetings everything is laid open, so that all may understand how our institutions and various enterprises are conducted and sustained; and when they have this opportunity to know, and yet fail to improve it, ignorance is sin. Those who believe the truth should be prepared to defend our institutions. When false and detrimental reports come, either from believers or unbelievers, they should be able to answer intelligently, telling, not what they have gathered from hearsay, but what they know to be true in relation to their prosperity and plan of operations.

We shall be attacked on every point; we shall be tried to the utmost. We do not want to hold our faith simply because it was handed down to us by our fathers. Such a faith will not stand the terrible test that is before us. We want to know why we are Seventh-day Adventists,—what real reason we have for coming out from the world as a separate and distinct people. We want to know why our different institutions have been established. We want to know their relation to the cause of truth, and the part they are designed to act in the promulgation of truth. This knowledge can be best obtained at the business meetings. Our brethren and sisters should feel that these meetings are a school to them; to many, they are of greater importance than any other meetings held among us. Here persons of experience bear testimony in regard to the workings of the different institutions, and the manifestations of the providence of God in the various branches of the cause; and the Spirit of God bears witness to these statements that they are indeed true.

When men are willing to become intelligent in regard to the cause of God because they have invested faith and means in it, God will help them to understand, and they will be steadfast in the faith; but when they have merely a theory, a shallow faith they cannot explain, a sudden temptation will cause them to drift away with the current bearing toward the world. It is not always an easy matter to be steadfast and immovable, "always abounding in the work of the Lord." In order to be firmly anchored, there must be something firm to hold us; and nothing will avail until Christ takes possession of the soul, until the cause becomes our property, and is made a part of ourselves. Many who now appear strong, and talk in vindication of the truth, are not rooted and grounded. They have no tap-root; and when the storms of opposition and persecution come, they are like a tree uprooted by the blast.

Every one of us needs to have a deep insight into the teachings of the word of God. Our minds must be prepared to stand every test, and to resist every temptation, whether from without or from within. We must know why we believe as we do, why we are on the Lord's side. The truth must keep watch in our hearts, ready to sound an alarm, and summon us to action against every foe. The powers of darkness will open their batteries upon us; and all who are indifferent and careless, who have set their affections on their earthly treasure, and who have not cared to understand God's dealings with his people, will be ready victims. No power but a knowledge of the truth as it is in Jesus, will ever make us steadfast; but with this, one may chase a thousand, and two put ten thousand to flight.

Brethren and sisters, I beseech you to learn all you can in relation to the truth, and to the work-

ings of the different societies and institutions connected with the cause of truth. All who can do so, should make their own business of minor importance, and should train their minds to understand the cause of God in all its departments. While we hold our convictions firmly, let us hold them in the strength of God, intelligently, as his truth, or they will be wrenched from us by the machinations of Satan. It is only when we have on the whole armor of God that we are prepared to resist Satan's devices and to triumph over him.

E. G. WHITE.

THE PUBLISHING WORK IN CENTRAL EUROPE.

THIS has been a matter of deepest interest to me since reaching Europe and considering the situation. Within a radius of a few hundred miles from the borders of Switzerland, there are from two to three hundred millions of human beings who have never heard the truths of the last message. There are nearly one hundred millions who speak the German tongue; perhaps forty millions more who speak the French; nearly thirty-two millions speaking the Italian, and about half as many who use the Roumanian language, besides Huns, Bohemians, Slaves, Poles, Russians, and various other nationalities. Many of these are among the most intelligent and enlightened nations of the earth. In some of these nations there are scarcely any to be found who cannot read and write. What are we doing to enlighten these multitudes of human souls? We have a small office of publication located in Bâle, Switzerland, in a rented house, from which we are sending out periodicals in the four first mentioned tongues. A monthly paper has been published in the French language for upwards of seven years. Some of its numbers have been read by many thousands of that nationality. Within a few months past a German monthly of eight pages has been started, and a quarterly each in the Italian and Roumanian tongues. This is a good beginning, but how small compared to what it should be for the dimensions of the work.

Every believer who has genuine faith in this message must realize that a vast work is before us here in Central Europe. We have the solemn message, the last warning to be given to mankind upon this earth, which is to go to "peoples, nations, tongues, and kings," with a loud voice, and is to gather from them a people ready for translation. The great truths of this message must be proclaimed among these different nations. They are to lighten the earth with His glory. They must attract the attention of millions here in Central Europe, and honest souls will be gathered out and prepared to meet our coming King. This we cannot doubt. What are the agencies by which this work is to be accomplished?—The preaching of the truth by the ministers of Christ, and the circulation of the light by means of our publications. We give the greater prominence to this last agency, though no doubt the former will be extensively employed. There will ever be difficulties to meet here in our public preaching that do not exist in America. The laws are not as liberal, the rulers are more suspicious, the cost of halls and places of meeting is greater, and the power of the ecclesiastical organizations more oppressive. Hence we conclude that the circulation of our reading matter by means of colporters, and workers who go from house to house and hold Bible-readings, introduce our periodicals, and talk in private with the people, will be comparatively more extensive here than in America. The precious jewels will be hunted out by the personal efforts of colporters and faithful workers.

Of this we feel certain, the work in Europe is far behind. In America there are twenty-five or thirty thousand believers, some twenty-four State Conferences, tract society organizations in all, two

large publishing houses with nearly \$200,000 capital, several institutions of learning for the purpose of educating laborers for the work, a medical institution for the treatment of the sick, and all in active operation. Single Conferences are raising the present year from ten to twenty-five thousand dollars for local objects, and all these agencies where there are less than fifty millions of people, and mostly in one nation. Here in Central Europe are several hundred millions of people who have souls to save, and with really none of these organizations perfected; with no publishing association, no printing presses of our own, no building in which to put them if we had them, and with but a little handful of printers just commencing the publication of journals to go out to millions upon millions of people who have never heard the truth. Is it not true that the work here in Europe is far, far behind that in America? Shall we not have to redouble our efforts many-fold in order to bring up the work here to anything like a corresponding state of efficiency with what it is in the United States? We certainly think so.

We have had great fear since coming to Europe that our General Conference made a mistake at its last session in putting off the establishment of a printing office here in Central Europe. We feel that no time should be lost in pressing forward the work and in bringing the light before the people; and whether a mistake has been made or not, we feel that workers should be educated immediately, who may be ready to take positions in the office as soon as it may be provided. Arrangements have already been made in the building now used by the mission to enlarge as much as possible the facilities for printing. We expect the next issue of the German paper will be doubled in size, to a sixteen-page monthly. When we visit Italy and Roumania, if we find the condition of things there will warrant it, we shall favor a monthly issue of the journals in these tongues instead of quarterly, as now published. This, however, will be considered by the council which will be held the last of May, at which all the workers from the different missions will be present.

We greatly need books, pamphlets, and tracts in these different languages, as well as the periodicals now being published. The writings of Sr. White and all our most important books will be needed in the near future. We now have printers barely sufficient to issue the periodicals being published. At the general meeting just held at Bâle, it was thought best that several young people should begin to learn the printing business in the office here, and the names of several others were suggested to go to the REVIEW AND HERALD Office to learn different branches of the business there, so as to be qualified to take positions here when an office should be established. It may be thought that these might learn in printing offices in this country, but this would be difficult, on account of the Sabbath; and here apprentices are expected to work seven years before they learn the trade, and when they have learned it, their ways are so much slower than the American ways of doing business that we think it more profitable to have them learn American methods. The cost of crossing the ocean is not great, and the value of knowing the English language as well as the French and German would be very great in the mission.

The importance of having the works of Sr. White and our other most valuable works put within the reach of the believers who receive the truth in these tongues, it is impossible to estimate. It must be done as soon as possible. Extracts from Sr. White's writings have been translated, copied out by hand, and sent to leading brethren, who were glad to pay well for them; and articles from her pen have been translated and published in the French paper, which have been highly prized by its readers, as letters received

from them testify. Probably none of us in America realize the value of the large amount of literature we have published concerning the present truth; but it would help us greatly to appreciate it if we could realize how little they have here in these languages. We firmly believe that our missionary work in all these European countries is far behind, and that it is our duty as a people to remedy the deficiency just as fast as possible.

