

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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LORD, THOU ART GREAT.

FROM THE GERMAN OF SEIDL.

"Lord, thou art great!" I cry, when in the east
The day is blooming like a rose of fire.
When, to partake anew of life's rich feast
Nature and man awake with fresh desire,—
When art thou seen more gracious, God of power,
Than in the morn's great resurrection hour?

"Lord, thou art great!" I cry, when blackness shrouds
The noonday heavens, and crinkling lightnings
flame,
And on the tablet of the thunder-clouds,
In fiery letters write thy dreadful name.
When art thou, Lord, more terrible in wrath
Than in the midday tempest's lowering path?

"Lord, thou art great!" I cry, when in the west
Day, softly vanquished, shuts his glowing eye;
When song-feasts ring from every woodland nest,
And all in melancholy sweetness die;
When givest thou, Lord, our hearts more blest
repose,
Than in the magic of thy evening shows?

"Lord, thou art great!" I cry at dead of night,
When silence broods alike on land and deep;
When stars go up and down the blue-arched height,
And on the silver clouds the moonbeams sleep;
When beckonest thou, O Lord, to loftier height,
Than in the silent praise of holy night?

"Lord, thou art great!" in nature's every form;
Greater in none—simply most great in all;
In tears and terrors, sunshine, smile, and storm,
And all that stirs the heart, is felt thy call;
"Lord, thou art great!" Oh let me praise thy name,
And grow in greatness as I thine proclaim.

—Golden Hours.

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.

CHRIST'S FOLLOWERS THE LIGHT OF THE WORLD.*

BY MRS. E. G. WHITE.

TEXT: "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16.

In all ages the people of God have been the light of the world. Joseph was a light in Egypt. He represented Jehovah in the midst of a nation of gross idolaters. While the Israelites were on their way from Egypt to the promised land, they were a light to the surrounding nations. Through them God was

*Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 12, 1883.

revealed to the world. Satan sought to extinguish their light; but by the power of God it was kept alive through successive generations while Israel maintained a national existence, and even during the captivity there were faithful witnesses for God. From Daniel and his companions and Mordecai, a bright light shone amid the moral darkness of the kingly courts of Babylon. In holy vision, God revealed to Daniel light and truth that he had concealed from other men; and through his chosen servant this light has shone down through the ages, and will continue to shine to the end of time.

We who are living in this age have greater light and privileges than were given to Abraham, Joseph, Moses, Daniel, Ezra, Nehemiah, and other ancient worthies, and we are under correspondingly greater obligation to let our light shine to the world. God has made us the depositaries of his law. We have been redeemed by the precious blood of Christ, and we are to follow in his footsteps, to represent him before the world. But are we faithful depositaries of the truth, correctly representing it amid the spiritual declension and moral corruption that now exist? Are we doing one-third that we might and should do to diffuse the precious light of truth? Brethren, you see the truth, you understand the claims of God's law. You know that no willful transgressor of that law will enter into life, and yet you see that law made void in the world. What is your duty? You are not to ask, What is convenient for me? what is agreeable? but, What can I do to save souls?

There is a great work before us. The world is to be warned. The truth is to be translated into different languages, that all nations may enjoy its pure, life-giving influences. This work calls for the exercise of all the talents that God has intrusted to our keeping. He has given us abilities that enable us to exert an influence on other minds. We have talents in the pen, the press, the voice, the purse, and the sanctified affections of the soul. All these talents are the Lord's. He has lent them to us, and he holds us responsible for the use we make of them,—for the faithful discharge of our duty to the world. We may come very near to Jesus; we may commune with him, and having found rest and peace to our own souls, we may show forth to others the beauties of true holiness. If we are illuminated by the Sun of Righteousness, we shall reflect the light to the world in good works. Our example will show what it is to be a practical Christian. Light from heaven may shine through us to the world.

We must be better acquainted with our Bibles. We might close the door to many temptations, if we would commit to memory passages of Scripture. Let us hedge up the way to Satan's temptations with "It is written." We shall meet with conflicts to test our faith and courage, but they will make us strong if we conquer through the grace Jesus is willing to give. But we must believe; we must grasp the promises without a doubt. They are ample and rich, even during the perils and trials of the last days. Hear the assurance

given by a prophet of the Lord: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength; . . . he will make me to walk upon mine high places." As we exercise faith, talk faith, and act faith, the promises of God will be verified to us. And as we walk consistently with our profession of faith, we are also teaching others to walk circumspectly.

Do not consult feeling; for feeling is not to be our guide. We are to walk by faith, not by sight. Do not let unbelief separate you from God. Do not let one word of unbelief or discouragement escape your lips. Satan is pleased at every such expression, because it is dishonoring to Jesus. Seek earnestly to remedy every defect of character. Put away murmuring and fretfulness. In the indulgence of these traits you represent Satan, the prince of darkness, and not Christ, the Prince of light. Cast no shadow to darken the pathway of others. Walk in the light, and the peace and joy that shine in the face of Jesus will be reflected upon you. Jesus lives; and his promise is, "According to your faith be it unto you."

Those who talk unbelief will have a little enthusiasm when the sky is bright, and everything encouraging; but when the battle goes hard, when we have to hope against hope, and urge our petitions to the throne of grace through deep darkness, then the unbelieving ones will talk of the good land of Canaan, but will make prominent the dangers to be encountered. They will dwell on the strong walls, and the giants that we shall meet, when the language of faithful Caleb should be heard: "The land is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us."

Men of courage are wanted now; men who will venture something for the truth's sake; men who will be sober, but not gloomy and desponding; men who will watch unto prayer, and whose prayers will be mingled with living, active faith. We may be cheerful and even joyful. Even under temptation, our language may be that of faith and hope and courage. But no lightness, no trifling, should be indulged in; no low witticism should escape our lips, for these things give Satan great advantage. And we are living in the solemn hour of the Judgment, when we should afflict our souls, confess our errors, repent of our sins, and pray one for another that we may be healed.

If we are converted, we shall no longer represent Satan by warped, one-sided characters; but in character, in words, and in actions, we shall conform to the perfect model given us in the life of Christ. Unless we follow this perfect example, evil practices will confirm us in Satan's snare. We cannot afford to dally with the tempter,—to persist in one wrong habit, to cherish one darling sin. If we confess and forsake our sins; if we come to Jesus in penitence and humility of soul, acknowledging our inability to remove one spot or stain of sin, and

relying wholly on the merits of a crucified Saviour, we may expect forgiveness; for his word is pledged. He has said that he will pardon our transgressions, and blot out our sins. We must dwell upon the matchless love and compassion of Jesus, and not upon our own unworthiness and sinfulness. If we look to ourselves, all will be darkness; but Jesus is all light, and we have only to "look and live." We may look unto "Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame." What tenderness, what mercy, what love, are here manifested!

Through constant watchfulness and prayer, we may grow in grace, and perfect Christian characters. But prayer will be no task to the soul that loves God; it will be a pleasure, a source of strength. Our hearts will be stayed on God, and we shall say by our daily life, "Behold the Lamb of God, that taketh away the sin of the world." In view of what Jesus has done to redeem us from the power of Satan, how can we allow evil traits of character to gain the ascendancy, thus giving Satan occasion to rejoice and exult, and bringing grief to Him who died for us? How can we cherish malice toward our brethren, the purchase of Christ's blood, or even one feeling of unkindness? Let us put away all suspicion and hatred, and all feelings of bitterness even toward our worst enemies, those who are seeking to do us harm. But, brethren, do not wait until your heart is in harmony with your brother before you come to Jesus; for it is his spirit and power working in you that will give you the victory in this particular.

The Lord is waiting to bestow rich blessings upon us if we only comply with the conditions. We cannot glorify him while we cherish doubt. We must believe that he will do just as he has said he would. Remember that we have a living Saviour. If you do not feel light-hearted and joyous, do not dishonor God by talking of your feelings. Talk of the promises, talk of Jesus' willingness to bless; and before you are aware of it, the cloud will lift, light will come into the soul, and you will find peace and rest in Jesus. Cherish love. "Be kindly affectioned one to another with brotherly love, in honor preferring one another." Form a habit of speaking words of cheerful hope and courage, words of love and appreciation, that will bind hearts together. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

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.

"ARE OUR POLITICS TO BE PURIFIED?"

BY ELD. A. T. JONES.

THIS is a question asked by the National Reform party. We, too, may ask the same question. The Reform party place great reliance upon the success of their movement for the accomplishment of this (much to be desired, indeed!) result. Dr. Merrick in his address at the Cleveland National Reform Convention, said, "Where, then, is the antidote [for corrupt politics] to be found? Unhesitatingly I answer, In the religion of Jesus Christ. . . . How can it fail to purify our politics, if Christianity be allowed its legitimate place in our government?"—*Christian Statesman*, Dec. 20, 1883.

Dr. M'Allister, also, in the same Convention, said, "Finally, the proposed amendment will draw to the administration of the government

such men as the law of God requires,—not the reckless, the unprincipled, the profane, but able men, who fear God and hate covetousness."—*Ibid*, Dec. 27, 1883.

This thing has been tried several times, and always with the same result, namely to make corruption more corrupt. Given, human nature what it is, and make profession of religion a qualification for governmental favor, or political preference, and the inevitable result will always be that thousands will profess the required religion expressly to obtain political preferment, and for no other reason; and so, to dishonest ambition is added deliberate hypocrisy.

The first to employ this method was he to whom can be traced almost every ill that Christianity has suffered (this last one being by no means the least).—Constantine. He made the bishop of Rome a prince of the empire, and clothed the inferior bishops with such power that they not only ruled as princes, but imitated the princes in pride, luxury, worldly pomp, and hateful haughtiness,—imitated the princes in these, and imitated the emperor in persecuting with relentless vigor all who differed with them in faith. And the bishop of Rome, above all in rank, held the supremacy also in pride, arrogance, and profusion of luxury, to such a degree that one of the most eminent of the heathen writers exclaimed, either in envy or in indignation, "Make me bishop of Rome and I will be a Christian."

Nor were the governmental favors of Constantine confined to the bishops; they extended to all orders; and by the promise of a white garment, and twenty pieces of gold to every convert, there was secured in a single year the baptism of no fewer than twelve thousand men, besides a proportionate number of women and children.—See Gibbon, "Decline and Fall of Rome," chap. 20, sec. 17. And the inevitable consequence was that "formalism succeeded faith, and Religion fled from a station among the rulers of christendom to find shelter in her native scenes among the suffering and the poor." Was politics purified there? No! Religion was corrupted, and faith debased; and amidst and by it all, were taken the widest and most rapid strides of the man of sin toward that fearful height of power and depth of degradation which was the astonishment and the shame of the world.

Another notable instance was Louis XIV. of France. The early part of his reign was a time of much license; "but in his old age he became religious; and he determined that his subjects should be religious too. He shrugged his shoulders and knitted his brows if he observed at his levee, or near his dinner table, any gentleman who neglected the duties enjoined by the church. He rewarded piety with blue ribands, pensions, invitations to Marlé, governments, and regiments. Forthwith Versailles became in everything but dress, a convent. The pulpits and confessionals were surrounded by swords and embroidery. The marshals were much in prayer; and there was hardly one among the dukes and peers who did not carry good little books in his pocket, fast during lent, and communicate at Easter. Madame de Maintenon, who had a great share in the blessed work, boasted that devotion had become quite the fashion."

And was politics purified? With a vengeance! We read on: "A fashion indeed it was; and like a fashion it passed away. No sooner had the old king been carried to St. Denis than the whole court unmasked. Every man hastened to indemnify himself, by the excess of licentiousness and impudence, for years of mortification. The same persons who, a few months before, with meek voices and demure looks, had consulted divines about the state of their souls, now surrounded the midnight table, where, amidst the bounding of champagne corks, a drunken prince, enthroned be-

tween Dubois and Madame de Parabere, hiccoughed out atheistical arguments and obscene jests. The early part of the reign of Louis XIV. had been a time of license; but the most dissolute men of that generation would have blushed at the orgies of the Regency."—*Macaulay's Essay on Leigh Hunt*.

But undoubtedly the most notable instance of all is that of the Puritan rule, of the Commonwealth of England. "It was solemnly resolved by Parliament 'that no person shall be employed but such as the house shall be satisfied of his real godliness.' The pious assembly had a Bible lying on the table for reference.

. . . To know whether a man was really godly was impossible. But it was easy to know whether he had a plain dress, lank hair, no starch in his linen, no gay furniture in his house; whether he talked through his nose, and showed the whites of his eyes; whether he named his children Assurance, Tribulation, and Maher-shalal-hash-baz; whether he avoided Spring Garden when in town, and abstained from hunting and hawking when in the country; whether he expounded hard scriptures to his troops of dragoons, and talked in a committee of ways and means about seeking the Lord. These were tests which could easily be applied. The misfortune was that they proved nothing. Such as they were, they were employed by the dominant party. And the consequence was that a crowd of impostors, in every walk of life, began to mimic and to caricature what were then regarded as the outward signs of sanctity."—*Ibid*.

Thus has it ever been, and thus will it ever be, where governments as such attempt to propagate a religion. The only means which it is possible for governments to employ are "reward and punishment; powerful means indeed for influencing the exterior act, but altogether impotent for the purpose of touching the heart. A public functionary who is told that he will be promoted if he is a devout Catholic, and turned out of his place if he is not, will probably go to mass every morning, exclude meat from his table on Fridays, shrive himself regularly, and perhaps let his superiors know that he wears a hair shirt next his skin. Under a Puritan [or a National Reform also we may say] government, a person who is apprised that piety is essential to thriving in the world [see *Christian Statesman* of Nov. 21, Dec. 21, and 27, 1883, and Feb. 21, 1884, particularly, but in fact almost any number], will be strict in the observance of the Sunday, or, as he will call it, Sabbath; and will avoid a theater as if it were plague-stricken. Such a show of religion as this the hope of gain and the fear of loss will produce, at a week's notice, in any abundance which a government may require. But under this show, sensuality, ambition, avarice, and hatred retain unimpaired power, and the seeming convert has only added to the vices of a man of the world all the still darker vices which are engendered by the constant practice of dissimulation. The truth cannot be long concealed. The public discovers that the grave persons who are proposed to it as patterns, are more utterly destitute of moral principle and of moral sensibility than avowed libertines. It sees that these Pharisees are further removed from real goodness than publicans and harlots. And as usual, it rushes to the extreme opposite to that which it quits. It considers a high religious profession as a sure mark of meanness and depravity. On the very first day on which the restraint of fear is taken away, and on which men can venture to say what they think, a frightful peal of blasphemy and ribaldry proclaims that the short-sighted policy which aimed at making a nation of saints has made a nation of scoffers."—*Ibid*.

Yet in the very face of these plainest dictates of pure reason, and these most forcible lessons of history, and in utter defiance of all the teaching of universal history itself, the National Re-

form party, with that persistence which is born of the blindness of bigoted zeal, is working, and will continue to work, with might and main, to bring upon this dear land all this fearful train of disorders. Their movement reminds us of nothing so much as of these quack medicines that are so abundant, warranted to cure every ill that is known to the human body; while at the same time they will create a thousand ills that the human system has never known before. As with these, so with the National Reform; it is warranted to cure all the ills of the body politic, while, as any one with half an eye can see, it bears in its hands a perfect Pandora's box, wide open, to inflict its innumerable evils upon our country; and, as they will learn when it is too late, they will have no power to retain even hope. She herself will have flown away, and nothing remain but utter, irretrievable, awful ruin.

And so we know that instead of the church purifying politics, political power will make the already corrupt church still more corrupt,—will make it, in short, just what the Scripture says of it, "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2. And as the reaction from the zeal of Louis XIV, gave to France a reign of dissoluteness, such as to fairly put license itself to the blush; and as the reaction from the Puritan "reign of the saints" gave to England the "reign of the strumpets;" so also, I verily believe, the reaction which will surely follow the reign of the National Reform saints(?) will give to the United States, and to the world, that most fearful of all reigns, *the reign of the devils* (see Rev. 16:14; Luke 17:28, 29), and license upon license, iniquity upon iniquity, and abomination upon abomination, and Satan working "with all power and signs and lying wonders." 2 Thess. 2:9-11; Lev. 18:27; 20:23. May we indeed "watch and pray always, that we may be accounted worthy to escape all these things, and to stand before the Son of man." Luke 21:36.

THE WITNESS OF THE SPIRIT.

BY N. J. BOWERS.