We ask our leading brethren to carefully consider this matter, and to ask themselves whether it is wise and consistent to leave the work here in Europe so far behind what it is in America, and whether immediate steps should not be taken to place it upon a far broader basis. We expect to have a careful consideration of these questions by all the leading workers here in all our missions about the last of May. We think the council will result in great good.

GEO. I. BUTLER.

THE WORK IN SWITZERLAND.

I HAVE now been in this country nearly three weeks; and on the eve of my departure to visit the work in Italy and Roumania, I will give the readers of the REVIEW my views of the progress of the work here.

The first Sabbath I met with the church in Bâle, and spoke through an interpreter. Some fifteen or twenty Sabbath-keepers were present. More than half of them were connected in one way or another with the publishing work in the office here.

The following Sabbath several of us spent with the church of Tramelan, which is quite high in altitude among the mountains of the Jura range. The scenery was very beautiful on the way thither. About thirty believers were present, mostly from the place. I spoke to them three times on the Sabbath, and Bro. Adémar Vuilleumier translated it into French. Speaking through an interpreter is rather strange work at first; but like everything else, one can get used to it. The people gave excellent attention, and we had a good social meeting at the close of the preaching. I say "good," though I could understand very little of it; for it was nearly all conducted in French. But I judged by the trembling lip and tearful eye that hearts were touched by the Spirit of God, and the presence of that always makes a good meeting. Not only did the grown people take part, but some who were quite young spoke with weeping.

Tramelan is one of the first places in Switzerland where M. B. Czechowski preached the Sabbath some fifteen years ago. Several families came out then and have kept it ever since. Here my sister, Annie E. Butler, spent the last year of her life, and she sleeps in hope in the little cemetery in the village. Naturally the place was interesting to me. It is no small evidence of the power of this truth that amid all the changes and vicissitudes of the past fifteen years in this country these persons have kept the Sabbath of the Lord, and still love the truth as well as ever. Many expressed their gratitude for the word spoken. That affair which happened some thousands of years ago at the tower of Babel interferes very much with the pleasure of social intercourse, as well as with the promulgation of the truth. But our visit to Tramelan was a pleasant and we trust a profitable one.

During the last days of March we had a three days' general meeting at Bâle. About fifty believers were present, and among them most of the laborers and prominent members of the cause here. Elds. Whitney, A. C. and D. T. Bourdeau, and Ertzenberger were all present. The meetings were held in the hall connected with the building in which the work of the mission is carried on. It was my privilege to speak five times to those present. As the hearers were mostly French and Germans it was necessary to have my words translated into both of these tongues. The two classes were

divided and set in different parts of the hall. Eld. Ertzenberger translated to the Germans, and Bro. Adémar Vuilleumier to those who spoke the French language, both translating at the same time. In this way all readily understood what was said. I felt quite free in speaking, and what was said seemed to be well received.

There was an interesting Sabbath-school Sabbath morning, conducted in the French tongue. We had a very good social meeting Sabbath afternoon. Many took part, and tears flowed freely from the eyes of those present. Elds. A. C. and D. T. Bourdeau each preached during the meeting.

Quite a portion of the time of the meeting was spent in consultation relative to the work and the establishment of the publishing work on a broader basis. We trust that plans were laid which will be a benefit to the cause in the near future. The work among the French-speaking portion of our people here seems to be in quite an encouraging condition. The labors of Eld. D. T. Bourdeau have evidently been blessed of God since his arrival in the country last fall. He has labored mostly among the churches thus far, perfecting the organization of different companies which have been keeping the Sabbath, helping in the Sabbath-school work, assisting in the settlement of difficulties and trials, and giving instruction on various points of our faith. Already some twenty have commenced to keep the Sabbath since he came, though he has not labored much in new fields.

As far as we can judge, there is an excellent feeling of interest pervading the minds of the leading brethren. They seem to be all ready to go forward. Several brethren are giving themselves to the work. These, we trust, will become efficient laborers in the near future. The coming of Bro. A. C. Bourdeau has encouraged the hearts of many. He has entered at once into the work of laboring in the French with his brother. There are openings inviting labor in many directions, and we expect to see a rapid increase in the progress of the work here.

Our German work does not present so favorable an aspect. There are quite a number of persons, sons and daughters of Sabbath-keeping parents, whose hearts are tender, and who are offering their services to labor in some branch of the cause, either in the work of publishing or as colporters and laborers.

There has been nothing that we have seen here which has encouraged us more than to see this interest among the young men and women who are keeping the Sabbath in Switzerland. I see no reason why ten or fifteen persons might not be found here to enter some department of the work as laborers in the cause. The testimonies of some of these persons in the social meetings were truly touching. God's providence must have had a superintendence over the work in Switzerland ever since the Sabbath was first preached here, though errors and mistakes have been seen. Some of these young persons have good trades by which they could earn remunerative wages; but they are willing to make pecuniary sacrifices if they can help forward the noble work of enlightening the world upon the truth. We trust the Lord will greatly bless them.

A great and favorable change has come over the minds of the believers in the message within the last year or two. They now seem earnestly desirous of doing all they can to help forward the work. Before we return to America, steps will probably be taken to perfect the organization of the Conference here in Central Europe, and to place matters upon a more stable basis.

We expect to hold a general meeting of the brethren of the Conference toward the last of May to consider this and other matters of importance.

GEO. I. BUTLER.

—The mercy of the Lord endureth forever.

EXCHANGE OF LABORERS.

AT our last General Conference, the propriety of laborers visiting different parts of the field where they had not previously labored, also the exchange of fields of labor by different ministers, was considered and recommended. For any laborer to go into a distant field by himself, and remain alone year after year, is not good, even though he may have a measure of success. The words of Solomon are as true in the nineteenth century as when he uttered them: "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." It gives courage and hope to meet those of like faith who have passed through similar trials and experiences to our own. It is also encouraging to the brethren to see ministers from different portions of the country, and hear them preach the same faith.

The truths of the Scriptures are a unit, and upon all the fundamental principles of the gospel of Jesus Christ our ministers see eye to eye. It is as necessary that the various gifts should act their part in different portions of the harvest-field, if we would have a perfect church, as a free use of each member of the human system is necessary to a perfect and healthy body. Even the feeblest members are necessary, and upon those members which are least honorable God has bestowed more abundant honor. Each one has his proper place to fill, and his work to perform, for "God hath set the members every one of them in the body as it hath pleased him."

Since General Conference a number of ministers have visited other fields, according to the recommendations then made, with good effect. Others will soon do the same, and we trust will prove successful. The visit to Virginia by the President of the Indiana Conference greatly encouraged him, and proved a blessing to the friends in that State. Eld. Rupert's visit to Kentucky resulted in awakening an interest, the effect of which will in no wise cease till Christ comes in the clouds of heaven. He has become attached to the brethren there, and will return to that field of labor. The friends of the cause in that State have also become attached to him. Steps were taken at the Clyde, O., meeting which will more fully unite the interests of these two Conferences, so that they will be a source of help to each other.

The President of the Kentucky Conference has labored alone for many years, and there is one feature of the work in that State which is gratifying. Notwithstanding the number of members is small, only eighty-five belonging to the Conference, those who have embraced the truth have done so by families; both parents and children are usually found serving God, and rejoicing in all points of present truth,—spiritual gifts, the health reform, etc. The brethren in Ohio do not murmur at the loss of an acceptable laborer given to that southern field, which, with the removal of their President, has much reduced their ministerial force. There are now a sufficient number of laborers in Kentucky to run two tents, and although quite poor they raised means to purchase one. The Ohio Conference cheerfully gave them another. Then to encourage canvassers they voted to give them five hundred copies of the *Signs* at half club rates, viz., 75 cts. each, as fast as they obtained subscribers. The same offer was also made them on "Thoughts on Daniel and the Revelation" to the amount of \$500. As these books will be sold and subscribers obtained at regular prices, this will give the Kentucky Conference \$500 with which to carry on the work in that State. Said our Ohio friends, "They have one of our men, now we will give them a tent, and some money to run it with, and they shall have our prayers." This example is worthy to be followed by other Conferences that are better supplied with laborers than Ohio. The friends in Ohio voted to increase their reserve fund from \$5,000 to

\$15,000, and to establish a depository at Clyde. They also took steps to establish missions at Cleveland, Toledo, and Cincinnati. Our prayer is that God may bless that Conference and give it success. We believe he will.

April 11-14 we met with the friends at Lyons, Mich. We trust that this was a profitable meeting for the State. Important resolutions were passed, and steps taken to establish missions in Grand Rapids, Saginaw, and Jackson. For the first time since the President of the General Conference went to Europe, two members of that committee had the privilege of consulting together. Bro. Ostrander is making preparations to go back to Colorado within a few weeks, in harmony with the recommendation of the General Conference. His success in the missionary work in Michigan and his experience in new fields, have qualified him to render efficient aid to the cause in that State. This will be a source of encouragement to the friends in Colorado. He goes with the prayers and sympathy of the Michigan Conference and of the General Conference Committee. No Conference has furnished more laborers for the great harvest field than Michigan, neither has any Conference increased so rapidly in membership as this, thus proving that the doctrine of disinterested benevolence is as good when applied to Conferences as to individuals.

S. N. HASKELL.
J. FARGO.

IMPORTANT QUESTIONS FOR CHURCH MEMBERS.—NO. 2.

Do you have family worship regularly? This is a very important question, and one that every church member ought to be able to answer affirmatively. The influence of family worship cannot be overestimated for good. It is a daily recognition of God as the source of all our blessings, as well as an acknowledgment of dependence upon him for future help. It becomes hallowed to us as a season "set apart," when each member of the family can withdraw from the world, and together lift their thoughts heavenward. When properly conducted, it furthermore becomes a special blessing to all, even the children, as a time when valuable lessons of instruction are imparted from the word of God, that are never effaced from the memory.

Children who leave home to try for themselves the fortunes of the world look back to the scenes of childhood with pleasant reveries. Especially is this the case when there is coupled with them the family altar, with father's and mother's prayers earnestly ascending in behalf of their household. It may be that long years have passed since these honored heads have been laid in the grave; yet amidst all the cares and sorrows of their earthly journey the children derive consolation from those early hearth-stone scenes that are ever green spots in their memories. How many times, too, such home memories have guarded some wayward youth under strong temptation which suddenly appeared to him. And then, when saved from evil to walk the path of life, how thankful such are for early training and home influences, and thus they rise up and call their parents blessed.

To obtain the best results, it is perhaps better not to conduct these daily reunions of the family always the same. There are those who have set forms, and will allow nothing to vary them. Perhaps the father—not the best of readers—will drag through a long chapter, that has little or no interest to the family on account of its lack of adaptation to such an occasion. But no matter if the chapter contains forty or fifty, or even seventy verses, it must all be read, because it happens to come in the course of reading marked out by him for family worship.

We have observed, however, that when this course is pursued day after day, it soon becomes monotonous, and as children get old enough, they readily find excuses for absenting themselves from

what is to them an irksome task. Family worship should be conducted so as to be productive of the greatest interest and profit to all concerned. It is not the *amount* of scripture read that proves the most profitable, but that which is remembered and understood. One point of truth clearly brought out and retained in the memory is far better than a whole chapter, with no definite part of it retained. Hence it is wisdom, if one does all the reading, to stop when one idea is covered and comprehended. All will then have enough food for thought till called together again.

It is not necessary even to follow out this plan every time. Occasionally an interesting subject may be taken up by way of a family Bible-reading. Let all have Bibles, and as questions are asked, let each who can read have the privilege of answering one or more, as the case may be. Each service may be short, and the subject continued from time to time until finished. Such a course will familiarize the entire family with the books of the Bible, and at the same time they will be learning important lessons of truth.

Again, all may gather around with their Bibles, and each read in rotation a portion of some chapter selected for the occasion, and then all join in singing some sweet verse of praise to God. In short, there should be as much *study* on the part of those who conduct family worship to make it of the most interest and profit as by the superintendent of a Sabbath-school to make his school what it should be. Why not? Are not souls being trained and minds developed at home as well as in Sabbath-school? True, there are not so many in a family circle as in the school, but the responsibility is greater, if anything, as far as it extends.

The prayers that follow the other exercises should be *short, pointed, earnest*. Much depends on the observance of these three points. Much harm has been done by long, spiritless prayers. When prayers are drawn out at length in the presence of others, some become weary, and it is an infallible rule that as weariness advances, devotion ceases. Children are not really at fault for becoming uneasy during such protracted prayers,—scattered and spiritless, and devoid of interest to even the older members of the family. Prayers in the family should be earnestly offered in behalf of family matters. The interests of the cause and those who labor for its advancement may not be forgotten on these occasions, but let the children always be remembered in prayer. It does them good as none know only those who have heard their own parents pray for them. And as the children—each by name, it may be—are thus commended to God for his special care, let it be done with a fervor that will tend to link their young minds in faith to God, and lead them day by day in the path to heaven.

The importance of family worship, when rightly understood, is such that nothing should ever be allowed to interrupt its regularity. Time is never lost, as some suppose, when spent in this way. If our work is hurrying us, it will pay us large profit to take time with our family to commune with God. We may be enabled to even accomplish more, by so doing; for God is not unwilling to aid us in our temporal affairs when we commit all to him. On the other hand, to do otherwise is a positive evil; for if we let business cares come in occasionally between us and family worship, we make the latter a matter of convenience. Our children learn to entertain the thought—properly, too—that our business is to us of more importance than our religious duties, and we soon become mortified to learn that our past lax principles were the foundation of their carelessness in religious things. Children easily imitate the example of others, and many to-day mourn over the waywardness of their children who might, if they would carefully search for the cause, find its root in their

own lack of devotion, manifested in some way in their homes.

Let all, then, who profess to love God, see that they do not neglect this important means of grace to themselves and their families. At this important era in the history of the church we especially need every safeguard that God has so graciously given for our protection, that at the near revelation of our Saviour from heaven we may be enabled to say, "Behold, I, and the children which God hath given me," and then with them be permitted to partake of his glory forever. J. O. CORLISS.

THE CLEANSING OF THE SANCTUARY.—NO 8.

(Concluded.)

THE days of the voice of the seventh angel are here. Rev. 10:7. The mystery of God, the work of the gospel of human salvation, will soon be finished. Our Intercessor is closing his ministry in behalf of sinners. He is making the final offering of the merits of his own blood in the heavenly sanctuary, for the removal of the sins of all those who have complied with the conditions of salvation, during every age of the world. Soon the work will be completed, and the unalterable decree will pass upon all the living: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:11, 12.

What shall we do in order to be prepared for that day? We must heed the last warning of the gospel, which the Lord is now sending out to all the world. Rev. 14:9-12. We must be found keeping the commandments of God and the faith of Jesus. While the closing work of Christ's ministry in the temple of God in heaven is transpiring, a corresponding message, the last message of the gospel, is being proclaimed to the inhabitants of the earth. While our High Priest is making the final offering of his blood before the mercy-seat which covers the ark of God's testimony in heaven, the last fearful warning against following the traditions of the great apostasy, is being given. The effect will be that the true people of God will be seen in their patience keeping the commandments of God and the faith of Christ.

The rule of the Judgment in the ark of God in heaven, is the rule of righteousness to all people upon earth. It is the same law which was written by the finger of God on tables of stone, and placed in the most holy of the earthly sanctuary. It is a perfect law and therefore unchangeable. The transgression of it always was, and always will be, sin. The transgression of this law was that which made the death of the Son of God necessary, in order that lost men might be saved. And unless his death and intercession shall atone for these sins, they will sink us to perdition. And if our sins are blotted out by our High Priest in heaven, we must be found keeping all these commandments when he returns to earth.

My brethren, since we hope to hail the coming of the Lord with joy, as soon as this message has finished its work, what manner of persons ought we to be in all holy conversation and godliness. We must be perfected while Jesus pleads. Soon he will finish all his pleading. Grudge not one against another, brethren, lest ye be condemned. Behold, the judge standeth before the door. The Lord is sending the last warning to mankind. He has called us to this specific work. We are in the watching, waiting time; and while we watch and wait, there is work for us to do. So while we seek that personal consecration to God which we must have to be approved, nothing will help us more in this, than taking upon us the burden of the work for our fellow-men. The world must be warned

of the coming day of wrath. Who is to share in this work, but those who have been enlightened with the light of present truth? So while we watch and wait, let us work.