"THE Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16. How or in what manner does the Holy Spirit thus bear witness? Answer: By harmony or agreement. The mind renewed by divine grace agrees and harmonizes perfectly with the pure and holy teachings of that Spirit. That which is molded and fashioned must agree with that which molds and fashions. The regenerate mind can fully accord with what it once could not. There is spiritual concord, a holy oneness.

The language is, "beareth witness *with*," not *to*. The Son of God was to be a witness to the people (Isa. 55:4), while the Comforter, his representative, bears witness *with* the people of God. The Spirit of God bears witness to the truth, and bearing witness *with* our spirit, we will greatly desire to walk in the truth. The Spirit does not bear witness to a falsehood; and if any say the Spirit witnesses to his life of disobedience, we may well know of what spirit he is. The Spirit bears witness to the truth by means of or through the written word,—the Scriptures of truth,—these being dictated by the Spirit; so there will be no contradiction between them. If our faith and conduct do not harmonize therewith, we are not so led by the Spirit; it can witness to no such sentiment and action. Those who are so wondrously led by the Spirit, in direct opposition to the plain teaching of the Bible, are simply impelled by their own spirit, and need to learn lessons of humility and obedience. Let such learn to respect the word of God, and to doubt their own feelings.

IT IS THE LORD.

BY J. M. HOPKINS.

"And Samuel told him [Eli] every whit, and hid nothing from him. And he said, It is the Lord; let him do what seemeth him good." 1 Sam. 3:18.

I WOULD not flee away from thee,
My Father and my God;
Nor murmur though I sometimes feel
The chastening of thy rod.

I would not seek to hide one sin
From thine all-seeing eye;
Nor bring thy holy standard down,
Myself to justify.

I would not sin extenuate
To make my sentence less,
Nor yet attempt to screen myself
With my own righteousness.

But, Father, knowing thou art God,
I humbly bow to thee;
Thou canst not err, thy sentence just
Is right for thee and me.

But this I pray, Lord, give me grace
My portion here to bear;
So will I pass beneath the rod
And bless thee over there.

Chatfield, Minn.

THE FOUNDATION MUST BE TRUTH.

BY ELD. R. F. COTTRELL.

GENUINE religion must be founded in truth; and a firm belief of the truth is indispensable to a proper course of action and the formation of a true Christian character. This is the reason why the apostolic writings insist with such emphasis upon holding the doctrines of Christ in their purity, and rejecting all others. Hence the necessity of the course recommended concerning the teaching of the truths we hold in the REVIEW.

Is practical teaching best? What is more practical than that which shows our position in the fulfillment of prophecy,—that we are in the very last days of earth's history,—and keeps constantly before the mind the needed preparation for the closing events? Christ is soon coming. A great work remains to be done, and but a little time in which to do it.

And in the hour of temptation which is before us, all will need to know what we believe and why we believe it. If the closing message of the gospel is sounding in the world, a succession of the fulfillments of prophetic events leads inevitably to that conclusion. It comes in its proper time and order. Settle this as a starting point, and there is no occasion for doubts and fears in regard to the final success of the work. If God's hand is in the work, it will surely fulfill his design. It must come in the predicted time and order; but this is not all; it must bear the characteristics of a work of God.

The past work in the last message is either from a good source or an evil one. It is either the work of God, or the work of Satan. If the latter, how can we account for the fact that it has turned its thousands to the observance of all of the commandments of God? A corrupt tree cannot bring forth good fruit. But this fruit is certainly good, therefore the tree that bore it is good.

If this preaching is a good work, God is the author of it; and if God is the author of it, it is what it professes to be, namely, the fulfillment of the third angel's message. Rev. 14:9-12. This being the case, it is the final warning before the coming of the Son of man; and it will surely prepare a people for that sublime event, by separating them from the worshipers of the beast, and uniting them in the commandments of God and the faith of Jesus. They that are found gathering with this people and co-operating in this work, heart and soul, will be found on the Lord's side.

If this work is of men, it will surely come to nought; but if God has set his hand to it, it will be done without fail and without mistake. The universe combined cannot thwart his plan or overthrow his work; but he will demonstrate to all that his word is truth.

With reasonings like these we may silence every doubt and fear, both in regard to the glorious termination of this work, and the means used in its accomplishment. Men are fallible. Some may apostatize, as has been the case; but the work is infallible, because it is the Lord's. Those whom the Lord cannot use in his work he sets aside; but the work goes on. None need to tremble for the ark of God. But each will have to give an account, whether he has obeyed the Heaven-sent message, and has been a worker together with God, endeavoring to keep the unity of the Spirit and the bond of peace.

Let us gird ourselves anew for the work, trust to the guiding hand of our Pilot to bring the vessel into port, and know that "except we abide in the ship, we cannot be saved."

THE WORD OF GOD VS. THE WORD OF MAN.

BY HELEN L. MORSE.

It is very unpopular now to use the plain, hard, literal names that were employed in primitive times to designate sin. It shocks refined taste, and grates upon cultivated ears. It sounds harsh and uncharitable, and is altogether foreign to the usages of polite society. Of course low, vulgar sin is a disgraceful thing, and those who commit it are subjects of God's displeasure. But it has come to be made light of, and explained or spiritualized away, so that there seems to be no such thing, only among those of such low estate that the polished and wealthy could not tolerate them under any circumstances. Just spread a glamour of sentiment and a halo of refinement about crimes, and they cease to be classed in the category of sins, and become the latest themes of thrilling interest, the principal actors in the scene covering themselves with glory and becoming the heroes of the day, until some more fertile in evil conception and more daring and unscrupulous in execution eclipse them, thus achieving a greater notoriety.

Sin is no longer exceeding sinful while it is covered by a cloak of monied respectability, and hedged about by a good worldly position. A man can scarcely be a sinner who makes a good appearance and has a comfortable balance in the bank, backed up by ability to defraud his fellow-man, or his government, on a grand scale. The mantle of charity is thrown over his deeds of covetousness, fraud, and oppression, the mantle of policy over his more out-breaking, infamous transgressions, and he is treated with attention and respectful consideration in society and in the church. Money has been found to be such a certain stepping-stone to favor in the popular church that it has come to be considered a sure passport to the kingdom. God says, "Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Eze. 7. But he also says, "Withdraw yourselves from every brother that walketh disorderly;" also, "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed;" and further, "He that wishes him Godspeed is partaker of his evil deeds." But seeing failings excused, sins cloaked, and sinners fellowshiped in the church militant, people feel quite secure about their place in the church triumphant.

The voice of inspiration declares, "Sin is the transgression of the law." 1 John 3:4. But this definition has long been set aside, or ruled out by the word of man. Why should a man toil and deny himself to build up a Christian character? Where is the demand for it? Who will appreciate it? What standard requires it? Who thinks of accepting the word of God as it reads, and walking in its counsels? The Bible says, "For in six days the Lord made the heavens and the earth, and

rested on the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:11. Man says the creative work occupied six long indefinite periods which are not yet completed. The Bible also says that "The seventh day is the Sabbath of the Lord, thy God; in it thou shalt not do any work." Ex. 20:10. Man says the first day is holy time, and we will legislate so that its sanctity shall not be violated. God calls death "the last enemy" (1 Cor. 15:26); man calls it the gate to endless life. God says, "The wages of sin is death" (Rom. 6:23); also, "In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17); man says, "There is no death; what seems so is transition."

Man says that the Judgment occurs at death, when the righteous soar into realms of everlasting bliss, while the wicked sink into an abyss of endless woe. The Bible says, "For God hath appointed a day in the which he will judge the world." Acts 17:31. Man says that at death the vital principle of life is more active than ever to think, to act, and to enjoy. God says, "His breath goeth forth; . . . in that very day his thoughts perish" (Ps. 146:4); "The dead know not anything." Eccl. 9:5. Man says,—that is, one class of men,—"The coming of Christ is spiritual, and has its application at death or at conversion." God says, "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11); also, "As the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Matt. 24:27. Another class say, "We know not when this coming will occur; it may be to-night, and it may not be in one thousand years." The Bible says, "So likewise ye, when ye shall see all these things, know that he is near, even at the doors." Matt. 24:33, margin.

Infidels, skeptics, and unbelievers, man calls agnostics, and does homage to their superior wisdom and profound research. But God calls them "fools" (Ps. 53:1), and says, "Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Prov. 1:31. The apostle says, "The wisdom of this world is foolishness with God. 1 Cor. 3:19. This is reversed, and we see the wisdom of God counted folly by the world. Purity, truth, honor, and justice are at a discount, and pride, deceit, covetousness, and greed are at a premium. "And Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets, and equity cannot enter." Isa. 59:14. The leaven of unbelief and skepticism, yea, of open defiance to God and rejection of his counsel, is invading all denominations and all ranks. It crops out everywhere. Its mildest form is lightness, frivolity, and irreverence. It appears in the hollow formality of those who profess to "fear God and keep his commandments;" in the unrestrained worldliness among the popular churches; and in the unrestrained godlessness in the world. The very atmosphere is tainted by its polluting influence. Children are trained in its midst. All are exposed to its blighting effects. It is the manifestation of the great wrath in which the devil has come down, "because he knoweth that he hath but a short time." Rev. 12:12.

The heavy pall of moral and spiritual night is settling down upon our land, sapping the very foundations of moral integrity and spiritual life, because the people "have no fear of God before their eyes;" "because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel;" because they have attempted to live by the word of man when the Bible declares that it is "by every word that proceedeth out of the mouth of God" that we must live. We see fulfilled before our eyes Isa. 24:5; "The earth also is defiled under the inhabitants thereof; be-

cause they have transgressed the laws, changed the ordinance, broken the everlasting covenant;" and the fulfillment of verse 6 is drawing on apace: "Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left."

"How long may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?"

But has this dark picture no bright side, this threatening cloud no silver lining? Is there no remedy, no way of escape? Yea, verily. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. "Repent ye, therefore, and be converted." "Though your sins be as scarlet, they shall be white as snow." "Turn ye to the stronghold, ye prisoners of hope; even to-day"—

"An answer from the skies is sent:
Ye that from God depart,
While it is called to-day repent,
And harden not your heart."

APPETITE.

BY ELD. A. O. BURRILL.

IN the creation of man God so organized him that the reins of self-government were placed in his own hands. He is made the controller of his own acts, and is of course responsible for them. Otherwise, it was wrong for God to punish Adam and Eve for the violation of the law, "But of the tree of the knowledge of good and evil, thou shalt not eat of it." Gen. 2:17. Yet we hear professed Christians say, "I cannot help it;" meaning of course that they have to eat and drink to satisfy the desires, or gratify the appetite. Nadab and Abihu felt that they must gratify appetite, and they did. Why did they not plead, "We could not help it;" "and since we wanted it so much, and felt that it was not possible to deny ourselves, why punish us for it." But none of the pleas were a sufficient reason for yielding to appetite; "and there went out fire from the Lord, and devoured them." Lev. 10:2.

Practically, all men are looked upon as responsible for the course they pursue. To illustrate: Suppose this individual who pleads gratification of appetite, should whip your wife or child, would you say, "Poor creature! God made him so he cannot help it." No! this thought would find no place in your mind. If men and women are responsible—and all have to say they are—for a violation of civil law, why not remember we are under God's moral government, and that the command to "cleanse ourselves from all filthiness of the flesh and spirit" (2 Cor. 7:1), is as binding as "Thou shalt not steal."

In view of this, how can anyone who professes to be looking for the second coming of Christ, and who believes in preparing to meet the Master, indulge in the use of the filthy weed tobacco? I think I hear the tobacco lover say, "Oh! I am neat about it." How can he be? It is true one might exercise great care; but when it is taken into the system either by smoking, chewing, or snuffing, more or less of it passes into the circulation and defiles the user. Who would argue that the tobacco spittle in the spittoon is not filthy? yet it is not much unlike that which is constantly passing into the system by tobacco-using. Let those who use it think of this scripture, "I beseech you, therefore, brethren, by the mercies of God that ye present your *bodies* a living sacrifice, holy and acceptable unto God which is your reasonable service." Rom. 12:1. According to this text it is not unreasonable for us to "beseech" our people to discontinue the use of tobacco. Why should members be allowed to remain in our churches unlabored with, who will continue its use? It seems to

me that Scriptural labor should be taken up with all such, so that the accursed thing may be removed from the church. Its effects upon the mind are such that it should alarm all addicted to it.

I quote from "Spiritual Gifts," Vol. 4, p. 126: "Tobacco, in whatever form it is used, tells upon the constitution. It is a slow poison. It affects the brain and benumbs the sensibilities, so that the mind cannot clearly discern spiritual things, especially those truths which would have a tendency to correct this filthy indulgence. Those who use tobacco in any form are not clear before God. In such a filthy practice it is impossible for them to glorify God in their bodies and spirits which are his. And while they are using slow and sure poisons, which are ruining their health, and debasing the faculties of the mind, God cannot approbate them."

This was written twenty years ago; and was at that time good authority among our people. Would it not be well for our ministers to re-read and call the attention of our people to what is written? I think so. In all my travels among our people, I have never seen even one spiritual-minded person who uses this filthy weed; and my observation teaches me that it is impossible for any one who uses tobacco in any form after he has had his mind called to the subject, to retain a spiritual condition. Has not the Lord said that tobacco-using is an idol? and we are sure that all idolaters will be outside of the city. Rev. 21:15.

LINCOLNSHIRE.

BY D. F. EWEN.

"Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren." 2 Tim. 4:21.

THE labors of S. D. Adventists in England have a special meaning for me, especially the work in Great Grimsby, Lincolnshire. Singular enough that a purer faith should be sent to that part of the world from whence we received the germs of our social, political, and religious liberty! for the men of Lincolnshire founded this republic.

A glance at the map of England will show that Lincolnshire is one of the largest counties, consisting, for the most part, of a dead level. It has a peculiar fascination to those acquainted with it. Both in its political and physical aspects, it has been the scene of some of the severest contests that have occurred in English history. In early times it was overrun by the Norsemen and Saxons, while it was in constant danger from the sea itself. The Romans built immense dykes, or levees, to protect the low lands, and in later times thousands of acres of land have been reclaimed from the estuary of the Wash, the waters from the upland counties in former times having overspread the face of the soil, and left it one vast sponge.

From an ecclesiastical point of view, the county is remarkable. The religious house at Barton-on-Humber at Lincoln, and especially the one at Boston with its lofty turret, which serves also as a beacon for vessels at sea; Spalding, with its monastery; Crowland Abbey, so often visited by the Danes; Bourne, famed in connection with Hereward the Saxon; Thorney and Peterborough cathedral, contiguous to Ely,—this belt of country encircles a cluster of churches not excelled in all the world. From Tipton St. Mary, in Lincolnshire, went forth the only pope who was an Englishman. Wolsorth had the honor of giving to the world Sir Isaac Newton; from Epworth there came John and Charles Wesley, and the poet laureate, Alfred Tennyson. Massachusetts is indebted to Boston for Cotton Mather, and she has placed a beautiful monument to his memory in the grand old church. The old baptismal font from Scrovesly is now on American soil. The old historian, Henry of Huntington, writing in 1125, said "the people of Lincolnshire are the most beautiful and amiable in all England."

Our Lord's words, "a city set upon a hill cannot be hid," were peculiarly applicable to this part of England. It stands four hundred feet above the level of the fens; and the old Roman colony of Lingum, with a cathedral unequalled, was the only city in England which had not lost its name, and it had never been destroyed. William the Conqueror entered Lincoln without his crown; for there was an old tradition that if a crowned head entered the city, he would shortly lose it. We were also indebted to old Roman Lincogne, through her magistrates and citizens, for upholding our civil and religious liberties. We are also indebted to Lincolnshire for our English language. The Conqueror determined that the Frenchman should predominate, and tried to introduce his language all over the land. Mighty efforts were made to effect the change, but the greatest obstacle to its accomplishment were the grand old monasteries studding the Lincolnshire coast. In these old monasteries, which were the home of the English language, the noble monks held fast to the Anglo-Saxon, and successfully resisted the efforts of William.

But while we owe to those grand old monks the existence of our now splendid language, it was not St. Augustine and his forty monks that first introduced Christianity into England, as is commonly believed. This is absurd. He might have brought a certain kind of Christianity; but the first Christian in England was a British lady who was taken captive to Rome and exposed for sale in the slave market, where her beauty attracted the notice of a Roman nobleman, who purchased her, and desired to marry her. But the Roman law forbade the patricians to wed a plebeian; so Claudius, who was then on the throne, being appealed to, found a way for the British maiden to become a Roman princess, by adopting her; and afterward she was married to Pudens; and you can see by the quotation at the head of this article that Paul was visited in prison by Claudia, "the British captive," and the Roman Pudens; and a pure religion from Paul's own lips was introduced into Lincolnshire.