Who can tell the joy of those whose sins are canceled, no more to be remembered forever? And it will not be ephemeral, but everlasting joy. May the reader and the writer have a part in it.

R. F. COTRELL.

NEBRASKA CAMP-MEETING.

A CAMP-MEETING in the spring of the year is something new to our brethren in this State; and for fear some may not see its importance, I will state some of the reasons why this step is taken.

The number of our laborers has greatly increased, and the work is moving much more rapidly than ever before. It is very important, therefore, that the work be done in the best possible way, and that the precious cause of God be not permitted to suffer by any mistake his erring children may make. This season there will be more important plans to lay, and more important steps to be taken, than ever before in the history of our Conference. The decisions to be made should not be left to the judgment of a few. "In a multitude of counselors there is safety." We want the combined wisdom of all our brethren at the meeting this spring. It will be held from June 5 to 10. Do you say, "That will be a busy time"? Yes, I know it will; and there would be no difficulty in finding plenty to do the entire season; but Christ says, "Seek ye first the kingdom of God." If we commence *now* to lay our plans to go, there will be but little lost in sparing one week.

The place selected for the meeting is the beautiful city of Beatrice. The U. P. and the B. and M. railroads both run to this place, and favor us with low excursion rates. Although the place is not as central as we could wish, yet it will not cost very much to attend even from the farthest part of the State. We are now carrying on a system of missionary work at that place by which every family who becomes interested will be visited as many as eight times, be furnished with reading matter, and have an opportunity of taking part in Bible-readings. We are also having several thousand cards and bills printed to advertise the meeting. We want our brethren in every part of the State to send for as many of these bills and cards as they can use to good advantage. Every church should use from 100 to 500. Do not be afraid to invite your neighbors to attend. Last year there were those not of our faith in attendance who came a distance of from one hundred to two hundred miles.

Let us all work and pray for the success of this meeting.

A. J. CUDNEY.

TO BRETHREN IN KANSAS.

FROM information gleaned from the REVIEW, we learn that Vol. 4 of "Spirit of Prophecy" will be ready for delivery about July 1, 1884. The publishers have decided to bring it before the people, for at least three or four months, by regular appointed agents, selected by the State Tract Society.

Now we desire that no time should be wasted in making preparations for the canvass, but hope that one or more in every church, whom the elder can recommend as earnest workers and persons on whom we may safely rely, will be selected immediately for the work. We want those who are willing to enter into a written contract to canvass all the Sabbath-keepers in their church and the interested ones in their neighborhood, and who will do so at once.

The outfits, including prospectus and full instructions, will be received at the State depository in a few days, and will probably cost seventy-five cents. Now all who can comply with the above specifications and who will be ready to start the work as early as June 1, or sooner, please correspond with me in regard to terms, etc., at Fort Scott, Kan.

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.

THE WORK AND REWARD.

To rise in strength and cast the evils out
That stay the Christ-life in the human soul—
This the work. And the reward is this:
To see on human faces, stained and scarred,
The dawning light that says the Lord is risen;
That they have seen, like Mary, face to face,
The majesty of kingliness and power,
The tenderness of wondrous love and grace
By which all wrong shall measure its brief hour,
And one by one before the matchless sight
Slink, Judas-like, each to its own dark place.

—Mrs. M. L. Dickinson.

KENTUCKY.

PELLEVILLE, HANCOCK Co., APRIL 20.—I commenced a course of lectures near here the 18th inst. Have given two discourses and there seems to be quite an interest manifested. Of course I cannot tell anything about the result yet. Pray for us.

My address for the present will be as given above.

S. OSBORN.

INDIANA.

HARTFORD CITY.—Our new church, lathed and ready for plastering, was seated with temporary seats, and four meetings had been held, when on Friday night last, it caught fire and burned to the ground. The loss is deeply felt, as the members are not wealthy; but an effort to rebuild will be put forth immediately. A building here is very much needed, and if any of our sister churches could assist them in the least, it would be thankfully received. The spiritual life is good, and all seem determined to live out the truth.

April 21.

J. P. HENDERSON.

RADNOR, CARROLL Co.—I returned to this place April 11; found all holding on to the truth, and growing in a knowledge of it. A church of eighteen members was organized, and ten were baptized. There is still a good interest manifested by those not of our faith, and I have reason to believe that quite a number of them will soon unite with us. Although this church has so recently been brought to the light of present truth, yet they have a meeting-house under headway, and the prospect is good for it to be finished in time to dedicate some time the coming fall. My work here has been greatly blessed of the Lord, for which I praise his name and with courage press on.

J. M. REES.

NOBLE Co.—I began labor in this county at Wolf Lake, March 25, and closed at Ligonier, April 18. Bro. J. S. Shrock has been with me, and has rendered very efficient help. At Wolf Lake ten began the observance of the Sabbath, and twelve united with the church; one by vote, three by baptism, the remaining eight to be baptized in the near future. They gave, in money and pledges on the tent fund, \$53, which will be increased. Our audience often exceeded the seating capacity of the commodious church. Our friends there have great reason to thank God for an open door into the hearts of the people.

At Ligonier three were baptized and added to the church. They gave \$93.15 on the tent fund. This amount will probably be increased to \$100. They have a model Sabbath-school. It is equipped with about \$30 worth of maps, a club of sixty-two copies of the *Instructor*, and other necessary helps. No Sabbath-school should expect to prosper without these helps as well as with them. Their Tract Society is also in good running order, and is doing an effective work with 105 *Sentinels* and 32 *Signs* well seasoned with tracts. They think of increasing their club of *Signs*. I go to North Liberty today.

WM. COVERT.

April 18.

MINNESOTA.

GROVE LAKE.—Closed my labors here March 25 on account of sickness. Had to close in the midst of the Sabbath question and also of a good

interest; yet two signed the covenant to keep all the commandments of God. I fear I shall not be able to labor again for several months. My left lung seems to be in a bad state, and I shall have to rest. I undertook too much. Held 75 meetings, preached 71 sermons, visited 53 families, sold about \$45 worth of books and Bibles, obtained 16 subscribers for our periodicals, and scattered several thousand pages of reading matter in twelve weeks, the weather being extremely cold most of the time. I desire the prayers of God's people. Am anxious to get at work again.

April 18.

A. M. JOHNSON.

KANSAS.

LAWRENCE MISSION.—Our work here is progressing finely, far beyond our expectations; and we see no reason why a good work cannot be done. Within the last three weeks, hundreds of families have been visited, and thousands of pages of tracts sold. Quite a number are interested, and one has commenced to keep the Sabbath. Not one of the workers has come in discouraged or with a long face, but with joyful hearts and bright faces they are ready to tell of some interesting experience during the day. Truly the yoke is easy and agreeable when it is on straight.

We extend our thanks to the friends that have so liberally sent in donations of provisions for the mission. This is right, as the mission is sustained at the expense of the Conference, and the cost may be lessened if the friends will assist in this direction; hence anything in the way of provisions may be sent, and will be thankfully received. Send by freight, addressed to the undersigned, Lawrence, Kan.

T. H. GIBBS.

MISSOURI.

DAYTON AND SENECA.—Our meetings closed at Dayton the 13th inst. Two families and a part of another have taken hold of the truth. Many others are convinced, and I hope will yet decide to accept it. Obtained 15 subscribers for the *Signs*, 2 for the *Review*, and 4 for the *Sentinel*.

We commenced a series of meetings at Seneca the 15th, in the M. E. church. Our hearing at first was small, but has increased from the first. We have much prejudice to meet here. This is a live town of about one thousand inhabitants. We hope to find some who will go with us to the kingdom of God.

Bro. Blackmon returned home Sabbath, by way of Dayton, where he expected to hold two meetings on Sunday with that people. Expect Eld. J. W. Watt to join me to-morrow, and if the interest demands, we will continue here until it is time to attend the spring camp-meeting at Nevada City. Brethren, remember the work here at Seneca.

April 21.

J. N. BUNCH.

NORTH PACIFIC CONFERENCE.