—He walks in the presence of God that converses with him in frequent prayer and communion; that runs to him with all his necessities; that asks counsel of him in all his doubtings; that opens all his wants to him; that weeps before him for all his sins; and that asks remedy and support for his weakness; that fears him as a judge, reverences him as a Lord, and obeys him as a father.—*Jeremy Taylor.*

—There is a counterfeit olive-tree in Palestine. It is called the wild olive, or the oleaster. It is in all points like the genuine tree, except that it yields no fruit. Alas! how many wild olives are there in the church! When I see a man taking up a large space in Christ's spiritual orchard, and absorbing a vast deal of sunlight and soil, and yielding no real fruit, I say, "Ah! there is an oleaster!"—*Bowes.*

—The best way, though not the easiest, to avoid the sins of carelessness, is to maintain that constant and prayerful watchfulness which Christ enjoined upon his disciples, and which leads a man, everywhere and always, to think and act as in God's presence.—*S. S. Times.*

—Gentleness, which is the characteristic of a good man, has, like every other virtue, its seat in the heart; and nothing, except what flows from the heart, can render even external manners truly pleasing.

—Coals separated soon go out; so if we do not communicate our religion, it will soon die.—*Golden Censer.*

Educational.

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

BATTLE CREEK COLLEGE ITEMS.

PRESENTATIONS.

THE following articles have been presented to the College: By Prof. J. O. Beard, "The Life and Work of Garfield," "U. S. Grant's Tour around the World," and "The Workdays of God"; by Arthur Walker, "The History of the Two Americas;" by G. W. Amadon, "The College Student's Manual;" by M. S. Spicer, of Minnesota, specimens of wood and moss found 28 feet below the surface of the ground.

In a recent number of the REVIEW it was stated that George Lowrey, of Battle Creek, had presented to the College a set of "Watson's Theological Dictionaries;" the name of the donor should have been given as George Lowree, and his place of residence as Pennfield, Mich.

MISSIONARY WORK.

The College V. M. Society is unusually active in its work. Its members are now corresponding with the secretaries of the different State T. and M. Societies in regard to the matter of having the *Sabbath Sentinel* sent to every newspaper office in the United States. They are also arranging to place the same paper in the reading-room of every college and university in this country. In Michigan alone there are over five hundred newspapers. This fact will give the reader something of an idea of how many there are in the nation at large. The number of colleges and universities will also reach about five hundred. The task of getting the *Sabbath Sentinel* before the editors of all these papers and into the reading-rooms of all these institutions of learning will be an herculean one; but it promises very important results. Already several very useful young men have been brought into the truth through reading publications thrown in their way while attending college. W. H. LITTLEJOHN.

Choice Selections.

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

CHURCH AMUSEMENTS.

THE church has gone into the amusement business largely. In the days of primitive simplicity, it was thought that the world and Satan had a monopoly in that line. This, however, is "an age of progress," so called, and the church has entered the market, and is in competition with those great caterers. The discovery has been made that the church, in order to hold its young people to its altars, must provide for the natural craving for amusement. It used to be held that Jesus and his work furnished ample resources to meet the loftiest aspirations of a saved soul. It was often sung—

"Thou, O Christ, art all I want,
More than all in thee I find."

That sort of sentiment is now thought to be not up to "the times." Sad as it may appear, judging from the new order of things, Jesus is not equal to the occasion. A little amusement must be thrown in. In order to keep people from the theater and opera, our churches must be made into semi-theaters and semi-operas.

The holidays furnish occasion for the ingenious and progressive sons and daughters of Zion to make full proof of their new vocation. They are now busy preparing dramas, comedies, farces (very farcical), suppers, fairs, and entertainments of every conceivable sort. They are spending "their wretched strength for naught." So

far from preventing attendance upon a full-grown theater and opera, by these efforts they are whetting the appetite of the people therefor. The church-theater is a preparation for the world-theater. Satan is delighted with these modern inventions. They had a jubilee, doubtless, in his dark realm, when some silly brain in Zion first conceived the idea that we must fight Satan and sin by a slight indulgence in their world-approved exercises. We might well paraphrase one of our hymns at this point, substituting Satan for Jesus:—

"He rests well pleased their toil to see,
Beneath his heavy yoke they move."

But this is serious business—dreadful business. It is eating out the life of the church—it is destroying our young people, rendering them unfit for all true spiritual exercises. We must bear an open testimony against the deadly work everywhere. We counsel every real friend of Jesus to resolutely discountenance these church amusements. Be kind, but firm. Loyalty to Jesus demands it. Give your money, liberally, for every laudable church object; but stand aloof, *positively*, in the holidays, and evermore, from the unholy festivals.—*Guide to Holiness.*

DAY BY DAY.

NEED we not our food to gather,
Heaping it in plenteous store;
He who gives it will replenish,
As we need it, more and more;
From the wealth of yearly harvests,
God his children feeds alway,
And our bread comes like the manna,
Day by day.
Let us learn what he is teaching;
He will every need supply;
Let us lift our eyes unto him,
And on him rely.

Let us fear not those great sorrows
Which may never come to us;
Leave the future, and be happy
Living in the present thus;
Learning so with quiet patience
How to put all care away,
Resting in the Father's blessing
Day by day.
Let us sing our hymns of triumph
Even while the battles last;
God doth love us, he will bring us
To his home at last.

Yea, although the path be winding,
And we cannot see the end,
Well we know its every turning
Homeward, heavenward, doth tend.
And though very long the journey,
Yet we shall not miss the way,
We are coming ever nearer
Day by day.

Soon will burst the songs of welcome
To the presence of the King;
Let us here begin our heaven,
Let us trust and sing.

—*Marianne Farningham.*

EVOLUTION.

THE Victoria Institute recently met in London. In its membership are many of the most eminent scientists of Europe. One of the most learned papers offered, prepared jointly by several of its ablest men, was on the subject of evolution. They reported that they found no scientific evidence that gives any countenance to the theory that man has been evolved from a lower order of animals. They declared that there is a complete absence of any fossil type of a lower stage in the development of man. They went further, and declared that they have not found any proof that any fossil species has ever developed into another. They declared that the link has never been found between man and ape, between fish and frog, or between the vertebrate and invertebrate animals; and that there is no evidence that any species has ever lost its peculiar characteristics to acquire others foreign to it. This is a tolerably square putting-down of the evolution theory; but in the school-house, debating-school, and in some other places, these London and German scientists will have very little influence.—*Golden Censer.*

Our Tract Societies.

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

TREAD IT IN!

COSTLY seed my hand was sowing:
Summer's sultry sun was glowing;
While refreshing showers were few.
Thus a gardener espied me,
Stood ere long in smiles beside me:—
"Seasons late and clouds untrue—
Failure only may betide me;
Seems my labor vain to you?"

This his answer: "After strewing
Thick your seed, there'll be no rueing
If you only tread it in;
'Twill not matter greatly whether
Late the time and dry the weather,
Best results you still may win;
Soil and seed urged well together—
Soon the sprouting will begin."

Carefully the seed-bed pressing,
Trampling in my scattered blessing,
Now I watch the skies no more.
"Sow as sows the garden lover,
Drop the seed, with patience cover;
Faithful work with worthy lore—
O'er the two success will hover,
Desert places these restore."

Loving sower, thou art needed!
Far too oft is skill unheeded
In the work we do for God;
Many a soul no joy has tasted,
Many a life to failure hasted,
(Work's grand sceptre made a rod!)
Much of sowing has been wasted
With the seed-bed left untrod.

Seed is God's, but man's the sowing;
Seasons, too, are God's bestowing,
But the harvest's his and thine.
On the earth the seed is lying,
For the human tread 'tis crying.
Brooded o'er by heart divine,
Still the priceless germs are dying—
For the lack of touch of mine?

Tread the good seed in, O teacher!
Tread it in, discouraged preacher,
All thy being o'er the word!
Press it with such true endeavor
Heart-soil there must cling forever,
All its chemistry upstirred;
Naught shall then its life dis sever,
Lateness, drought, nor searching bird.
—J. Macgregor, in N. Y. Observer.

OLD PAPERS AGAIN.

At our last General Conference, the following recommendation was passed by the International Society:—

"Your committee appointed to devise means for gathering periodicals which are donated to the missions from the different States, and forwarding the same, would recommend that all periodicals of this kind be delivered to the State secretaries; and when a sufficient amount for shipment (not less than one hundred pounds), has accumulated, the State secretaries shall report the same to the secretary of the International Society, and await said secretary's order when and where to ship them. To save confusion, we further recommend that all orders from the different missions for papers shall be addressed to the Secretary of the International Society. We also recommend that each State Society pre-pay freight on shipments to the different missions."

We would call the especial attention of our brethren and sisters to this, as the demand for our different periodicals in our various ship missions is constantly increasing. Although these missions have received large quantities in the past, yet the demand is not nearly supplied. Papers, not only in the English, but in the foreign languages are greatly needed.

Now, brethren and sisters, we appeal to you in behalf of this work and ask, Can we not rely upon your co-operation in this? Do not destroy one paper, nor allow any to remain where they will not be doing good; but remember they are God's messengers, and should be doing their appointed work. We hope as far as practicable, all who take our periodicals will use them in missionary work; but undoubtedly there are times when the papers are not all thus used. Under such circumstances we would say, Please preserve carefully,

and place in the hands of your district director, who will see that they reach the State office free of expense.

In some instances, individuals have forwarded their papers direct to the missions themselves; but this plan incurs unnecessary expense, and in some cases the transportation has cost more than new papers would have done. So we say, Please follow the directions here given; and by systematic action on the part of all, we shall expect good results. When not otherwise used, we would recommend the plan of saving the papers in volumes, which may be used for reference; and then these volumes are in good form to be afterward placed in binders on shipboard, etc. We are thankful that there is a place where our old papers can be used to such good advantage. Let us not slacken our efforts in any degree at home, in our individual efforts to extend the light abroad, but with liberal hand let us help to supply these hungry missions, which are calling so loudly for our publications.

W. C. SISLEY, for Inter. Soc.

DIST. NO. 4, MINNESOTA, NOTICE!

AFTER much delay, anxiety, and labor, we are able to announce to the friends in this district that matters are now in such a condition at the district depository that all business and orders will be attended to promptly. We have on hand a good supply of all necessary matter, and would urge our librarians and all workers to supply themselves with such material as will enable them to push the work vigorously. Dear friends, let us consider the vast importance of our work. Let us view it in the light of the impending Judgment. God calls us to active, earnest, prayerful effort. He has provided means whereby all can participate in this good work. The light of the third angel's message will go to the world; and if we do not engage in the work as He has given us opportunity, he will raise up others who will do the work and wear the crown. Brethren, sisters, let us put our hands to the work as never before. Let us consecrate ourselves and our means anew to this precious cause.

No doubt many have felt the lack of religious reading matter among us as a people,—reading matter aside from our doctrinal works. Nor could this lack be supplied from the publications of other religious denominations, because of the unscriptural teachings of their works. But by careful searching, some excellent works have been found, and may be obtained at this district depository. Among these we would mention "Week-Day Religion," "Home-Making," "Fox's Book of Martyrs," "History of the Waldenses," etc. These may be obtained at reasonable rates, and will add much to the entertainment and true happiness of the home circle, and at the same time inculcate the best of morals in the minds of old and young.

We would be glad to visit each church in this district before camp-meeting; but a press of other and indispensable duties will not allow. The district secretary's name and address is Mrs. Hattie E. Harris, Pleasant Grove, Olmstead Co., Minn.

Permit me to urge you to contribute of your means, each one a little, or much if he is so blest of heaven that he can; and let the orders come in for this precious, blessed truth. God is calling: how many will respond?

J. M. HOPKINS, Director.

ENCOURAGING WORDS FROM MAINE.

In company with Bro. S. H. Whitney I recently visited two persons in Bath, who, through reading the *Signs*, have commenced to keep the Sabbath. They have been earnestly engaged in the temperance and missionary work for a number of years. They subscribed for the *Signs* last fall, and readily saw that the seventh day was the Sabbath. They have commenced its observance, and are anxious to learn more about the message.

God's Spirit is working among the people, and there are those whose hearts the Lord opens to receive his solemn message of truth. The *Sabbath Sentinel* is doing a good work in our State. I hear good reports from its mission. Hearts are being wrought upon, eyes are being opened, and some are willing to confess the truthfulness of our position on Rev. 13:11-17.

Where are we living? In the time of the

fulfillment of Rev. 14:9-12; and those who will see it and act accordingly are a wise people; for

They will know the beast and refuse his mark;
They will keep God's law, and have the ark.

When the third angel's message has completed its work, and a people are gathered out of this world who are identified as keeping the commandments of God and the faith of Jesus, then Jesus comes and takes his people home to rest.

Some are stirred by these truths and are making a special effort to do something to help spread the third angel's message, and carry forward the work of God for the salvation of precious souls, by giving of their means and making personal efforts. May God pity those who can find more time to murmur and find fault than they can to work for the good of others and to save souls from the wrath of God in the last day.

Some have recently taken hold of the truth in Portland. Our canvassers have obtained some over 250 subscribers for the *Sentinel*, and our reading matter is thankfully received among the ships. "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper either this or that, or whether they both shall be alike good."

J. B. GOODRICH.

ESTABLISHED.

For the encouragement of our T. and M. workers, Sr. Nettie White of Minnesota, submits the following letter from a family who have fully embraced the faith through reading matter which has been sent to them:—

"Dear Sister in Christ: After this long silence, we now acknowledge the receipt of your letter of Dec. 5, and will try to write a few words that we hope may interest and encourage you in still striving to bring others to the truths of the Bible. We, my wife and myself, have accepted one by one, after careful study and prayer, the whole truth of the Seventh-day Adventists, even to the discarding of tea, coffee, and pork. And we believe we have the Bible for it all,—plain, so plain, that we wonder how it is that we did not see it before. We are striving, as far as able, to spread the good news. We thank you for the pamphlet you sent, as it explained some things which we did not understand. I came near being stranded on some points; but they are now all plain, and we have taken our stand, and with God's help we mean to run well the race set before us. God is the strength of those who put their trust in him.

"Your brother, ———."

Our Basket.

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

—The strength of the church lies not in the oratory of the pulpit but in the oratory of the closet.
—*Spurgeon*.

—No man can get so grand and glorious a view of man's interior life, as he who labors and prays for the salvation of others.

—We must never undervalue any person. The workman loves not that his work should be despised in his presence. God is present everywhere, and every person is his work.—*De Sales*.

—While each one must bear his own burden which cannot be lifted from him, that very burden-bearing can help him to bear another's burdens, and so to fulfill the law of Christ.—*S. S. Times*.

—He who is fully conscious that he has a soul to save and an eternity to secure, and, still further to animate his endeavors, that God and angels are the spectators of his conduct, can never want motives for exertion in the most sequestered solitude.
—*Bates*.

—Our human fellows may misjudge us, and may censure or condemn us harshly; but their judgment or censure cannot affect our relations with the Judge of all things, however it may separate us for a time from those whose good opinion we value and would retain.

The Sabbath-School.

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

LESSON FOR THE FOURTH SABBATH IN MAY.

(See Instructor of May 14, 1884.)

(Acts 26.)

LESSON SURROUNDINGS.

WE left Paul last week before an assembly composed of Agrippa and Bernice, Festus and the chief captains, and the principal men of the city. Festus had just rehearsed the history of the case so far as he was acquainted with it, and Agrippa had told Paul that he was permitted to speak for himself.

TIME.—Bible margin, A. D. 62; other authorities, A. D. 60.

PLACES.—The scene of the lesson is at Caesarea; the places incidentally mentioned are Nazareth, Damascus, and Jerusalem, with all of which we are already familiar.

PERSONS.—Paul, Festus, Agrippa, and Bernice.

CRITICAL NOTES.

Verse 1. *Stretched forth his hand.*—"This was a usual gesture, especially of one accustomed to address masses of men and public assemblies. Here the effect must have been impressive, as it is probable that from the hand which he raised hung one of the chains to which he refers in verse 29. *Made his defense.*—With arguments not dissimilar at first sight to those used by him from the steps of the Antonia Tower. Acts 22. Mr. Humphrey well summarizes the leading differences between the two speeches: On the steps of Antonia 'Paul addressed the infuriated populace, and made his defense against the charges, with which he was hotly pressed, of profaning the temple and apostatizing from the Mosaic law. He now passes by these accusations, and addressing himself to a more dispassionate hearer, takes the highest ground, and holds himself up as the apostle and messenger of God. With this in view, therefore, he paints in more striking colors, the awful scene of his conversion, and repeats more minutely that heavenly call which it was impossible for him to disobey, and in obeying which, though he incurred the displeasure of his countrymen, he continued to receive the divine support. Verse 22. This famous defense of Paul consists of four divisions. The first (verses 2, 3) consists of a few courteous words of address to the distinguished prince before whom he was summoned to plead his cause. In the second (verses 4-8) the apostle, after glancing at certain portions of his own early career, breaks at once into the all-important subject of the promised Messiah. In the third (verses 9-18) he relates the story of his conversion; and in the fourth division (verses 19-23) he comes back to his own work—the preaching that the Messiah had come, had died, and had risen again."

Verse 3. *Thou art expert, etc.*—"Agrippa II. was especially fitted to act as judge in this case; for he was not merely a ruler of Jewish lands, and the appointed guardian of the temple, but was also in religion, professedly at least, a Jew."

Verse 4. *My manner of life.*—"In this and the next verse Paul makes a strong statement about his training and sentiments before his conversion, showing that he was a strict Jew and known far and wide as such. The Jews had known him from his early youth. It would seem that Saul, when still a youth, went from Tarsus to complete his education in the Holy City, in the school of Gamaliel." Acts 22:3.

Verse 5. *If they be willing to testify.*—"They did not wish to do so; because they well knew that the conversion of Paul, as well as the previous estimation in which he had been held, were the most effective arguments for the truth of the Christian faith (Bengel). After the strictest sect.—That is, 'after the most rigid or precise school of our religion.' Paul expresses the same idea in Phil. 3:8."

Verse 7. *Concerning this hope I am accused.*—Strange paradox! Paul on trial for the very thing which the Jews emphasized so strongly and believed so confidently, and put on trial by the Jews themselves!

Verse 8. *Why is it judged incredible with you, etc.*—"The resurrection was the central fact of Christianity for the early Christians in their discussions with the Jews. It proved, all was proved. The connection here apparently is as follows: Paul has been speaking of the hope which Israel cherished,—the center of its religious worship. 'Well, King Agrippa, it is in connection with this hope that I am accused, because I say the hope is now accomplished. . . . And they are quite right when they assume I believe it to have been accomplished in Jesus of Nazareth, the suffering and triumphant Messiah of the prophets. These my brother Jews will not believe in this resurrection, though I have seen him and heard his voice, and so has many another. Why will they not believe? Is it then with *them*, with *you*, King Agrippa, a thing incredible that God should raise the dead? Has this strange marvel been unknown in the past history of our race?' He referred to such incidents as 1 Kings 17:17-23; 2 Kings 4:18-37; 13:21."

Verse 10. *When they were put to death.*—"The words used here, together with the expressions in Acts 9:1 and 22:4, lead us to conclude that others besides Stephen witnessed unto death."

Verse 13. *It is hard for thee to kick against the pricks.*—"This proverb was well known in classical writers. . . . It is derived from oxen at the plough, which were urged on with the goad instead of a whip. Its meaning here is obvious. It was useless and injurious to resist Christ by persecuting his disciples. It has been suggested with great force that there had been promptings, misgivings, warnings, which Paul had resisted and defied."

Verse 28. *Almost thou persuadest me to be a Christian.*—"The revised version reads, 'with but little persuasion thou wouldst fain make me a Christian.' This translation supersedes a very impressive and familiar text, which has been used with great power in exhortation. Few changes of the revisers in the New Testament will be so much resented as this one. But it undoubtedly gives a more accurate conception of the meaning of the original than the authorized version. Translated literally the original would run, 'In (or with) a little thou art persuading me to be a Christian.' It is interesting to look at the renderings of the early English versions, which are as follows: Wicliffe (1380), 'In litel thing thou counceilest me to be made a cristen man'; Tyndale (1534), 'Sumwhat thou bringest me in mynde for to become a Christen'; Geneva (1557), 'Almost thou persuadest me to become a Christian.'"

Much may be learned by comparing this account of Paul's conversion with the other two already studied in chapters 9 and 22.

All the above paragraphs which are quoted are taken from the Revision Commentary.

PRACTICAL SUGGESTIONS.

1. "Be always ready to give a reason for the faith that is in thee. Paul was ready on all occasions to do honor to the cause for which he suffered. Before men of high estate, as well as before men of low estate, he was proud of the gospel and ready to bear witness to it."

2. "The resurrection of Christ is a fundamental fact of Christianity. For faith in this fact (verse 6) Paul was accused by the Jews. The resurrection of Christ certified to his claims as the Messiah; without such faith the Christian's confidence is vain."

3. "The credibility of the resurrection depends almost wholly upon the testimony of the apostles. There are analogies in the re-appearance of flowers in the spring to the resurrection. But they are not the same flowers that grew the year before. The solemn question of Job, 'If a man die, shall he live again?' is alone conclusively answered by the exclamation, 'The Lord is risen from the dead!'"

4. "We may be confident we are in the right, when we are in the wrong. Verse 9. Conscience is not an unerring and infallible guide. It is our duty always to follow our conscience when it agrees with the word. A conscience enlightened by the word of God is the only safe guide. The fact that we do not believe a course of action to be right, or Christ to be the Saviour, is no certain presumption that they are not so. A rose is fragrant even if a Greenlander does not detect its fragrance."

5. "True conversion and undefiled religion consist in sorrow and regret for past sins, an ear-

nest looking to and dependence upon God, and a life of godliness, sobriety, and charity conformed to the commandments of God. Verse 20.

6. "Christian zeal is often attributed to false causes. Verse 24. Paul's earnestness in defending the truth and seeking the conversion of his hearers was attributed to hallucination, a diseased condition of the brain. The activity of the reformers was ascribed to the love of power and applause, or to worse motives. The Methodists were for a long time subjected to the attack that they were wild enthusiasts, though they proved to be the second reformers in England. Happy is he who, thoroughly convinced in his own mind of the truth he professes to believe, is not thrown off his balance by adverse criticism."

7. "Convictions are often stifled with a jest or sarcastic tone. Verse 28. Others suppress serious thoughts of religion by taking anew to their cups or business or worldly pleasure."

8. "The Christian advocate is always courteous. It is a command of the New Testament to be courteous. [Who can find where the command is recorded?] Paul's answer to the insinuation of Festus that he was mad (verse 24), as well as his earnest reply to Agrippa (Verse 29), are models of courtesy."—Revision Commentary. C. C. L.

MISSOURI SABBATH-SCHOOLS.

It has been truly said, "The first and main want of the Sabbath-school is the Master's presence." Then, brethren and sisters, let us query a little. How many of the officers and teachers of our school before engaging in their respective duties seek the Master's presence? How many of the teachers make personal religious appeals to the pupils of their classes, praying with them, laboring for their conversion, or for their spiritual advancement? Our Sabbath-schools should be places where the holy influence of the Spirit of God will be felt in the hearts of those who gather there, not merely places to go on the Sabbath-day. The design of the Sabbath-school is to become acquainted with God through the medium of his word; hence the importance of systematically and thoroughly prepared lessons, such as we have in our good *Instructor* and "Lesson Books for Little Ones."

There should be order, system, discipline, thoroughness, etc.; but the presence of the Holy Spirit must be there. The teaching should touch the heart and influence the life. It should make an impression on the mind that will have a lasting effect for good. While inquiring for the best methods of teaching, seek earnestly for power that comes from the throne above. Our religious characters will be greatly strengthened by a continuous and earnest exercise in the Sabbath-school. The gathering call is being sounded; soon the privilege of working for the salvation of precious souls will expire, and He "whose right it is to reign," will come. We are anxious to see this important department of the message attended with more zeal and faithful labor in our Conference. Dear brethren and sisters, let us work and pray. N. W. ALLEE.

—It depends a good deal on the just *how* you bring in that New Revision before your Sabbath-school class as to whether good or harm is done. In a recent Sabbath-school lesson (Acts 17:22), Paul declares, "Ye men of Athens, I perceive ye are too superstitious." The lesson-paper put in parenthesis, or "ye are too religious," and so thoroughly had the lesson been taught that when the superintendent asked, "What is it to be superstitious?" swift came the reply, "It means to be too religious." So it was that too much learning might vitiate the entire lesson, and prove the truth of the poet's declaration, that,—

"A little learning is a dangerous thing."

—Christian at Work.

—Suffer not your thoughts to dwell on the injury you have received or the provoking words that have been spoken to you. Not only learn the art of neglecting them at the time you receive them, but let them grow less and less every moment until they are out of your mind.

—There is a transcendent power in example. We reform others unconsciously when we walk uprightly.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 13, 1884.

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

CONVERSATION ON ROM. 14:5 AND COL. 2:16.

SABBATH-KEEPER.—I understand you to say that if it can be shown that Rom. 14:5 and Col. 2:16 do not release us from observing the Sabbath, you will yield the point and commence the observance of the seventh day according to the commandment?

INQUIRER.—I shall feel under obligation to do so; for I find no intimation in the New Testament that the ancient Sabbath law is not still binding in this dispensation, unless these texts, and possibly one or two in Galatians, prove that we are released from it.

S.—You are right in supposing that these are the only texts from which any such idea can be drawn; but what if it can be shown that these texts can have no possible reference to the weekly Sabbath?

I.—That will clear the subject of all difficulty, and leave the Sabbath with all the binding force upon us that it ever had upon any people.

S.—We think this can easily be done. But let us first come to an understanding in regard to the issue before us. You will see that it is not between the seventh day and the first day, but between the seventh day and no day; for if these texts refer to a weekly Sabbath at all, they prove that there is no such Sabbath. This follows, certainly, if we may esteem every day alike, as Rom. 14:5 is understood to teach, and if no man may judge us in reference to the Sabbath, as is claimed from Col. 2:16. There can no more be a first-day Sabbath than a seventh-day Sabbath, on this hypothesis.

I.—I see that such is the case, though this seems to be generally overlooked; and I have often wondered how first-day keepers could be so short-sighted as to urge these texts against the seventh day, when they are just as much against the first day as the seventh.

S.—It is astonishing that they should do so; and we can account for it only on the ground that their zeal to overthrow the seventh day so blinds them to their own interests as to lead them to try to establish a proposition, which, if true, demolishes as with a charge of dynamite their own cherished Sunday institution. Every Sunday-keeper has just as much interest as we seventh-day observers have, to prove that these texts have no reference to the weekly Sabbath.

I.—True; but I don't think either they or you can prove it.

S.—Very well, let us see what can be proved. I assume, first, that you have carefully read the 14th of Romans entire, so as to be able to grasp the subject upon which the apostle is reasoning and take in the scope of his argument. And now if you will answer a few questions, I think we may come to understand each other better on this subject. If Paul refers to the Sabbath in verse 5, does it not follow that his subject is the decalogue, or ten commandments?

I.—Yes; for the fourth commandment of the decalogue is the only law we find respecting the Sabbath.

S.—Now what class does he introduce in verse 1?

I.—Those who were weak in the Christian faith.

S.—How does he say they should be treated?

I.—We should not judge them for their doubtful thoughts, as the margin reads.

S.—And what did these doubtful thoughts have reference to, according to verses 2 and 3?

I.—To the subject of eating, the question of meats and drinks.

S.—Exactly so; but is there anything about meats and drinks in the ten commandments?

I.—No.

S.—Then the decalogue is not the subject of Paul's discourse; and when he speaks of days he has no reference to the Sabbath of the decalogue.

I.—That would certainly follow, if the ten commandments are a distinct law by themselves.

S.—And are they not a distinct law? How can any one confound them with other laws, when they alone were spoken by the voice of God, they alone written on the tables of stone, they alone had a receptacle of exquisite workmanship and immense value in which they were carefully secluded from everything else, and they alone were the commandments in reference to which all the imposing atonement services of fifteen hundred years were performed. They alone define the duties which mankind *universally* owe to God and to one another. God calls these commandments alone "a law." Ex. 24:12. The same distinction is recognized in the New Testament; for Christ affirms in the strongest manner the perpetuity of some law not only through time but even through eternity (Matt. 5:17-20); and yet another law he blotted out and nailed to his cross. Eph. 2:15; Col. 2:14. Paul says of one, the moral law, that it is not made void by faith in Christ (Rom. 3:31), and yet of another law that faith in Christ does entirely set it aside (Gal. 5:2-4); and both he and John vigorously demolish the nonsense of antinomianism when they say that sin is the transgression of the law (1 John 3:4), that by the law is the knowledge of sin (Rom. 3:20), that where no law is there is no transgression (Rom. 4:15), and that sin is not imputed when there is no law. Rom. 5:13. Some law, therefore, remains unabolished by the cross by which now, as in all time past, men are shown to be sinners.

I.—These facts and texts certainly seem to distinguish the ten commandments as a law by themselves; but is the ceremonial law ever spoken of by itself in equally exclusive terms?

S.—Certainly. Paul in Heb. 9:8-10 speaks of the law of service of the first covenant and the first tabernacle, and says that it stood "only in meats and drinks and divers washings and carnal ordinances, imposed on them until the time of reformation." Here you see a law consisting of the very things of which Paul speaks in Rom. 14, and which was to last only to the reformation or the introduction of the new dispensation by Christ. These Christ accordingly took out of the way, nailing them to his cross; and these included seven annual sabbaths connected with the three great Jewish festivals—two with the passover, the pentecost fifty days later, and four with the festivals of the seventh month. But it seemed a great step to many to drop all these at once when embracing Christianity. With light at first more or less dim, and a conscience very tender, they were disposed still to regard this ceremonial distinction in days, and in meats and drinks. With reference to such Paul says, Bear with them, do not judge, or condemn them, nor put a stumbling block in their way. With further light and further experience they will come into the full liberty of the gospel and see clearly the relation of the typical to the antitypical dispensation. But the gospel gives no man any liberty to sin, that is, to violate any one of God's moral laws. Such being the scope of the apostle's argument, you see he can have no reference whatever to the weekly Sabbath, which is one of the moral laws.

I.—This, indeed, would seem to be the case; yet there is one expression that puzzles me with such a view. Verse 5 reads, "another esteemeth every day alike," and would not "every day" include the Sabbath, and leave it to our own discretion whether to observe it or not?

S.—Not at all; for the Lord himself speaks of the secular days of the week as "every day," not including his Sabbath at all. This is proved by an incident which occurred in the Wilderness of Sin, as recorded in Ex. 16. The Lord told Moses that he would rain bread from heaven for the people, and they should go out and gather a certain rate "every day." At the same time it was designed to withhold the manna on the seventh day, and that none of the people should go out to gather it on that day; and the whole arrangement was for the purpose of testing the people to determine whether they would walk in God's law or no. This case is therefore right to the point, and is absolutely conclusive on the question before us. It shows that the expression "every day" does not necessarily include the Sabbath, and that Paul might use the expression in treating upon the feast days of the Jews, without having any reference whatever to the Sabbath of the Lord. Add to this the fact that the same apostle has so written in other places about the law and faith in Christ as to involve himself in positive contradiction if he here refers to the Sabbath, and it becomes one of the clearest certainties that he does not refer to the Sabbath at all in the 14th of Romans.

I.—I admit that this clears the subject of all difficulty so far as Romans is concerned, but what about Col. 2:16, "Let no man judge you in respect of . . . the Sabbath"?

S.—Not "the Sabbath," but "sabbaths," referring to the annual sabbaths of the Jews, already spoken of, of which there were seven in the course of the year. These were connected with meats and drinks, of which he speaks in the first part of the verse. By reading the whole passage, verses 14-17 inclusive, you will clearly perceive the apostle's subject here. It is the "hand-writing of ordinances"—an expression never applied to the ten commandments; it was that which could be "blotted out," which was not true of the letters cut in the stone; it was that which was "against us" and "contrary to us," which could not apply to the moral law, for Paul says that is "spiritual, holy, just and good" (Rom. 7:12, 14), nor to the Sabbath, for that "was made for man" (Mark 2:27), and we are to esteem it "a delight, the holy of the Lord, honorable" (Isa. 58:13); it was that which could be "nailed to the cross," which would be most inconsistent as applied to the tables of stone; it was the "meats, drinks, holy days, new moons," etc., of the typical system, which had no connection whatever with the moral law; and finally it was that, and *only* that, which was "a shadow of things to come," but the body of which is of Christ. But the weekly Sabbath was not a shadow, it antedated all types and figures, it pointed forward to nothing in the work of Christ, but was simply a memorial of the great work of Jehovah in the creation of the world. Paul therefore has no reference in Col. 2:16 to the Sabbath of the Lord.

I.—I have nothing to answer against this conclusion. It seems clear that the apostle refers only to the typical system.