BEAVERTON, SALEM, EAST PORTLAND, AND CARROLLTON.—In company with Eld. Corliss I have recently held meetings at Beaverton, Salem, and East Portland. At Beaverton quite an outside interest was manifested. If the church are true to their trust, others will doubtless be gathered into the fold. The meetings at Salem were timely and profitable. At East Portland seven were added to the church,—six by confession of faith, and one by letter. Some of these commenced to keep the Sabbath during the tent meetings last summer, and others have been brought to a knowledge of the truth through missionary work since that time.

I am now engaged in a series of meetings near Carrollton. This is a new country, and but thinly settled. The people are intelligent and hospitable, and manifest a commendable interest to hear. Some books have been sold, and I think it but reasonable to hope that the truth will gather out some honest souls here. I ask the prayers of the people of God.

CHAS. L. BOYD.

IOWA.

WESLEY, KOSSUTH Co.—Closed the meetings at Wesley the 13th, having given 61 discourses and 25 Bible-readings in English and Scandinavian. Sold books to the amount of \$20.41. Obtained 4 subscribers for the *Review*, 1 for the *Signs*, 5 for the *Harolden*, 4 for the *Tidende*. Received \$7.50 in donation. Five Americans are observing

the Sabbath, and a Sabbath-school of seventeen members was organized at Wesley. In the country eight Scandinavians meet on the Sabbath; making in all thirteen adult Sabbath-keepers. When the Sabbath question was first preached here, Methodists and Catholics united in opposing us. The Methodists sent for one of their men to settle the question for them. He came, in company with the resident minister of Wesley, and brought the usual self-contradictory arguments. I was refused the privilege of answering in their meeting. The meeting being held in a private hall, the use of which I also had been granted, I reviewed his remarks when he had closed his meeting. Having tried to have the people leave, but in vain, they also remained. The Methodists not being satisfied, the Catholic priest was engaged to speak to them the following Sunday on the Sabbath question. He said Sunday was right, but they should follow the "true church" in more than that. Bro. Hoen left for a new field some three weeks ago. I am going this week to a large Norwegian settlement. May the Lord help.

April 15.

JOHN WILSON.

VIRGINIA.

MARKSVILLE, QUICKSBURG, AND LAUREL GROVE.—Since my last report I have visited the above-named places. The meetings at Marksville, Page Co., were especially good. I spoke ten times, held two business meetings, and a Bible-reading during my week's stay. A club of *Signs* was raised for the coming year. The brethren and sisters were much encouraged, and two made a start for the first time in the service of the Lord. The outside attendance was good, so large at times that all could not be seated. The meetings resulted in much good.

April 4-9, labored with the church at Quicksburg, Shenandoah Co. Brethren and sisters came from different points, and we were rejoiced to meet so many of like precious faith. Two sisters walked sixteen miles over the mountains to attend. The attendance from without was also good, and our meetings were of an encouraging nature. One embraced the truth, and was baptized at the close of the meeting. At this meeting it was decided that Eld. Rife and Bro. B. F. Purdham run the Virginia tent the coming season. Bro. Stillwell will labor as the way may open. It was further decided that a canvasser also should be employed.

April 10-14 held meetings at Laurel Grove, Frederick Co. At this place Eld. Rife, Bro. Purdham, and myself have all labored some during the past few weeks. Several have embraced the truth. Bro. Purdham and Hottle were with me during the last meetings. We are much encouraged with the progress they have made during the last two months. Our meetings were especially good during the visit just closed. After the last meeting three were baptized. Some three hundred witnessed the solemn ordinance, and as those immersed came out of the water, many throughout the congregation were in tears. We organized a local Tract Society with them. At each of the above-named churches we celebrated the ordinances.

With this meeting closed my labors here in Virginia. I am thankful that the Lord has blessed, and so much good has been accomplished. We see no reason why many will not embrace the truth in the old Dominion State. The work will have to be done principally by visiting from house to house and the distribution of reading matter in connection with the preaching. I was kindly received by the brethren and sisters throughout the State, and leave many warm friends. I shall feel, as the result, a deep interest in the cause in Virginia.

At present I am spending two or three days with Bro. Miller at Washington, D. C., who is doing missionary work under the supervision of Bro. Wright. The way thus far has opened up well for Bro. M. He has sold already quite a number of "Thoughts on Daniel and Revelation," obtained some subscribers for *Good Health*, *Sentinel*, and our German paper, and some are becoming interested in the truth. I now visit the two churches in West Virginia. I am thankful for the privilege of laboring in the cause of the Lord.

S. H. LANE.

—The preaching of Thy word bringeth life.

VERMONT.

TROY, RICHFORD, AND BORDOVILLE, APRIL 16.—In company with Bro. Hutchins I left Irasburg for Troy with a buggy, a distance of fourteen miles, over snow-drifts, and through mud. Held four meetings in the middle of the week. Took a club of *Sentinels* and received pledges on the reserve and educational funds. This church has no ordained officers, and is in rather a low spiritual condition. We hope the time is not far distant when a special effort can be made for them. The storm so increased that we were obliged to leave the team at Newport Center, and take the train for East Richford, where we remained from Friday till the Tuesday following. About two feet of damp snow fell during the storm, making the traveling very difficult. This church has been in a sort of chronic difficulty for a long time. We tried in our preaching to set before them what trials are for, and the difference between those the Lord permits to come upon us and those manufactured by ourselves. We feel sure the Lord helped by his good Spirit. We visited by the fireside from house to house and left them for one week, when we returned and continued the same work. Not accomplishing all we deem necessary, will soon return there again. We were sorry to find tea, tobacco, opium, and pork used by some of the members. We bore a faithful reproof to such members. To return to the use of such things is not much unlike the desire of the children of Israel to return to Egypt. Something was subscribed on the funds, and a small club of *Sentinels* raised. There are good and willing souls here that love to see forward moves in God's precious cause. They have the best house among our people in the State. Oh! that there was a heart in all who profess the name of Christ not to rest satisfied until all idols are put away, and an intimate acquaintance formed with the Lord.

We began meetings with the church at Bordoville Thursday, the 12th, and continued them until the Sunday night following. The roads were bad, and only about one-half of the church was present at any one meeting. Here we found some using tobacco, opium, tea, and pork. We were glad to find no church trials. Those present seemed to appreciate the word spoken; but the church is in a low spiritual condition. Only about one-half of the members answered to their names in person or by letter. Some whose names are on the book have not reported for years. It seems as though absent members of our churches should take the trouble (it ought to be the pleasure) to write once in three months to the church, informing them how they are advancing in the divine life; and if absent members in Vermont who read this will do so, it will not only relieve the church, but be a great blessing to themselves. Try it, brethren and sisters. A club of 130 *Sentinels* was taken.

We now expect to return to this church May 17, to labor for one week. There is a great need of devotion to the cause of God; and unless very much more is seen, but few professed Sabbath-keepers will be saved. We feel to thank God and take courage at the omens of good which we saw during these two weeks. The Lord manifested himself, much to our encouragement, and we expect to see more of his blessing. We do not mean to rest until we see the work of God greatly manifested in the hearts of his people through all the churches in this Conference. Bro. Hutchins has been greatly sustained in his wearing labor.

A. O. BURRILL.

—The question of theater-going on the part of Christians may be narrowed down to this single proposition: How far is it justifiable in a Christian to lend countenance to what is in every community the center of frivolity, dissipation, and things worse than even these?

—It is a curious fact, though not generally known, that the popular superstition of overturning salt at the table being unlucky, arises from the picture of the Last Supper, by Leonardo da Vinci, in which Judas Iscariot is represented as overturning the salt.

—Falsehoods not only disagree with truths, but usually quarrel among themselves.

News of the Week.

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

FOR WEEK ENDING APRIL 26.

DOMESTIC.

—Tacoma, Wyoming, was nearly destroyed by fire on Monday.

—Western Texas is suffering from a severe drouth and a visitation of caterpillars.

—The New York Tombs is to be enlarged, affording capacity for 100 additional cells.

—Fires in Long Island woods have caused \$30,000 damage, and the flames are spreading.

—Gold shipments from New York Wednesday for Europe were \$3,427,000; on Saturday, 1,750,000.

—The indications are that America will continue as of old to control the wheat and cotton markets of Europe.