S.—You intimated that a passage or two in Galatians troubled you. I should be pleased to notice them.

I.—I have nothing here to urge with much confidence; but I have heard Gal. 4:10 quoted to show that we are under no obligation to keep the Sabbath, as Paul speaks of the observance of days and months and times and years, as beggarly elements which gender bondage.

S.—It will be easy to show that he has no reference here to the Sabbath of the fourth commandment. The system to which he alludes, whether it be the ceremonial service of the Jews, or some system of heathen worship, has "months and times and years" connected with its days. But the moral law has nothing of this kind. It has simply a rest-day occurring weekly, with no

months or times or years connected with it. Paul, therefore, has no reference to the Sabbath of the Lord. The observing of "times" was among the abominations of the heathen (Deut. 18:10), and to some such practices the apostle may allude.

I.—I see that is easily answered. The other passage is Gal. 3:24, 25: "The law was our schoolmaster to bring us to Christ; but after that faith is come we are no longer under a schoolmaster."

S.—We have often called upon those who use this text to tell us whether they wish to be understood that it releases us from any moral obligation or not. But we have never yet found one with sufficient stamina to face the issue. If they say, yes, we simply turn them over to the scorn and indignation of the whole Christian world. If they say, No, then, we reply, there is no controversy between us; for all we contend for is that every moral principle has come over into this dispensation unchanged and unimpaired, as it existed before. We say that the ten commandments, including the Sabbath, are these unchanged moral principles. If any one disputes this, that leads to another issue which we have not time to discuss here. But however this may be, it is easy to show that the passage contains no proof of the abolition of the Sabbath. The law of which Paul here speaks is something that was designed to point out and lead forward to Christ. This at once suggests the type, the shadow of things to come. But as already noticed, the Sabbath contained nothing that typified, pointed out or foreshadowed, anything in the work of Christ for the redemption of the world. The typical service with its sacrifices and offering did do this; and this typical system is sometimes spoken of as "the law." But this does not prove that there is not another law moral in its nature separate and distinct from it in every respect. The failure to discriminate between the two is the mistake that many make. How, it may be asked, did this typical system bring us to Christ?—It taught that there was no remission except by blood; but it showed also that the blood of bulls and goats could not take away sin; for these sacrifices had continually to be repeated. See Paul's argument on this point in Heb. 10:1-14. Hence the necessity for a more perfect sacrifice. And if the Jewish nation had learned aright the lesson of this schoolmaster, this *παιδαγωγός*, pedagogue (one who leads and instructs the child before he is of age), they would have seen the necessity of Christ's sacrifice and been ready to accept him when he came. But the substance having now taken the place of the shadow, the type of the antitype, we are no longer under the teaching of that system; it is no longer necessary.

I.—I see no objection to your argument on this point.

S.—Is the way then clear for you to fulfill your pledge to keep the Sabbath?

I.—It is, and I shall henceforth keep it.

S.—Manly and honest decision! in which may God bless you, as he will do; for so he has promised. He says: "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

SUNDAY LEGISLATION.

It is very generally understood that the object of the present clamor for Sunday legislation is to establish a religious observance by law; and it is about as generally understood that such action can result only in the establishment of a form and a farce. The *Banner of Light* of April 19, 1884, has the following:—

"The Memphis (Tenn.) *Morning Scimitar*, in view of the present excitement in that city regarding the question of Sabbath observance, justly considers that the views of the clergy 'touching the question from a mere worldly standpoint, are but

the opinions of citizens entitled to respect and endorsement only so far as they are drawn from logical premises, and are convincing to the just and reasoning mind.' The editor of the *Scimitar* further avers that while it is the *privilege* (and by some may be regarded the duty) of all people in the community to 'give themselves up to religious contemplation' on the Sabbath, he strongly doubts 'that any sensible man or woman can be persuaded, by legislation, to take upon him or herself the performance of any religious duty, however light.'"

THE BEAST AND HIS MARK.—NO. 2.

AGREEABLY to promise we approach at this time the discussion of the question, "What is the mark of the Beast?"

It is not necessary to repeat that the Beast to whose mark allusion is made is the Ten-Horned or Leopard Beast. At first glance, the reader of the thirteenth chapter of Revelation might experience a little confusion in determining whether the mark spoken of therein is that of the Two-Horned or the Ten-Horned Beast. By considering the subject a little while, however, he will discover that the expression, "the Beast" is never applied to the Lamb Dragon of verse 11. Turning to Rev. 20:10 he will find that the Leopard Beast is spoken of in contradistinction to the Lamb Dragon as the beast; whereas the latter is mentioned as the False Prophet.

Returning to the question relating to the nature of the "mark," it will be found that the task of deciding its true character, though not difficult, will be attended with a little labor. Having premised that the Ten-Horned Beast represents the Romish church and its work, it will be perceived that the language is highly symbolical. In giving that antichristian power a mark, the allusion is evidently to an ancient custom in obedience to which the master was in the habit of placing his private mark upon his slaves, for the purpose of identification. It is not impossible also that it shadows forth the heathenish practice, even now prevalent, of placing a painted mark on the foreheads or other portions of the bodies of the worshippers of certain pagan gods, that it might be known who were such. It matters not to which of these practices allusion is made; as the result would be the same; *i. e.*, the mark as employed by the Beast was evidently to indicate ownership or service; or, to speak more plainly, to show that the persons receiving that mark were to be regarded as practically the votaries of the papacy.

The first step, therefore, in determining the nature of the mark will consist in deciding what act or series of acts would furnish evidence that an individual could properly be numbered among those who recognize the claims of the Romish hierarchy as valid. In order to do this, it is requisite to ascertain the facts as to what are the distinctive features of the great apostasy. To do this, the reader has but to turn and read the more prominent prophecies respecting that power. It is brought to view for the first time in the seventh chapter of Daniel. In the twenty-fifth verse of that chapter we read: "He [the papacy] shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time." The law here spoken of is so manifestly that of Jehovah that proof to that effect needs not to be offered. It appears, consequently, that the marked peculiarity of the church of Rome was to be the blasphemous pretension that it possessed the ability to change even the law of God. That it has done this, the reader who is familiar with the history of that church and its pretensions needs not be reminded.* Neither is it requisite to

enlarge upon the awful guilt of such a claim. The point under consideration just now is the bearing of such pretensions upon the question under discussion. It will be readily perceived that to recognize the validity of such a pretense would be, practically speaking, to become a Romanist; or in other words, a worshiper of the Beast. What could furnish a more convincing test of the loyalty of a person to the papacy than an acknowledgment on his part of the ability of that power to change the law of God.

In the late rebellion there were two governments in operation,—one representing the rightful authority of the nation, the other that of a confederacy of States at war with the general government, and seeking its overthrow. The former administered the laws as they had been framed by the Congress of the United States; the latter changed these laws at will, claiming the prerogative to adopt, amend, or reject them at pleasure. The test of loyalty to one or the other of these governments turned upon the matter of obedience to its enactments. Those who remained true to the government of their fathers, repudiated the jurisdiction of the law-making power at Richmond; while those who sympathized with the rebellion denied the authority of the Congress at Washington to legislate for them. As the result of this contest for jurisdiction, half a million of lives were lost, and three billions of treasure were expended. The struggle resulted favorably to the original government, and the authors of the rebellion have left to their children a heritage of reproach. If that reproach is deserved, and if the shedding of so much blood and the expenditure of such vast amounts of treasure has any justification, it must be found in the supreme importance of maintaining the supremacy of the law-making power in our government. But if it be a matter of such infinite moment that the authority of the rulers of a single nation should be vindicated, and if the crime of setting at naught that authority constitutes an offense so heinous as to justify the punishment visited upon it, what shall be said of a professedly religious power which shall presume to change the law of the mighty Ruler of the universe; or what should be the punishment visited in the day of God upon the sympathizers with, and the worshippers of, such a blasphemous hierarchy? The answer is obvious; such a crime is as much greater than that of treason to a merely human government as the dignity, wisdom, and justice of the God of heaven are superior to those of the law-makers in any State, and must, therefore, be deserving of infinitely greater obloquy and of punishment infinitely more severe.

In view of these considerations, and because of the fact that the same prophecies which foreshadowed the rise and development of the papacy that was to assume, and which, as we have seen, has assumed the ability to change the law of God, also declare that this hierarchy will so far succeed in deluding men into an acknowledgment of its blasphemous pretensions that all whose names are not written in the Lamb's book of life will do it homage,—how important it becomes that we should examine our own faith and practice in order to see whether it is not possible that we are, or have been, guilty of worshiping in some form the power which Paul so fittingly styled the "man of sin."

For the purpose of doing this, it is proposed to discuss in a paper which will appear hereafter the true nature of the mark of the beast.

W. H. LITTLEJOHN.

—If men were to engage in true Christian work, their doubts would be fewer, and in the very act of saving souls, their own would gain strength.

* The following from "Facts for the Times," page 136, is to the point: "The Roman 'Decretalia' is an authoritative work in the Roman ecclesiastical law. Each pope, when invested with 'the succession,' declares the papal decretals to be true." The Decretalia exalts the pope thus:—
"He can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man. . . . He can free himself from the commands of the apostles, he being their superior, and from the rules of the Old Testament," etc.
"The pope has power to change times, to abrogate laws, and to dispense with all things, even the precepts of Christ."—*Decretal De Translat. Episcop. Cap.*

A PRECIOUS RELIC.

WHEN Dr. J. H. Kellogg was in Europe last year, he obtained a very ancient copy of the Scriptures, including also the Apocrypha, printed in the quaint style and spelling which was in vogue three hundred years ago. It is printed in what was then called Black Letter, or, as we would now say, Old English. This Bible is a venerable curiosity, and is most highly esteemed by the one to whom it was presented. The title page is perfect, indeed there is not a leaf lacking, nor a word which cannot be read.

The title page, or first leaf, reads as follows:—

"The Bible. Translated according to the Ebrew and Greeke, and conferred with the best translations in divers Languages. With most profitable Annotations vpon all the hard places, and other things of great importance, as may appear in the Epistle to the Reader.

"Imprinted at London by the Deputies of Christopher Barker, Printer to the Queene's most excellent Maiestie. 1589."

The book is in a tolerable condition of preservation, and has numerous marginal readings, references, etc., with a kind of concordance in the back part. This is the edition of the Scriptures which is known in history as the "breeches Bible," in consequence of a singular rendering of Gen. 3:7: "Then the eyes of them both were opened, and they knew that they were naked, and they sewed figge tree leaves together, and made themselves breeches."

This brave old volume was brought into existence "in times that tried men's souls." It was probably going through the press when the Invincible Armada of the Spaniards made a descent upon England, but were so signally punished by Providence, Queen Elizabeth being on the English throne. If it could speak with an audible voice, it might tell of many wonderful things which have taken place in church and State since the year 1589. Its very leaves may have been coned by those who saw the martyrs of Jesus burning in and around London; for it was printed only a short time after the burning of Latimer, Rogers, and Cranmer. It was but seventeen years this side of the bloody massacre of the Protestants in the several cities of France. It had been before the public nine years at the time of the famous Edict of Nantes, issued by Henry IV.; sixteen years, at the time of the noted Gunpowder Plot of Guy Fawkes; eighteen years, when the first permanent settlement was made in America, at Jamestown, Va., in 1607. It has quietly lived and comforted God's children during the stormy period of the 17th and 18th centuries.

Let us note a few of the events which have occurred in its day: The Founding of Quebec; Discovery of the Hudson River; Assassination of Henry IV. of France; The Exploration of New England; Thirty Years' War in Europe; Landing of the Puritans; Presbyterian Rebellion in Scotland; Massacre of the Inhabitants of Bagdad; The great Civil War in England; Death of Louis XIII. of France; Battle of Marston Moor; Execution of King Charles I.; Cromwell's Dissolution of the Long Parliament; Persecution of Quakers in Boston; Great Plague and Fire in London; Twenty-six years' War between Spain and Portugal; King Philip's War in Virginia; Persecution of the Huguenots; The old French and Indian War; Founding of the Kingdom of Prussia; Battle of Blenheim; Death of Peter the Great; Birth of Washington; Savannah founded; Peace of Aix-la-Chapelle; Death of General Braddock; Stamp Act; Revolutionary War; Great Earthquake at Lisbon, and the opening of the 6th seal; Application of Steam in Mechanics; War of 1812; Battle of New Orleans; Treaty of Ghent; Death of George III.; Fall of Warsaw; Preaching of the Advent

Doctrine; Rise of Spiritualism; etc., etc., to things vividly in the remembrance of most of the present generation.

Blessed volume! Born in a day when it was almost a sin to openly read its sacred pages, it is now literally brought forth by ship loads, and has been translated into the vernacular of some three hundred different nations and peoples. Verily, THE WORD OF THE LORD ENDURETH FOREVER.

Praise Him from whom all blessings flow!

G. W. A.

IMPORTANT QUESTIONS FOR CHURCH MEMBERS.—NO. 3.

Do you attend church and prayer-meeting regularly? There are reasons why every member should be regular and punctual in attendance at all meetings of the church. First, because *all* need the influence of these meetings upon themselves in order to maintain a proper fervor in the service of God. Without a certain degree of religious warmth, the graces of the Spirit cannot be cultivated in the human heart. One of the means by which this is attained is by our association with each other in church capacity. But to become a member of the church without securing its privileges, is of little avail. It is worthy of notice that whenever a member of the church neglects to attend meeting for every trivial cause, he or she, as the case may be, has, to a certain extent, backslidden from God. Please call to mind the members of your church. Whom do you regard the most zealous? Who are the most prompt in duty? On whom do you depend to push a church enterprise? Are they those who are regular attendants, or those who attend occasionally, say just when they happen to *feel* like it? Every one must admit that those who can be depended on to always be at the meetings of the church, are also those who can be depended on in other things.

It may be that some who have been in the habit of neglecting their church privileges will chance to read this article. If so, please compare candidly your present standing with what it was when you did not lose an opportunity to meet with your brethren for worship. Let your own conscience answer whether you now enjoy the blessing of God as formerly or not. If you are not then satisfied, ask those who are isolated from the church if they do not sensibly sustain a great loss by being thus separated from the communion of brethren, and they will return but one answer. The loss sustained by such a course is but a natural result. When the mind is not frequently called from worldly pursuits to dwell upon the things of God, the interests of every-day life soon crowd out spiritual matters; and in proportion as this process goes on, that fervor which is so necessary to the up-building of Christian character, wanes, leaving the individual nothing but the bare title of a Christian. On his own account alone, then, one cannot afford to let his privileges pass unimproved.

But this is not the only result obtained. When one member allows himself to become, in any degree, estranged from the church, his former interest for the advancement of different branches of the work is gone. He can no longer see light in the measures proposed to carry forward this or that enterprise, and therefore does nothing to assist in the work. He has, in short, fallen so far behind in the race that he does not appreciate any of the necessities of that cause which once appeared so precious to him. Is this making more of a little matter than we ought to, did you say? You know that unexpectedly great things sometimes grow from small beginnings, and there are many whose past course and present standing provide abundant testimony to the certainty of such results. Neither will it be denied by any who have observed carefully, that the work of God is more or less crippled when any member of the

church neglects his duty, according to the capacity or ability of the member who is thus recreant.

There is another reason still why all should regularly attend meeting; namely, because of the influence the presence of each one has upon all the others. The meetings of the church are not for the special benefit of any one person, but for the benefit of all collectively. Then while we go to the meeting, reverently desiring to be benefited ourselves, we should also go with the intention of helping others. To remain away we not only lose a blessing ourselves, but our testimony that might have been an encouragement to others is not heard, and we have thrown away one opportunity for doing good that can never be recalled. Now and then at time of meeting, one says, "I am so weary that it will do me more good to stay at home and rest than to go to meeting." If the meeting was only designed to benefit that one overworked individual, it were perhaps better for him to rest at home. But he who urges only such an excuse for absenting himself from the regular church gatherings, shows that he does not comprehend the real object of such meetings.

If a congregation should gather expecting to receive instruction from the discourse of a minister, and he should fail to put in an appearance simply on the plea that he was weary and could be more benefited by remaining at home to rest, all would be disappointed; the meeting would be a failure, and the minister would stand condemned for his neglect. All would be agreed that he ought to have a higher object in attending the meeting than his own personal benefit. His words should be spoken, and his prayers offered, for the encouragement and edification of the church.

In like manner also it is designed that the members of the church shall labor to build each other up. "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching." Heb. 10:25. In the verse previous to the one quoted, the apostle tells what this assembling together and exhorting one another is for, and what it accomplishes. He says: "And let us consider one another to provoke unto love and good works." Then when we attend meetings, it is not to consider our own wants or pleasure alone (though great personal benefit is derived therefrom), but that we may by exhorting others help them to do better, and love each other more. What could a minister do more by his presence in the church? This duty toward the church does not, then, rest on the minister alone, as all can readily see, but the rank and file of its membership are in a measure responsible for the prosperity of each other.

But another important point is introduced in the scripture under consideration, that should not be lost sight of. The nearer we approach the day of God, the more frequent and earnest should be our exhortations. "And so much the more as ye see the day approaching." From the ever-increasing omens in every direction, who that will stop a moment to consider cannot see the rapid approach of that day? Do you not remember how that years ago we could detect the Lord's approach through the fitting shadows of that time? How distinctly, then, we ought now to trace that event, as its steadily deepening shades gather around, — sure precursors of that day! But how many are heeding the admonition of the apostle to exhort others with increasing fervor? How is it, brethren? Do you love the church and prayer-meetings better as time goes on, or are you allowing the cares of the world to choke the seed of God's word, so that you bring forth little or no fruit?

Be careful, dear reader, that you do not deceive yourself on this point. You cannot lightly esteem church privileges and prosper in the Christian life. This is an important time. The conflict will soon be over, and you cannot afford to stop short of the prize. May you have clear views of duty, and resolutely discharge it, that in the soon coming day of God you may be approved of him.

J. O. CORLISS.

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.

REST.

REST will be sweet in the evening, when the day's long labor is done;
Now I must be up and doing, for my work is scarce begun.

Peace may be dear to the veteran, grown weary with war's alarms;
But now I'm longing for battle, for the clash and the clang of arms!

Once, in the early morning, when the dews were not yet dry,
In the misty summer morning, or ever the sun was high,

As I looked along the road, whereby I must presently go,
And saw how great was the journey, how fierce the noon would glow,

Life felt too heavy a burden, and I was so weary and worn,—
Weary before I had labored, and longing for night at morn.

Weary before I had labored, but labor has brought me rest;
And now I am only eager to do my work with the best.

What right have I to be weary, when my work is scarce begun?
What right have I to be weary, when aught remains to be done?

I shall be weary at even, and rest will sweeter be;
And blessed will peace be to them that have won the victory!

But now is the time for battle, now I would strive with the best;
Now is the time for labor, hereafter remaineth the rest.
—*Dawn of the Morning.*

ENGLAND.

SOUTHAMPTON.—Since our arrival in this country, I have been laboring with the church in this place. The interest has been very good, considering our location. We have but a small room in which to hold our meetings, and it is not in a convenient place to draw those not of our faith to attend. But I have reason to believe that the effort has not been in vain. The Spirit of the Lord has evidently been in our midst, and hearts have been melted down before him. Four souls went forward in the solemn ordinance of baptism last Sunday morning. One of this number had commenced the observance of the Sabbath two weeks before. The others had but recently begun to observe the Sabbath. There are two others who have just decided to obey all the commandments of God, and still others who acknowledge the claims of this truth. I hope by the help of the Lord to see several more accept the truth before I close these meetings.

I find this country more favorable for presenting the truth than I expected. It does seem to me that there are many here who will accept this truth, if it is properly presented. Oh for more of the Spirit of God to help in this great work! The brethren and sisters of this church are of good courage in the Lord, and are trying to put forth efforts in the missionary work to advance the cause of truth. They have been made glad to see souls coming into this truth that were first interested by reading our tracts. May all renew their diligence in the missionary work, and remember that we are "laborers together" in this last message.

I have never had better courage and more faith in the work than at present. My family enjoy good health, and we are better satisfied here than we expected to be. We ask all our friends in America to remember us at a throne of grace.

April 23.

J. H. DURLAND.

COLORADO.

BEAVER CREEK.—Have just held a two days' meeting at this place. Three or four more have embraced the truth who have not yet been reported. Yesterday three went forward in baptism; others expect to go forward next Sabbath. The Lord met with us by his Holy Spirit while we were partaking of the ordinances of the Lord's house. I see that my last report reads as though the quarterly meeting spoken of was at Beaver

Creek. It was held the 5th and 6th at Texas Creek, my home church. Bro. J. E. Lemaster joins me in the work, and our P. O. address will be Wetmore, Custer Co., Col. Pray for us that the Lord may give wisdom, strength, and power. I am encouraged to go forward, and do what little I can in this message.

A. J. STOVER.

April 27.

TENNESSEE.

CALLICOTT'S MILLS.—We came to this place April 28 to visit some isolated Sabbath-keepers. There being no place of worship near, we were invited to hold some meetings in the mill. Up to this date we have spoken five times, besides holding six Bible-readings. The meetings have increased in interest. Sold \$14 worth of books. We expect to remain as long as the interest demands. Brethren pray for us.

S. FULTON.

J. H. DORTCH.

MAINE.

I HELD meetings on Crotch Island April 7-10. Some new ones requested prayers. April 11-13 attended the district quarterly meeting in Portland. In company with Bro. Webber visited the Islands again April 15, and remained until the 20th. Some more made a start to serve the Lord. April 25 I visited them again, and held seven meetings. Ten in all have commenced to live Christian lives. May God help them to be faithful unto the end, that they may receive a crown of life when Jesus comes.

I held one meeting in Brunswick the 30th. Our brethren have rented a hall near the post-office, at a reasonable rate, where they will hold their meetings this summer.

May 2.

J. B. GOODRICH.

WISCONSIN.

POY SIPP.—April 11 I came to labor with the church here. Stayed till the 22d, and held eighteen meetings. Zeal and earnestness for the good cause, presented as a necessity to stand in the day of God, was the theme of our labor here. The Lord came very near at times. Two were baptized, and added to the church. I received three new subscribers for our papers.

On the 23d I came to Neenah, where I remained one week. Held eleven meetings. Several attended our meeting on Sunday, who we think were favorably impressed. One sister joined the church here, and I received seven subscribers for our periodicals.

J. F. HANSON.

May 1.

IOWA.

FONTANELLE AND AFTON.—Since our last report we have labored at Afton, with the exception of three weeks, in which time we attended the quarterly meeting at State Center and the district quarterly meeting at Nevada; and five days we were with the brethren at Fontanelle. Our meetings at Afton were not as successful as they seemed to promise; yet a few have taken a stand, and we hope for others soon who are investigating. We baptized three who came out during the meeting.

April 23-28 we were at Fontanelle, where we baptized six more, making in all fifteen baptisms at this place since Dec. 6. The brethren here are taking steps to build a small meeting-house, which they need very much. A feeling of courage is manifested in this district, and the general impression is one of confidence and trust in God and his work in the earth. I go now to Sigourney to attend the State quarterly meeting, where plans will be matured for the summer's labor.

J. D. PEGG.

DAKOTA.

AMONG THE CHURCHES.—April 12, 13, held a quarterly meeting with the church at Iroquois. Our meetings were seasons of profit to those present, and the work seems to be advancing among them. Five united with the church. The following Sabbath and Sunday I was with the new company at Battle Creek, Lake Co. They are progressing in the knowledge of the truth, and are making preparations to build a house of worship. Sold about \$20.00 worth of books at this place. I also

attended a meeting at Madison for the election of trustees for their church there. The Lord seems to open the way before them as they try to take advance steps, and when it would seem that the work must stop for lack of means or from other causes, the way is opened, and the work moves forward.

Sabbath and Sunday, April 26, 27, I was with the little company at Howard. Bro. Ells and others were present from Iroquois, and we had some very good meetings. Though the work has seemed to move slowly here, yet we trust the few that are here will be shining lights to those around them, and that in time others will be added to their number, such as shall be saved.

A. D. OLSEN.

MICHIGAN.

SPRINGBROOK, APRIL 30.—We held a few meetings with the Sabbath-keepers at Springbrook. They were much encouraged; organized a Sabbath-school, and are since holding Sabbath meetings and Sabbath-school. We commenced meetings here March 30, at the Barnes school-house, in North Star township. The school-house has been crowded most of the time; and now, after holding meetings just a month, and having gone through the Sabbath question, the interest seems to be as good as ever. Last evening (Tuesday) we had a larger crowd than at any time before. Several have commenced to obey, and others seem to be almost persuaded. We feel to praise the Lord for his precious truth and for the encouraging prospect of its success.

G. K. OWEN.

J. H. EVANS.

DIST. No. 5.—I have been laboring in Dist. No. 5 for nearly four months, during which time I have visited the churches at Shelby, Ferry, Wright, Byron Center, Fremont, Twin Lake, Allendale, Denver, and Grand Rapids. The most of these churches are young and inexperienced. Much labor will be required to make them strong. There never were more willing people than the brethren in this district,—willing to do anything and everything duty requires. Nearly all take a club of *Signs* and also a club each of the *Instructor* and *Sentinel*. Most of the families take the *REVIEW*, and nearly all promise to pay their tithes hereafter. Many of the brethren who have been running behind financially have concluded that it is not pleasing to God for his children to let his house go to waste and every man run to his own house. There will be more tithes paid in the time to come.

Since the State meeting I have been able to meet with but three churches, but these cheerfully comply with the suggestions of the brethren to hold a missionary meeting once a week when practicable and once a month when they live too far apart to meet once a week. Shelby, Ferry, and Fremont all adopt the plan of giving for the support of missionary work. There was no tract society at Ferry until our visit last week. We organized a society of twenty-three members, each pledging to pay the usual fee of one dollar. This will give them quite a solid basis for means to support their work. Last Sunday we baptized twelve. The weather was very cold, the air damp, and the lake rough; yet by God's blessing the occasion was enjoyed by all.

I go to Cedar Springs and Rockford to labor during the week to come. I shall be glad to go and look after whatever there may be at Sherman, Lockwood, Casnovia, or Twin Lakes, whenever I hear from any one intrusted with the interest of God's cause in these localities.

E. P. DANIELS.

KENTUCKY.

NOLIN.—Since my last report I have been doing what I could in the cause. The last few weeks have been a busy time for me, while shipping my goods to this State, taking my family to Battle Creek and getting them settled, that my wife may take treatment at the Sanitarium.

On arriving at this State I had no place of interest to commence work, so I tried the plan of canvassing to find a place. I first visited Horse Cave, but failing to obtain any subscribers concluded it was a poor field. I next went to Nolin, going into the country four miles. I obtained several subscribers for the *Signs* for three months, and one for *Good Health*. A school-house being

obtained, and the people requesting meetings, have decided to commence to-morrow night. May the Lord remember us in this effort, is our prayer.

There have been sold in this State during the last three months nearly three hundred "Thoughts." We expect these books to open fields of labor. Bro. Brown has sold nearly a hundred in twenty-five days. Brn. Pound and Garret have done equally well for the time they have worked. Bro. Saxby is now canvassing Bowling Green. The brethren in Kentucky appreciate the help sent from Ohio, and are going to try to make the most of it. Bro. Osborn is also having a good interest.

May 2.

G. G. RUPERT.

PELLVILLE, HANCOCK CO., APRIL 28.—I have been in this vicinity since the 18th. I commenced lecturing in a school-house, and gave six discourses. As the house proved to be too small, I was solicited to move about a mile to a new and unfinished meeting-house belonging to the Anti-Baptists, in size 40x50. I have now given five lectures, and the house is well filled at every lecture. It is the first place I have been where the people are so anxious to know the truth that they seek private interviews. It is talk all day and preach at night.

The whole country seems to be stirred, and urgent invitations come in from different places to "come to our meeting-house and preach." God is bracing me up wonderfully for the work. To his name be all the glory.

Of course it is too early in the lectures to have much idea of the result; but it seems to me that God is moving in advance of us upon the mind of the people. Here I found a pioneer of '44 who heard of my advent faith, and came five miles to see and talk with me. He is a doctor, about seventy-five years old, and was a surgeon in the last war. He had lost sight of the message since '44, and had joined the Disciple church. I explained by the use of the chart the growth of the message since '44. He was so delighted he staid until night, and heard the lecture on the kingdom in the New Testament. He was well satisfied. He has heard two lectures since. He expects to be with me some of this week. Pray for us.

S. OSBORN.

FLORIDA.

ST. AUGUSTINE.—During my sojourn at this place, I have seen abundant opportunities for successful missionary labor; but on account of the state of my health, I have not been able to do scarcely anything. The condition of my throat is such that I cannot converse above a whisper but for a few moments at a time. I have, however, succeeded in interesting some precious souls in the truth.

Have obtained twenty-one yearly subscriptions for the *Sabbath Sentinel*, and two for the *REVIEW*. Have sold five dollars' worth of books, besides having loaned and given away many hundred pages of books and tracts. "Thoughts on the Revelation" is being read with much interest. There is a willingness to read and investigate beyond anything I have ever seen before. It seems to me that minds everywhere are being prepared for the reception of the truth.

I never felt more anxious to have a part to act in this precious cause than I do at present. But unless the Lord works for me in an especial manner, I shall never be able to engage actively in the work. I ask my brethren and sisters to make my case a subject of prayer. If it shall please God to heal me of the disease which so seriously threatens my life, I will by his grace and assistance, try to do what I can toward saving men and women from the wrath which is to come. The signs of the times indicate that that day is near, yea that it hasteth greatly. I am trying to draw near to God, where I may enjoy more largely of his blessed Holy Spirit, and by its aid be enabled to stand firm for the truth amid the trying scenes just before us.

CHAS. P. WHITFORD.

April 27.

OHIO.

FREEPORT AND PEMBERVILLE, APRIL 28.—We closed our meetings at Freeport last evening. Although we did not see all accomplished that we had hoped to, we believe there has been seed sown that will yet spring up and bear fruit to the glory of God. The truth has left a good impression

throughout this community. Six signed the covenant, and others are keeping the Sabbath. Five copies of our excellent paper, the *REVIEW AND HERALD*, will hereafter make their weekly visits to this place. Last Thursday I went to Pemberville to visit a man residing there, who was at our meeting in Freeport, and heard one discourse, and bought about four dollars' worth of reading matter. He went home about decided to observe the Sabbath; but he was confronted by many of his friends with what they thought to be grave objections to the seventh-day Sabbath, and as he had not heard or read much on the subject, he did not carry his good resolve into effect. After talking with him for two hours, he invited two of his neighbor families to come in, and we held a Bible-reading on the Sabbath question, after which we had a season of prayer. Before taking my leave, I took a subscription of one of the families for the *REVIEW*, and enrolled the name of the brother that I went to visit, with those who keep the commandments of God and the faith of Jesus. His wife is a fine woman, and I think she will soon be with him in the truth. Bro. Victor Thompson has been with me at Freeport for the past two weeks, and has rendered good assistance. The work is onward, and to God be all the praise.

W. J. STONE.

VERMONT.

WEST CHARLESTON, EAST RICHFORD, ETC.—At the close of the Brownington meeting Eld. Hutchins and I held two meetings at West Charleston. Two there have just begun to keep the Sabbath, mostly from the influence of the Brownington meeting. Bro. H. stayed to follow up the interest at these two places till Bro. M. E. Kellogg could return, which was in a few days.

I returned to East Richford, where we had been twice recently, remaining from April 25-30, during which time we held ten meetings and one Bible-reading. During our absence a good reform had been going on. So far as I know, tea, pork, tobacco, and opium are to be among the "things behind." In our meetings thorough confessions and acknowledgments of wrong were made. It is as God would have it, for each to confess for himself. These things touched the hearts of all, and met the mind of God's Spirit. This spirit seemed to reach nearly every heart in the house, and brought light into our midst. The Lord showed his willingness to meet the penitent. I hope the low spiritual condition of this church has been exchanged for a good healthy Christian life. All feel that better days are before them. They will be assailed by the enemy; for no sooner is the house "empty, swept, and garnished, than goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in," provided they are allowed to. Oh! that this church might prepare for the storm that is fast gathering, and will soon burst upon us. Bro. M. E. Kellogg was ordained local elder, and D. Dow selected as leader in the absence of Bro. K. I feel a very warm attachment to this church, and shall watch future developments with much interest.

Wednesday, April 30, I met Bro. Hutchins at Troy; held one meeting, and saw some happy results from this very short visit.

A. O. BURRILL.

KANSAS.

AMBOY.—Since our last report we again visited the Osawkee church. Some of those who had taken hold when we were here last, had found the narrow way too hard, and had become discouraged. How true that but few of those who seek to enter the narrow way will go through! From there we went to Norway, where the T. and M. Institute was held. This was a good meeting. There was quite a good turnout. As the new plan of work was laid before the brethren and sisters, they seemed to be inspired with new zeal and courage. Between two and three hundred dollars were pledged for the depository. We find that all we have to do is to lay our plans, start the work, show the people that it is to advance the work of the third angel's message, and they are ready with their means. Their faces brightened as they listened to the close, practical preaching.