—The Crandall House and sixteen other structures at Trenton Falls, Ont., were destroyed by fire Tuesday.

—There were 175 business failures in the United States during the seven days ending the 11th, and 39 in Canada.

—The number of cotton-mills in the Southern States has increased from 180 four years ago to 315 at the present time.

—Nine buildings in one of the principal business blocks of San Francisco, Cal., burned on the 13th. Loss, \$175,000; insurance, \$65,000.

—Massachusetts has passed a law which provides that the State shall supply every pupil in the public schools with the school books used.

—Grape culture in California is rapidly increasing, and it is thought that at least 5,000,000 vines will be planted in Los Angeles county this spring.

—An analysis ordered by the Board of Health at New York shows that mustard sold in that city is adulterated with naphthal yellow, flour, and terra alba.

—Two 100,000 fires are reported in N. J., one originating in Gaynor's glassworks, Camden, the other in the factory of the Celluloid Brush Company, Newark.

—It is calculated that there are now residing in the United States nearly 1,000 Japanese, and of this number it is said that not one has ever been convicted of any criminal offense in an American court.

—An examination of the books of the Massachusetts state prison shows a deficit of over \$12,000 in the accounts. The State would perhaps save money if it should let the prisoners run the accounts, and lock up the keepers.

—Amendments to the Penal Code have passed the N. Y. Legislature, and are now a law, prohibiting the sale of fire-arms to minors under 18 years of age; also the sale of felonious weapons, and the engaging of children in games of chance.

—Of course the suggestion is only a joke, but people seem to think it a good one, that polygamy might be wholly prevented by the imposition of a heavy tax on every wife but the first. Seriously, what worse would it be than to license the rum traffic?

—Six families in Louisville were poisoned by cake purchased at a confectioner's, one child dying, while ten other persons suffered severely, but are out of danger. A chemical analysis showed the presence of arsenic, but how it got in the cake remains unexplained.

—Every pleasant day this week Gen. Grant has come slowly down Broadway from the City Elevated Hall Station to his office on the corner of Wall street. Crutches support the old soldier, and his face wears a grave and patient expression. His hair is getting gray rapidly.

—A statement of the delegates to the National Convention elected up to Saturday night shows a total of 417, of whom 233 are for Arthur, 97 for Blaine, 46 for Logan, 15 for Edmunds, 6 for Gresham, 5 for Senator Sherman, and 2 for General Sherman. The preferences of eleven delegates are unknown.

—The fiend in black,—Rugg, the colored murderer of Long Island,—is on trial at Hunter's Point, just across East river, and a hanging is expected to follow. Rugg has grown fat in jail, and one lawyer has been found to volunteer to try his best to save his useless neck in order to gain notoriety as a criminal lawyer.

—If a great city could blush with shame, New York would do so when one of her Aldermen gets drunk in public, commits an assault, is carried to the station-house, put in a cell to sleep off his drunken debauch, and then is arraigned before the court to answer for his shameful conduct. All this New York has suffered within a week. The drunken fellow deserves expulsion from the Board, but, alas, who are they who alone could expel him?

FOREIGN.

—There was a million-dollar fire in a great London dry-goods house Saturday morning.

—Parnell, in an interview, emphatically denies that he is to retire from the leadership of the Irish National party.

—The British Cabinet favors the sending of a small force of English and Egyptian soldiers on an expedition for the relief of Berber.

—It is rumored in London that the English Government will convoke a European conference to regulate the financial affairs of Egypt.

—The king of the Belgians, the cable says, is engaged in an enterprise to found a new route for ocean travel between here and the Old World.

—The Chinese prisoners captured at Hung-Hoa by the French will be carefully guarded as proof that the Chinese participated in the war.

—Syria has ninety-five silk factories, which give employment to about 10,000 men, boys, and girls, whose daily wages range from 8 to 27 cents.

—Sir Edward Walkin, member of Parliament, offers \$5,000 toward the rescue of General Gordon, and an English lady has offered \$100,000.

—Refugees to the number of 450, owing to the shortness of provisions, left Shendy several days ago for Berber. The steamer ran aground, and was soon attacked on all sides by swarms of rebels, who massacred all on board.

—During the performance in a circus at Vienna Monday evening the roof fell in, the lights were extinguished, and a terrible panic ensued, which was increased by an outbreak of fire. Five dead bodies and 100 wounded have been carried from the ruins.

—The cable reports that El Mehdi has been twice defeated recently by hostile tribes and is completely hemmed in. Gordon Pasha is in the same fix, being completely hemmed in at Khartoum. Now, if some of the Arabs would hem Osman Digna in, things would be pretty well evened up.

—The eastern portion of England was badly shaken by an earthquake on the morning of Apr. 22. Serious damage was done in some localities, and several lives were lost. Others were injured, and the people in the localities most affected were thrown into such a state of consternation that business was suspended for a time.

—The Cairo correspondent of the Paris *Figaro* telegraphs his paper that the Arabs captured Shendy the 15th inst. The Egyptian troops there had discarded their arms and uniforms in the hope of being saved; but few escaped the general massacre. Two thousand men, women, and children are said to have been slaughtered.

RELIGIOUS INTELLIGENCE.

—There are twenty-eight blind clergymen in the Church of England.

—A bronze statue of Martin Luther is to be erected at Washington in May.

—Three hundred and eighteen Mormon emigrants left Liverpool on the steamship Nevada on the 9th.

—A Paris journal asserts that the Pope is preparing a strong encyclical letter against the Free Masons and other secret societies.

—Young Men's Christian Associations are taking vigorous root in New South Wales Colonies. Sidney is erecting an immense building for its young men, to cost about \$175,000.

—For lack of suitable accommodations, managers of new Sunday-schools in the West have organized schools in stores, farm houses, and recently one was conducted in a wheat elevator.

—A little girl in the boarding-school at San Paulo, Brazil, prayed that the Corean, who is now in Japan translating the Bible into his own language, "might be blessed in translating the Bible," and that he might "do it without making any mistakes."—*Interior*.

—The question of opening the public libraries and collections of art and science in London on Sunday has recently been presented to the House of Lords, the working-men being decidedly in its favor. It has been suggested to further investigate the opinion of the working class.

—Dr. Scudder, pastor of the Plymouth Congregational church, Chicago, recently declared that "for unmixed wickedness and moral depravity, no city of Asia could equal Chicago or New York," and that "this continent has a class of villains lower and meaner than the lowest and meanest of India or China."

—John Knox, the great Scottish reformer, did not begin to preach and write until he was forty years old. He shrank from public service. Friends could not induce him to preach, and, when told that the church had called him to the work, he burst into tears and rushed out of the house. How times have changed! No, it is not the times, but the men.

Obituary Notices.

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

COGGESHALL.—Died in Battle Creek, Mich., April 11, 1884, of bronchial consumption, Sr. Adeline H., wife of Bro. R. H. Coggeshall, clerk of the Battle Creek church, in the 41st year of her age. Nearly thirty-eight years ago, her parents, Bro. and Sr. F. Howe, removed from Gates, N. Y., and located in Orange, Mich., where about twenty-three years ago, they embraced the doctrines taught by S. D. Adventists. Addie was converted the year following, and united with the Orange church. The next year she came to live in the family of Bro. White; and in that employment and working in the Office she was chiefly engaged, till her marriage with Bro. Coggeshall in 1872. She then transferred her membership to the Battle Creek church, in which she maintained an acceptable standing till her death. Funeral services were held at the Tabernacle, attended by a large congregation, Sunday afternoon, April 13; and as it was her request to be buried in the family burying-ground at Orange, the remains were taken to that place on Monday, accompanied by the intimate relatives. A procession of the friends there followed from the depot to the grave, where an appropriate memorial service was conducted by Bro. I. D. Van Horn. She leaves a husband, two children, parents, four sisters, five brothers, and other relatives to feel her loss. She fell asleep with a clear hope, and a heart fully submissive to God's will. U. S.