From there we returned home, where we had appointed the T. and M. district meeting. Bro.

Cook was with us. There was the best attendance we have had for years. At these meetings the people were strongly impressed that the loud cry had already begun. Then we went to Bow Creek. Here Bro. C. Flaiz joined us. We did not accomplish as much at this place as we expected, owing to the inclemency of the weather. We expect to return in three weeks.

M. AND H. ENOCH.

AMONG THE CHURCHES.—We were with the Springside church from the 14th to the 17th. The weather was unfavorable for holding meetings, and as a consequence our congregations were quite small. But the promise of the Lord to the "two or three" was verified here. The brethren are settling into the work. We rejoice that the Lord is leading them into all truth. We held two Bible-readings with them, which they seemed to appreciate highly. Before leaving we organized a Bible-reading class. We believe that a new era is dawning upon this little church. They begin to see that there is a way for them to work acceptably for the Master if they keep humble. May the Lord bless and ever guide them by his Spirit, is our prayer.

From Springside, we went to Carnahan Creek, where we remained until the 26th. The rivers were not fordable on account of recent storms, consequently we could have no meeting the first Sabbath we were there. We spent the following week visiting and laboring with the brethren at their firesides. They are so scattered that it is impossible for them to come together evenings. The second Sabbath nearly all came out. We had an interesting Sabbath-school, after which we held a Bible-reading on titling. The subject was well received by the brethren and sisters, and they all expressed a determination to take up their duty in this direction. The work of reformation in relation to our reforms, is moving forward rapidly here. May the Lord aid in every good work, so that when the Master shall come, all may be found "without fault before the throne of God."

We left Carnahan Creek Sunday, the 27th, and came to Frankfort to engage in the tract work, and with the help of the Lord, open up a field for tent labor. We began operations here to-day. We have before us a town of about 800 inhabitants, who do not realize that nearly forty years ago "the Judgment was set, and the books [of heaven] were opened." Dan. 7:10. They must be given the light of the third angel's message. The effort will prove successful only by the aid of the Spirit and power of our Heavenly Father.

Pray for us, dear brethren, that we may so order our walk before God, that we may have the "Captain of the host of the Lord" to lead us to glorious victory over the powers of darkness.

Apr. 29.

WILL D. AND F. CURTIS.

INDIANA.

KOKOMO, ALTO, WEST LIBERTY, AND NEW LONDON.—It was decided at our last State meeting that, Bro. Marvin and I visit the above-named churches during the month of April. But Bro. M. was preparing for tent labor, and could not be with me much of the time. We met with the little company at Kokomo, April 4-10. Found some good souls here trying hard to live out the truth. But they have no suitable place in which to hold meetings,—only two small rooms rented in a private house in the outskirts of the city. The attendance was not very large, but the interest was good, and one more began to keep the Sabbath; others said they would soon. The brethren take a club of *Sentinels*, and donated quite freely on the tent fund. We see no reason why others will not soon be added to their number, if they faithfully live out the truth in all respects.

April 11-13 I met with the Alto church. I was glad to meet with the brethren and sisters here, as I had met with them two years ago in State meeting. There have been some changes since I last met with them. They seem to be trying to do all they can to advance the truth. They also take a large club of the *Sabbath Sentinel*, and gave as much, or more, on the tent fund as any other church in the State. One was added to the church. Peace and harmony prevail among them.

Monday, April 14, I returned to Kokomo to follow up the interest that had been awakened

there. April 18-24, I met with the West Liberty church. It rained every day and night of our meetings; the roads were very muddy, and the nights dark; but notwithstanding all this, the attendance was good and the interest excellent from first to last. The brethren and sisters were greatly encouraged, and pledged some \$20 on the tent fund. May God help them to be faithful.

April 25-28 I met with the New London church. We had splendid meetings here. Bro. Marvin was with me at this church, and rendered great assistance. The brethren in this church are mostly poor, yet they pledged quite freely on the tent fund. The *Sentinel* club was increased from twenty-two to fifty-four copies. This looks as though they intend to do more this quarter than they did last. Tract and missionary meetings were held in connection with the church quarterly meetings. We also spoke quite freely at each church on tithing, showing how important it is that we as a people should wake up to this branch of the cause. Some remarked that they never before saw this duty so plainly, and that they intended to do more in this direction in the future than they had done in the past. May God help them to be faithful in carrying out their vow. The ordinances were celebrated in each church, and as we were engaged in this solemn ordinance, we all felt that God blessed with his Holy Spirit. May the Lord bless these dear brethren and sisters. We feel to say, Praise the Lord for his goodness, and for his wonderful works which he is manifesting among us as a people.

I now go north of Rochester to meet with the little company that was brought out last winter. Dear brethren and sisters, I need your prayers.

May 2. M. G. HUFFMAN.

PATRICKSBURG AND COAL CITY.—These churches are in the southern part of the State, and have had but little labor during the past winter. Patricksburg church was one of the first organized by Bro. Lane on coming to our State. The interest to hear is better at the present than it has been at any time since the organization of the church. One thing that serves to deepen the interest in the present truth, is the fulfillment of Luke 21: 26. Last summer a severe cyclone passed through the village and vicinity, sweeping everything before it. The Christian church was blown to pieces. The Bible that was lying on the stand was blown across a fence, and left lying open at Matthew 24. Three united with the church and were baptized, all of them school-teachers. One will work in the cause this summer.

At Coal City the meetings were good. Quite an interest has been raised by Dr. Young, who has been preaching occasionally in school-houses near the village. I see no reason why these churches may not become strong in numbers and also spiritually. Many calls are coming in from this part of the State, but where are the men to go and bear the precious truths? Truly the harvest is great and the laborers are few.

May 5. J. M. REES.

WEST VIRGINIA.

FROM April 18-28 I labored at Berea, Ritchie Co. Some three years ago Eld. Sanborn presented the truth at this point. Several fully embraced the faith, and faithfully lived out the same until last spring, when they were visited by Eld. Corliss and a church of eleven was organized.

This little church I found living out the truth in all points. They are fully established in the health reform, are giving tithes, and laboring in the tract and missionary cause. They hold their social Sabbath meetings and Sabbath-school week after week, and are seldom visited by a minister. They became deeply interested in the meetings, and appreciated them highly. I spoke to them thirteen times, held two Bible-readings, a social meeting, and a business session.

Our meetings, through the kindness of the Seventh-day Baptists, were held in their meeting-house. Many attended and seemed interested. I visited many of them, and they treated me kindly, seeming much interested in the points of truth introduced.

The members of the church have felt the necessity of a public place of worship, as they have been compelled to hold meetings in private houses, which often would not properly accommodate the people. In view of this, at our business meeting

we introduced the subject of building a meeting-house. They were in favor of it, and a move was made to build. The most of the lumber was donated at the meeting. They will commence to build immediately. Our meetings were very good, and we were all much encouraged. West Virginia seems to be a good field of labor, and the brethren and sisters seemed to be determined to advance the truth in that new field.

S. H. LANE.

MINNESOTA.

AMONG THE SWEDES.—I commenced holding meetings in Minneapolis, Minn., the 8th of March, and continued till April 14. At some of these meetings the attendance has been large, at others not so large; but a good interest has been manifested among those who have attended regularly. Most of the meetings were held in a hall rented for the purpose by some of the brethren.

The opposition we met was very bitter, especially from a new party, who call themselves Swedish Church of Christ. It is not a little remarkable that the leader of this party advocates absolute holiness, for he is an absolute rejecter of God's law. A person who once kept the Sabbath, but felt it a burden until he gave it up, spoke with great enthusiasm about this "spiritual holiness." When the leader of this party announced in his meetings that in a forthcoming sermon he would convince the people that it is wrong to keep the seventh day as the Sabbath, we offered to meet him in a public discussion on this subject; but this he declined, and left the city the same week. We are thankful to God for his word.

A few of those who kept the Sabbath when we came here have given it up. The 30th of March four persons were baptized, and the 13th of April we celebrated the ordinances, thirty-four brethren and sisters participating. The Lord was near and blessed us greatly.

On the evening of the 14th a church of twenty-eight members was organized. Some of these brethren commenced to keep the Sabbath during the winter; some have commenced since we came here, while still others are older Sabbath-keepers. They have a hard battle to fight, against bitter opposition and false friendship; but the Lord will give them needed strength to overcome, if they will put their trust in him. A Sabbath-school was also organized.

The 15th I went to Stockholm, in Wright Co., and have held meetings there every evening. On Sunday held two well-attended meetings. Here, as well as in other places, there exists a prejudice against our people. Notwithstanding this, the interest has been very good. We leave to-day for Isanti County.

April 21.

JOHN P. ROSQVIST.

PENNSYLVANIA CONFERENCE.

CLINTON AND SEVENTY-SIX.—Sabbath and Sunday, March 29, 30, we held a quarterly meeting and organized a church at Clinton. Sixteen were baptized on Sabbath, and afterward all joined heartily in celebrating the ordinances. The Spirit of God came in, melting the hearts of the brethren and sisters into love and union not felt before. On Sunday officers were elected, and all other business relating to organization considered. Our hearts were rejoiced to see the spirit of willingness on the part of the brethren and sisters to get into harmony with every part of the work.

April 5, 6, we held the first quarterly meeting with the church at Seventy-Six. This church had been previously organized, and includes those who were the first-fruits of our labor in this field. Bro. Shannon was elected elder, and now rejoices in seeing his family and others in the truth. This our last meeting was one of interest, and we pray that God will help these brethren to advance.

As we close our labor in this field for the present, it may be of interest to our brethren who have supported the work to know its standing. We will give some visible results as near as possible. When we came here, there were in the field which we have occupied, including Pittsburgh, five Sabbath-keepers. Now there are about fifty, besides many others, who are convinced of the claims of the fourth commandment, and help sustain the work financially. Two churches have been organized. There are two working tract societies and two Sabbath-schools. These schools are providing

themselves with helps, and are well attended. One very pleasant feature is that the people have mostly accepted the truth by families and nearly all these families have the *REVIEW* or *Signs*, and some have *Good Health*, and a number of copies go to outsiders. Our brethren mostly accept the reforms and practice tithing, and our hearts have been made to rejoice in what God has done for them. We regret leaving; but the increase of our work in the Conference seems to make it necessary. Bro. Russell, who has been a faithful co-worker during the past season, will remain, and by God's blessing may do a good work. D. T. FERO.

ONE WEEK AT THE SANITARIUM.

WHEN I took my wife to the Sanitarium, I felt it a duty and found it a privilege to remain there a week with her. And as my interest in the institution was very much increased while there, I feel it a duty to tell our brethren why it is so. Many of our brethren perhaps look upon this institution as a side issue to the present truth, to a certain extent at least, and think that the religious influence there is not what it should be. I will speak first on this point.

Let us imagine ourselves running an immense hotel with one hundred and fifty sick and nervous boarders, and that this number of boarders, of all classes and characters, required at least one hundred persons to wait on them. I think by this time some of our brethren and sisters who have two or three cows to milk, a hired hand to cook for, and a few other small matters to attend to, and who can never get their work done before the commencement of the Sabbath, offering these small things as an excuse,—will say, "Well, I don't blame them at the Sanitarium if they cannot keep the Sabbath very strictly." I presume it would be so if this class of people were running it. But I want to tell you that from the best evidence I could get that is not the kind of people who control this institution.

I will tell you how they do. Family worship is kept up every day in the year, both in the parlor, for the patients, and among the helpers. Wednesday evening there is either a Bible-reading or prayer meeting. At the beginning of the Sabbath, meeting in the dining-room for all the helpers. I say *all*; I mean by that helpers, physicians, superintendent (they were all there except one physician, of whom I will speak presently). Sabbath morning, Sabbath-school; Sabbath afternoon, social meeting. At the close of the Sabbath all the helpers come into the parlor where prayer is again offered. Then what? The dinner dishes were not washed, in order to avoid work on the Sabbath; many other things were also delayed. And now comes the work to catch up; and it takes till about eleven o'clock to do so. The baker works till about two in the morning to catch up with his work.

Do you think this has any influence? Let us see. There are all these patients during the Sabbath; you would think they were all Sabbath-keepers. Some dress up; others read; while others stroll about the grounds. I had a little conversation with one lady. She said she told her friends before she started for the place that she would show them one person who would not become an Adventist by going to Battle Creek. But she had changed her mind, and was now obeying the Sabbath commandment. The Judgment alone will reveal the good done here.

System and order are maintained in both spiritual and temporal affairs. If our brethren could spend one hour in the office of the physician-in-chief and in other departments, they would soon get an idea of the amount of labor performed. The doctor has a deep interest in the spirituality of the institution. Before he went to Europe he sent to Vermont for one of our ministers to come and stay during his absence, and take special care of that part of the work.

I want to say to my acquaintances that I have never had so good an opinion of the Sanitarium, including physicians, managers, and helpers, as at present. They need our sympathy, our prayers, and our means. There is no better missionary field than the Sanitarium. I believe every patient I had the privilege of talking with, said he was being benefited. As regards expense, I conversed with patients who had been at other institutions; and they said this was the cheapest.

I write this article to confirm others, as I have been strengthened myself, in the view that this institution has been ordained in the providence of God, and helpers especially raised up to manage it.
G. G. RUPERT.

Special Notices.

TO THE BRETHREN AND SISTERS IN NEW YORK.

I TRUST that you have all read what appeared in REVIEW of April 29, in reference to our general spring meeting to be held at Rome, June 5-9. With this timely notice all who ought to attend may lay their plans, and shape their affairs so as to be able to do so; but unless a decision to come shall be made, and an earnest, persistent effort kept up to carry out that decision, I fear that circumstances will so shape themselves that many who ought to be there will fail. It seems to be the especial work of the enemy, many times, to keep the very ones from attending who should be present at such meetings, just by causing the circumstances in some way to be such as to make it seem inconvenient, or perhaps almost impossible; and yet I believe we can, by setting our wills to have it otherwise, change the thing completely around. Shall we not try it at this time?

Certainly the importance of these general meetings cannot be over-estimated. I especially invite all who have not already done so, to read the article in REVIEW of April 29, upon "The Importance of Attending Business Meetings," and those who have read it, to read it again. The principles there presented, seem to me to be applicable to the question of attending such meetings as this one. Every meeting of this character as we advance in this closing work, seems to be of greater importance and deeper interest than the preceding one. And I have observed of late that one regret that those who are present at such meetings frequently express is, that some one in whom they feel a deep interest has lost so much by not coming.

Dear brethren and sisters, we cannot afford to neglect any of these means of becoming acquainted with the work and finding our places in it. I might occupy much space in giving reasons why you ought to be here at the June meeting; but I hope and believe you who love the work, and can do so, will be here to learn these reasons for yourselves. We are anxious that every one who expects to engage actively in any part of the work, and can consistently do so, should attend the special course of instruction commencing May 26. May we all find our places in the work and faithfully fill them.

E. W. WHITNEY.

WORKERS' MEETING IN NEBRASKA.

UPON careful consideration and counsel, we have decided to call a "workers' meeting," to be held at Beatrice one week before the commencement of the camp-meeting. We want all the ministers, colporters, and agents throughout the State to be present at the commencement of this meeting, Wednesday, May 28, prepared to stay till the close of the camp-meeting, June 10.

In addition to those who are now engaged in the different branches of the work above named, we call for all those who expect, or have a desire, to engage in the work in any of its departments. Instructions will be given, each day, in regard to the work. The meeting will assume the form of a missionary school. We must learn how to work, in order to be successful laborers. We have just held a very profitable canvassers' meeting at Lincoln, and it is becoming more and more apparent to all that these instruction meetings are necessary.

Oh that our brethren could only realize the full meaning of the testimony of the Spirit of the Lord,

that "now is the most favorable time we will ever have to work," and try to qualify themselves for usefulness in the cause. Some of our laborers are being removed to other fields; those of us who remain must buckle the armour a little closer, and get a little nearer the Lord. Only a few more meetings, a few more struggles, a few more heart-aches, and then the faithful ones will hear said, "Well done, thou good and faithful servant; enter thou into the joy of thy Lord."

Any one coming to this meeting of the workers, not holding a half-fare permit, will receive, upon application, a certificate entitling him to a ticket at reduced rates. For certificates, address L. D. Chambers, Fremont, Neb. Tickets will be on sale at reduced rates without certificates at all the stations in Nebraska, June 2 to 9, good to return on or before June 12. We would like a few of our brethren to bring teams, about May 28, to assist in hauling freight, hay, etc.