EVEREST.—Died of scarlet fever and diphtheria, near Elm Hall, Mich., March 7, 1884, Maria J., wife of Frank S. Everest, aged 27 years, 7 months, and 14 days. Her life was one marked by devotion and consecration. Of her it can be truly said, "Blessed are the dead which die in the Lord." Circumstances prevented the holding of funeral services till April 15, when the sympathizing friends and neighbors met at the M. E. church in Elm Hall to listen to words of comfort by the writer from Isa. 57: 1, 2. A husband and five small children are left to mourn their loss. L. A. KELLOGG.

HADDIX.—Died of diphtheria, near Silver Creek, Neb., Feb. 6, 1884, Minnie M., daughter of David and Nancy E. Haddix, aged 5 years, 4 months, and 14 days. Little Minnie was a member of our Sabbath-school, and was loved by all who knew her. We feel that she will be among those who have part in the first resurrection. G. L. DIEFENBACH.

VANCE.—Died of scarlet fever, at Hallowell, Kan., Feb. 17, 19, and 24, 1884, our three youngest children: Willie, aged 1 year, 8 months, and 1 day; Arthur, aged 3 years, 1 month, and 19 days; Myrtie, aged 5 years and 21 days. We miss our little ones very much, but we hope to meet them in the earth made new. J. N. VANCE.

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.

Table listing camp-meetings for 1884 across various states including California, Kansas, Missouri, Nebraska, Upper Columbia, Pennsylvania, Wisconsin, Minnesota, Dakota, Canada, New York, New England, Vermont, and Maine, with dates and locations.

GENERAL CONFERENCE COMMITTEE.

NOTHING preventing, I will hold meetings in Wisconsin as follows:—

Table listing meeting dates and locations: Avon (May 10, 11), Mackford (May 17, 18), Poy Sippi (May 24, 25), Sturgeon Bay (May 31 and June 1).

The meeting-house at Sturgeon Bay will be dedicated in connection with this meeting. H. W. DECKER.

I WILL meet with brethren at Dassel, Sabbath, May 3; at Villard, May 10. H. GRANT.

CHERESCO, Mich., May 3. The quarterly meeting exercises, being prevented at the time of the regular appointment, will be attended to. U. SMITH.

Publishers' Department.

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

NOTICE.

We have two black walnut, bracketed newspaper holders; each capable of supporting 24 binders, and an ornament for any reading-room, which we offer for \$4 each to any new mission that may desire them. They will be delivered at the express office for the above price. Address 219 West Madison St., Chicago, Ills.

The permanent address of Will D., and Florence Curtis will be P. O. box 151, Greenleaf, Washington Co., Kansas.

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"; "Palestine for the Young"; "Thoughts on Revelation"; "The Comparative New Testament"; "The Schonberg-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.

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.—A C Hudson, Wm C Hansen, W A Young, Daniel Graber, Frank Eyster, Chris Holmes.

Books Sent by Freight.—Pacific Press, E W Farnsworth, Gideon Brown, N E Tract Depository, Pacific Press.

Cash Rec'd on Account.—Va T & M Soc per R D Hottel 30.00, Colo T & M Soc per J W Horner 20.00, Miss A C Hudson 10.00, James Sawyer 4.69, Frank D Allen 40.00, T M Steward per M E S 50.00, Ohio Conf per James Rowe 642.27, Canada Conf per Linnie Kemp 15.00, Dakota T & M Soc per Alice Beaumont 100.00, M S Burnham per W C G 70c, H L Hoover 76.00, Moses Randall 43.98, G W Caviness 14.60, New York Conf tithe per W L McNitt 50c, Tenn T & M Soc M C Fulton 18.00, Ohio T & M Soc per Ida Gates 528.00, Ills T & M Soc per L S Campbell 407.00, No Pac T & M Soc per C L Boyd 2.00, Wis T & M Soc per E T Stimson & children 5.00, Neb T & M Soc per L D C 250.00.

Mich. Conf. Fund.—White Lake per Jane Thayer 13.62, Hillsdale per J R Stone 39.14, Orange per S C Perry 19.40, Elmwood per Silas Griffin 3.17, Colon per F L Mead 2.00, Burlington per F L Mead 17.50, Midland per Thos Garness 80c, Jefferson G B Castle 33.00, Wright per Chas Buck 100.87, Sheridan per A S Haynes 2.90, Jackson E P Giles 19.90, Otsego per Alex Carpenter 36.35, Reese per Mary Draman 11.73, Lockwood per L W Whitaker 7.00, Holly per Sophie Wilson 20.05, Rochester per D W Randall 25.00, Otsego per M S Burnham 3.50, Quincy per J H Thompson 29.45, Mair & Lyons per Willie Slade 14.05, per J G Benton 5.00, Convis per S Sellers 10.00, Inlay City, per name unknown 4.50.

S. D. A. E. Soc.—Per Fannie Thompson 20.00.

Mich. T. & M. Society.—Dist No 1 C S Veeder 1.00, Dist No 3 per E L Cochran 18.73, Dist No 4 per James Roff 22.02, Dist 6 per C A Preston 132.06, Dist 10 per Elden Mahaffy 1.00, Henry Randolph 7.42, Raymond Gilman 2.25, A G Morey 5.48, Lewis Cooper 15.80, Dist 4 per Geo. E Risley 3.25, Maria Newell 1.25, Dist 10 per L E Rathbun 1.00, Fred Holinden 7.50, Hattie House 1.60.

Mich. T. & M. Reserve Fund.—Dist 3 per E L Cochran 7.00, Dist 4 per James Roff 6.00, A Friend 20.00.

Inter. T. & M. Soc.—M A Colby 1.00, Blanchard Gould 1.00, C M Densmore 10.00, S A Bryant 1.25, Mrs E B Nettleton 1.50, per Mrs F H Sisley 5.00, per Wm Buckland 25.00, F M Davis 2.00, M E Dasher 2.00, Clara E Low 2.00.

Chicago Mission.—Walter P Jones 2.50, Hilland Stimp 2.50, Wm H Mills 2.00, Alfred Hobbs & wife 50.00, Emily S Hibben 5.00.

European Mission.—M A Colby 2.00, Blanchard Gould 2.00, C M Densmore 5.00, S A Bryant 1.25, Mrs E B Nettleton 1.50, per Wm Buckland 25.00, F M Davis 5.00, M E Dasher 2.00, Mrs H C Shedd 2.00.

English Mission.—M A Colby 1.00, Elma Colby 2.00, Blanchard Gould 1.00, C M Densmore 5.00, S A Bryant 1.25, Mrs E B Nettleton 1.50, per Seville Althouse 10.00, per Wm Buckland 25.00, M E Dasher 2.00, F M Davis 5.00, A Friend 5.00, Mrs H C Shedd 2.00, Alfred Hobbs 65.00.

Scandinavian Mission.—Niels Hansen 20.00, Peter Hansen 25.00, Ole Jensen 20.00, M A Colby 1.00, Blanchard Gould 1.00, C M Densmore 5.00, S A Bryant 1.25, Mrs E B Nettleton 1.50, Wm Buckland 25.00, M E Dasher 2.00, F M Davis 5.00, Mrs H C Shedd 2.00.

MICHIGAN CENTRAL RAILROAD.

Table showing train schedules for Michigan Central Railroad, including stations like Detroit, Jackson, Battle Creek, Kalamazoo, Mich. City, and Chicago, with times for going east and west.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 A.M., Battle Creek 7:33, arrives at Detroit 11:45 A.M. All trains run by Ninetieth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays. FEBRUARY 17, 1884. O. W. RUGGLES, Gen. Pass. Agt.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

Table showing train schedules for Chicago & Grand Trunk R.R., including stations like Port Huron, Lapeer, Durand, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, and Chicago, with times for going west and east.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Meridian Time. The Day Express, Battle Creek Passenger and Mail trains, daily except Sunday. Pacific, Limited and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. S. R. CALLAWAY, General Manager.

CHICAGO, BURLINGTON & QUINCY R. R.

Union Passenger Station and Ticket Office, Canal St., between Madison and Adams.

Feb. 20, 1884.

Table showing train schedules for Chicago, Burlington & Quincy R.R., including destinations like Galesburg, Freeport, Dubuque, Sioux City, Amboy, Rock Falls, Sterling, Kansas City, Denver, Council Bluffs, St. Joseph, Atchison, Topeka, Denver East, Montana & Pacific, Aurora Passenger, Mendota & Ottawa, St. Louis, Rockford & Perreton, Aurora Passenger, Freeport & Dubuque, Des Moines, Omaha, Lincoln & Denver, Southern Pacific, Texas, Kansas City & St. Joseph Night, and Aurora Sunday Passenger, with arrival and departure times.

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday.

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

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 29, 1884.

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Since receiving the order from Nebraska, noticed in No 16, for books, tracts, etc., amounting to about 500,000 pages, we have received one from Kansas amounting to 900,000 pages.

Eld A. B. Oyen, who has so long and efficiently conducted the *Advent Tidende* at this Office, left with his family, in company with Bro. E. G. Olsen, Monday night, Apr. 21, for their field of labor in Norway. Eld. Neils Clausen will take Bro. O.'s place on the *Tidende* till his return.

Bro. Cottrell closes in this number his interesting series of articles on the Sanctuary. He will soon begin a short series on the Promised Inheritance. Bro. Littlejohn has also some interesting and important thoughts on the subject of the Mark of the Beast, which will begin to appear next week.

As the depository in England will now be connected with the office of publication from which will be issued the new paper, *The Present Truth*, all orders and communications designed for the mission, should be addressed, not as formerly to J. N. Loughborough, Southampton, but to "The Present Truth," 72 Heneage Street, Great Grimsby, England.

It will be interesting to our readers to know that a Missionary Box has been located in the East End Post Office, Pittsburgh, Pa., where the public will have free access to a full assortment of Seventh-day Adventist tracts and periodicals. It is under the charge of Bro. S. W. Armor. The *Sabbath Sentinel* will here be a specialty—a paper which perhaps Pittsburgh has as much need of as any city in the Union.

The reader will find the present number replete with interest. The "Interesting Letter," Sr. White's article on Business Meetings, Bro. Butler's articles on the Publishing Work in Eu-

rope, and The Work in Switzerland, with the articles, Exchange of Laborers, by Brn. Haskell and Fargo, Important Questions for Church Members, by Bro. Corliss, and the Cleansing of the Sanctuary, by Bro. Cottrell, form an amount of editorial matter which for interest and value we seldom have the privilege of putting together in one issue.

The "Interesting Letter" given in another column furnishes an illustration of the power of the truth, which is of thrilling interest. Such cases are full of encouragement; for if the little that is now being done toward setting the light before the world, results in bringing to light every little while cases of this kind, it is positive evidence that there are many scattered through all nations, honest, devoted, godly people, who will accept the truth as soon as it shall be set before them. It is enough to quicken our zeal, as it has never been quickened before, to urge onward the message till all the world shall have heard the sound thereof, and a people are made ready for the coming of the Lord.

CAMP-MEETINGS.

SEE the appointments for camp-meetings in this number. We give the list just according to the latest data furnished us, and trust that it is all correct.

ADVERTISEMENTS.

It frequently happens that those who commence the observance of the Bible Sabbath are obliged to surrender lucrative positions in order to do so; or if they do not lose the position, they find it oftentimes difficult to obtain work among first-day keepers with the privilege of keeping the Sabbath; and hence they desire to know if there is any opening for work among Sabbath-keepers. On the other hand, Sabbath-keepers sometimes have opportunities for labor for those of like faith, and wish to make it known. For all these, especially the classes first named, we feel a sympathy and desire to help them; and in order to do this, the practice has been adopted of inserting short notices of this nature in the REVIEW. That unworthy persons should take advantage of this practice, designed for so good a purpose, is much to be regretted; yet we learn that such is sometimes the case. Leading brethren in Kansas advise that no attention be paid to the advertisement which appeared from that State in the REVIEW of Jan. 1, 1884. We shall hereafter be more strict in the matter of references.

NOTICE.

To secure the labors of Bro. Haskell at the Wisconsin camp-meeting, we have decided to change the time to June 18-23. H. W. DECKER.

MEETING FOR NEW YORK.

OUR State meeting this spring will not be held till June 5-9. We expect this meeting to be the most important one ever held in this State; and we would especially urge all those who desire to do anything in the cause of God to be in attendance, to share in its blessings and be fitted up for usefulness in the closing work. We hope our brethren and sisters will begin to plan to attend this important meeting, and not let the enemy succeed in keeping them from it. Instructions in canvassing, missionary work, and Bible-readings, will be given in connection with the close of our spring term of school. The canvassing class will be organized May 26, and continue two weeks, closing with our meeting, June 9. This will be an excellent opportunity for all who wish to receive instruction in these things. The time for labor is short, and the harvest truly is great. Let us awake to the importance of the time, and not forsake the assembling of ourselves together, as we see the day approaching. M. H. BROWN.

CAMP-MEETING LABORERS.

It will be noticed in this week's REVIEW that Nebraska and Wisconsin have changed the time of their camp-meetings and that the meeting in Canada follows the one in Wisconsin. It is hoped that the providence of God may so direct that Eld. W. C. White and his mother will come East so as to be at the Wisconsin and Canada

meetings, and also attend the camp-meetings which follow this date. This is the universal desire of our brethren and sisters as far as we have learned; and as our work increases in importance, and efforts are made to secure large gatherings, God would have that gift brought before the masses against which the minds of the people have been so prejudiced by falsehood and calumny.

If nothing in the providence of God prevents, I shall attend the Kansas, Southern Missouri, Nebraska, Pennsylvania, Wisconsin, Canada, and the eastern camp-meetings. Elds. Olsen and Van Horn will also attend western camp-meetings. It is hoped that Eld. Smith will attend some of these meetings, especially the one in Wisconsin, and also that Eld. Butler will return in season to attend some of them. S. N. HASKELL.

"THOUGHTS" CANVASS FOR KANSAS.

THE "Thoughts" canvass is increasing in this State. And the Tract Society, for the accommodation of the canvassing agents, keeps a supply of books constantly on hand, that the agents can be supplied on short notice. Now all can see at once that this plan will involve a heavy financial outlay. In order to accomplish the foregoing object, it is necessary that the agents be very prompt in their remittances. We are furnishing "Thoughts" to our regular agents, and give them time to deliver the books. Then the money should be remitted immediately. It should not be over thirty days after books are received from the Office till the money is sent to pay for the same. If the books are not taken by the subscribers, that is no reason why all that are delivered should not be paid for in thirty days from the time the agent receives the books. Those who are not special agents must send the money with the order. Send through the Tract Society.

We shall be compelled to strictly enforce these regulations as a means of protection. The Tract Society must not incur a debt in this canvass to scatter over the State among agents. If, after this plain statement of facts, individuals betray the confidence we have thus reposed in them, and incur a debt of this kind, we shall cease to honor their orders or recognize them as agents.

J. H. COOK, Pres.

TO THE BRETHREN IN ARKANSAS.

THE publishers of *the Signs of the Times* requested me to act as their general agent for the State of Arkansas, and I have consented to do so. Now we ask the friends of the cause in this State to help us in this work. So much has been said of the good work being done by the *Signs* that every Adventist knows the importance of placing that paper in the hands of the people. The weekly visits of the *Signs* for one year will accomplish more than many sermons. Why not try, then, to give it a wide circulation in Arkansas? Though there are not many of us here, we may do much more than we think, if we take hold of the work in earnest. We believe there are some in the State who can spend considerable time taking subscriptions for the *Signs*. And each Sabbath-keeper ought to be able to take some orders among his friends and neighbors.

Bro. Wellman and I are here to do what little we can in the cause, and we need the hearty co-operation of all the friends. We all believe that the third angel's message is now being proclaimed, and we believe that it is the last warning to be given to a perishing world. Dear brethren, let us try to show our faith in this message by working earnestly for its advancement. God will hold us responsible for the blood of souls. We each have a work to do. It is the duty of each one to warn men of the judgments of God which are hanging over their heads. We can give this warning by placing the *Signs* before the people. And in this way many souls may be converted and at last saved in the kingdom. We hope every lover of the truth in Arkansas will make an effort to help in this work.

Brethren and sisters, let us hear from you. Tell us how you are situated, and how much you think you can help us in obtaining subscriptions to the *Signs*. We will send sample copies, and will help you all we can. You may address me at 205 Pulaski St., Little Rock, Ark.

P. C. SHOCKEY.