A. J. CUDNEY.

JUNE CAMP-MEETING, NEBRASKA.

WE hope our people will not fail to see the importance of attending this meeting. Members of families throughout the State are usually, from various causes, deprived of attending the fall meeting. Plans should be laid to divide up the different households, giving some an opportunity to attend the June meeting, the remainder the fall meeting; while those who can attend both, should in no case fail to do so.

In selecting Beatrice, Gage Co., as the place of this meeting, we not only hope to get the light of truth before one of the most promising cities in our State, but also to reap some fruit of the Signs canvass, carried forward so thoroughly in this part of the State, a year ago. We are greatly in hopes of meeting many of the readers of the Signs at this meeting, and to learn of their being so favorably impressed as to balance them in their decisions in favor of present truth. In order that this may be done, it is most important that a good delegation of our brethren from different parts of the State be present.

The general Conference has favored us with all that could be asked in the way of efficient laborers. The railroads have done even better than ever before for us, by making open rates from all points, and sending out notices of our meeting, under the signature of their general ticket agents.

The growing importance of the different missionary enterprises seems to demand this early meeting, that matured plans, by a multitude of counselors, may be laid for the summer's work. All that remains is that our brethren take a good live interest in the matter, and feel that their presence is needed not only for their own but for others' good, and that the money expended in attending these important gatherings is well spent. All will be done that can be to make this the best meeting, in many respects, ever held in the State. Shall we not see a very large number of our brethren present? The meeting will commence the evening of June 4, 1884.

GEO. B. STARR.

NORTHERN MISSOURI CAMP-MEETING.

THIS meeting has been appointed June 5-10 for the especial benefit of the cause in this part of the State. Many of the brethren and sisters have not had the opportunity of such a meeting for some years, and others never have had the privilege of attending a camp-meeting. Now, brethren and sisters, we appeal to you to make every reasonable effort to attend this meeting. We very much need the benefit that it will afford. Valuable instruction will be given in relation to the different branches of the cause and how to work in them. Let all those intending to come write me at once at Chillicothe, Mo., stating how you intend to come, whether with team or by rail, and whether

you have tents, and asking for such information as you wish.

Come, dear friends, seeking the Lord as never before.
N. W. ALLEE, for Com.

News of the Week.

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

FOR WEEK ENDING MAY 10.

DOMESTIC.

—The ice jam at Chaudiere, on the St. Lawrence, is 40 feet high in some places.

—About half of the 8,000,000 cotton spindles in New England have agreed to reduce production.

—Two slaves formerly owned by Jeff Davis now own his plantation, for which they paid \$200,000.

—The bill appropriating \$1,000,000 for the New Orleans Exposition, passed the House at Washington Thursday.

—The National Museum at Washington has a lock of hair from every President of the United States from Washington down.

—A consignment of 100,000 pounds of tea from Japan billed to a Chicago dealer, was condemned by Tea Inspector Barnard.

—At Gouverneur, N. Y., Saturday morning a boiler explosion in Whitney's marble works killed five men and fatally injured two others.

—Charlie Ford, who killed the bandit Jesse James, committed suicide at Richmond, Mo., Tuesday morning by shooting himself through the heart.

—Key West, New Orleans, and Galveston have quarantined against Havana and Vera Cruz because of yellow fever, and mail service is temporarily suspended.

—Three iron mills at Pittsburg suspended Monday until the wage question with the Amalgamated Association is settled. The indications for a general strike June 1 are increasing.

—A gale at Burlington, Vt., May 2, created mountainous waves which swept away 700 feet of the breakwater, wrecked all the piers at the north end of the harbor, and created damage amounting to \$100,000.

—Secretary Frelinghuysen has just received from a prominent European mosaic house, of Venice and London, a very handsome mosaic portrait of the late President Garfield, intended as a gift to the United States.

—A locomotive exploded in the Missouri Pacific round house at Parson, Kan., Friday, blowing two persons through the roof and wounding several others, besides demolishing the structure. The financial loss is \$30,000.

—The Monongahela River coal trade is on the eve of closing till fall, as the operators are making no efforts to settle strikes. The tow-boats will soon be tied up, and 8,000 miners will be thrown out of employment.

—A dreadful wreck occurred on the St. Louis Division of the Wabash Railroad ten miles from Decatur early Wednesday morning. The two rear coaches and a sleeper were thrown from the track and forty people injured, three thought to be fatally.

—The Blue Mountains, bordering Berks County, Pa., on the north, are burning in all directions, and in the neighborhood of Shenandoah the flames are spreading. The towns of Gilman's Depot, N. J., and Brinsbin and Thompson, Pa., are consumed.

—Near Mt. Sterling, Ky., Thursday, while a guard was conveying convicts to prison, one of the latter, on the plea that his handcuffs fitted too closely, secured the guard's gun and killed him, when three of the prisoners escaped, and five others surrendered themselves.

—The latest reports as to the fate of the steamship State of Florida make clear the extent of the disaster without fixing responsibility. There was a collision in mid-ocean, and two vessels went down with 135 people. The Titania landed the survivors at Montreal, Thursday evening.

—Tuesday, May 27, is to be appointed a day of prayer by the National Woman's Christian Temperance Union, when heavenly direction will be invoked for Christian people, editors, pastors, and party leaders, that in the pending political campaign, they may tend to turn the Nation's votes toward selecting men for office temperate in their habits and favorable to prohibiting the traffic in intoxicants.

—The American Medical Association met in Washington Tuesday. President Flint, in his annual address, advanced the idea that there were too many medical colleges, resulting in an overcrowding of the profession, and arguing that they should protect themselves by refusing to accept unqualified aspirants and

by declining to sanction doubtful institutions. Quality is what is needed more than quantity.

—While in the United States divorce is rapidly increasing, in France, according to the *Journal Officiel*, the number of judicial separations,—there being no divorce by French law—is decreasing. The number of separations last year was 2,806, the number of marriages 280,460—showing about one per cent of separations to marriages. In Colorado alone last year there was one divorce to every four marriages, just twenty-five per cent. Five minutes for reflection upon the superior morality of the people of the United States over those of France.

FOREIGN.

—A city of mummies, six thousand in number, has been discovered at Ekmeen, Egypt.

—There were thirteen deaths from yellow fever at Havana for the week ended Friday, May 2.

—Two English railway companies, owing to the depression in trade, discharged 2,500 employes and reduced the salaries of clerks 10 per cent.

—It is the opinion of the German Cholera Commission, which has arrived at Alexandria from India, that there will be no outbreak of cholera in Egypt this year.

—Train-wreckers, five of whom were captured, ditched an express near Queretaro, Mexico, Tuesday night, the engine and two cars being overturned and the mail agent injured.

—England is to build the Tehuantepec Ship Railway. It will be 130 miles long, and cost all the way from \$50,000,000 to \$75,000,000. Five years is the time for completing the work.

—Direct electric lighting of one of the trains of the District Railway between Kensington and Putney is stated to be very successful. The light is not only superior to that obtained from oil or gas, but is reported to cost only two-thirds that of the latter.

—A discovery has been made, says the *Toronto Globe*, of a process which enables any number of copies to be taken of the oldest book without setting a line of type. An exact *fac simile*, as many as may be wanted, is made of any book, new or old, without injury to it. No volume will ever be "out of print," so long as a copy of it remains. The possibilities which this invention suggests cannot be fully realized.

RELIGIOUS INTELLIGENCE.

—The interest in Buddhism has spread from London to Paris. There are now 300 Buddhists there, and probably their demand for a temple will be granted.

—Mr. Spurgeon says the story in circulation, that a large fortune is left him, is a myth, and is giving him no little trouble by measurably stopping supplies for his benevolent work.

—The clergymen of Indianapolis have resolved that funerals shall be private; that there shall be no public exhibition of deceased people; and that ministers should not be required to attend at the grave.

—The Earl Shaftesbury, Wednesday, unveiled the statue of William Tyndale, the martyr burned at the stake at Vilvoorden, in 1536, on account of his religious teachings. The statue stands in a conspicuous place on the Thames embankment.

Obituary Notices.

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

LEVIE.—Died of consumption, at the home of Bro. W. T. Ross, near Forestville, Sonoma Co., Cal., April 11, 1884. Sr. Alice Levie, of Gilman, Ill., aged 24 years and 22 days. Sr. Levie was brought up in the faith of S. D. Adventists, her parents, Bro. and Sr. Pemberton, of Onarga, Ill., having been members of the church for many years. She united with the church about nine years ago. On account of failing health, she came to California in November last, accompanied by her husband and two little girls. Although strangers in the community, they met with many sympathizing friends, who did all in their power to make Sr. Levie comfortable. The Christian's hope was her consolation to the last. Besides her husband and children, her father and mother, and five brothers and five sisters live to mourn her untimely death. Funeral services were conducted by the writer, who spoke briefly from 1 Thess. 4: 13, 14.

W. C. GRAINGER.

BIGGS.—Died of pneumonia fever, at her home near Council Grove, Morris Co., Kan., Feb. 19, 1884. Hannah A., wife of J. S. Briggs, aged 58 years. She leaves a husband, two sons, and one daughter. She was among the first to embrace the Sabbath in this place under the labor of Eld. J. Lamont, and she was a faithful and earnest Christian. When she knew that

her end was near, she called her family and friends to her bedside, and gave to each, in words of tenderness and love, her dying charge. Full of the blessed hope, we laid her to rest till the resurrection morn. It was her request that Bro. T. H. Gibbs should conduct the funeral services; but as he could not come, a prayer by Bro. H. H. Reynolds concluded the services.

MARY RILEY.

KING.—Died of quick consumption, April 19, 1884, in La Grange, Monroe Co., Wis., Sr. King, aged 64 years. A husband and three children, with other near relatives, mourn her loss. Bro. King is a member of the La Grange church. His wife has observed the Sabbath of the Lord with him for several years, although she never united with the church. For many years she has tried to serve the Lord, and we believe she fell asleep in hope of a resurrection at the appearing of the Life-giver. Her friends sorrow not without hope. A large congregation assembled at the residence, where the writer addressed them from Ps. 23: 4.

A. MEAD.

SAMSON.—Died of consumption, on her 31st birthday, March 13, 1884, at New Haven, Olmstead Co., Minn., Jennie A., wife of G. W. Samson. About eleven years ago she became acquainted with present truth, and soon after was united in marriage with Bro. G. W. Samson. She was baptized at Oronoco by D. M. Canright, and with her husband united with the Greenwood Prairie church. At the organization of the New Haven church in 1879, their membership was transferred to that church. Sister Jennie was a member and an officer of the church and Sabbath-school, and her loss is deeply felt by both. She was a faithful worker, and as long as her strength permitted, she was present at the house of worship, ever ready to testify to the goodness of God. Our much loved elder, with his three sweet little girls, are left to meet the trials of life alone; yet they are comforted by the hope that there will soon be a reunion where separation will never be known. Sr. S. cherished a hope until near the last that by some means she would be raised up; but when told there was no help she became resigned, saying, "The will of the Lord be done," and sweetly fell asleep in Jesus. As we laid her remains in the quiet tomb, we were comforted with the thought that ere long the Life-giver will come, and our loved ones will be restored. Eld. W. B. White spoke on the occasion from Isa. 25: 8, and many were comforted by the remarks.

S. W. HICKOK.

BROWN.—Died of consumption, near Pittsburg, Crawford Co., Kan., March 12, 1884, Sarah Brown, aged 36 years, 3 months, and 25 days. Sr. Brown was born in Germany, and while yet quite young, emigrated to America with her parents. For six years she has been a worthy member of the Pittsburg church, having embraced the truth under the labors of Eld. J. H. Cook in 1878. A companion and five children mourn her loss; but they are comforted by "the blessed hope" of meeting her in the coming kingdom. Funeral services were conducted by the writer, assisted by Elds. Cook and Cudney. Text, Job 14: 14.

R. F. BARTON.

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.

KANSAS, Lawrence,	May 21-27
MISSOURI, Southern, Nevada,	May 29 to June 3
" Northern, Chillicothe,	June 5-10
NEBRASKA, Beatrice,	" 4-10
UPPER COLUMBIA, Walla Walla,	" 5-16
PENNSYLVANIA, Emporium,	" 11-17
WISCONSIN, Baraboo,	" 18-23
MINNESOTA, Mankato,	June 25 to July 1
DAKOTA, Madison,	July 2-8
CANADA, Waterloo, P. Q.	" 26 to " 1
NEW YORK, —,	Aug. 14-26
NEW ENGLAND, —,	Aug. 20 to Sept. 2
VERMONT, —,	" 29 to " 8
MAINE, —,	Sept. 4-15

GENERAL CONFERENCE COMMITTEE.

CHANGE OF APPOINTMENT.

IN harmony with the counsel of Eld. S. N. Haskell, we have decided to attend the general meeting at South Lancaster, Mass., May 17-19. Therefore our appointment for Bordoville is postponed till June 7, 8. We very much desire that every member of this church who cannot be present at these meetings should report by letter at this time. This includes those who hold letters of commendation from the church, not dismissed by having united with some other church. Years since, letters were granted to some who do not report to this church, nor has notice been given that such have united elsewhere. We want to hear from all.

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

No providence hindering there will be a general meeting held at Star City, Pulaski Co., Indiana, May 22-25, 1884. The new meeting-house will be dedicated to the service of God on first-day, May 25. We hope to see a general turnout of those of surrounding churches. Several of our leading ministers will be present.

S. H. LANE.

PROVIDENCE permitting, we will meet with the church at Jamaica, Sabbath and first-day, May 24, 25. We hope to meet our brethren and sisters from Andover, Weston, Windham, Bellows Falls, and other sections of the county, at this meeting. Services will commence Sabbath evening, Sabbath-school at 10 A. M. Don't lose the benefits and blessings of this gathering of God's people.

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

WEST PIERREPONT, N. Y., June 7, 8. C. O. TAYLOR.

NOTICE.

THE sixth annual session of the Pennsylvania Conference will be held in connection with the camp-meeting at Emporium, Cameron Co., Pa., June 11-17, for the election of officers and such other business as may be deemed necessary. It is important that every church should be fully represented by delegates. Each church of twenty or less is entitled to one delegate, and an additional one for every additional fifteen members. Blank credentials for delegates will be sent each church clerk, and the election of delegates should be attended to at an early date, so there will be no failure in having a full representation. Church clerks should see that their annual reports are properly made and furnished to delegates.

D. B. OVIATT, { Penn.
J. W. RAYMOND, { Conf.
F. PEABODY, { Com.

QUARTERLY MEETING OF THE NEW YORK TRACT SOCIETY.

THE State meeting of the N. Y. T. and M. Society will be held in connection with the general meeting already appointed at Rome, N. Y., June 5-9. It is earnestly desired that every officer of the Society be present, as important matters are to be considered, new branches of the work are to be undertaken, and the summer's work in general to be planned; and we cannot carry forward our work with the greatest success unless there be a perfect understanding of all these matters by every officer in the State. It is requested, also, that district secretaries and librarians bring their account books. It will be necessary to elect some one to fill Sr. Bowen's place as State secretary (she having gone to Europe), and it is very important that whoever takes her place should understand the present condition of the books of every district secretary, and as far as possible of every librarian. If any of these officers cannot possibly attend, it would be well for them to send their books by some one who is coming, so that they may be examined.

The attendance of all our workers and brethren and sisters generally, is expected.

E. W. WHITNEY.

Publishers' Department.

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

WANTED.—Information of the whereabouts of my boy, die W. Wilson. Left home April 28, 1884, and I cannot get any track of him. He is 16 years old in June, is quite large of his age, strong and robust. Was dressed in dark colored clothes when he left.

C. B. WILLSON, Waco, Neb.

I WOULD say to the friends of the Mankato district that I am at home sick. My address will be Eagle Lake, Minn., for the present.

W. B. HILL.

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.—F S Porter, J L Moore, R M J Pound, Geo O Wellman, E W Farnsworth.

Books Sent by Freight.—Clara Wood Gibbs, A O Tait, Pacific Press, Moses Randall, Pacific Press, Clara Wood Gibbs.

Cash Rec'd on Account.—Neb T&M Soc per C L Boyd \$13.74, James Sawyer 100.00, Chas L Boyd 5.26, Ohio T&M Soc per Ida Gates 21cts, N Y T&M Soc per May Taylor 500.00, Illinois T&M Soc per James Sawyer 23.00, Mrs L Hildreth 5.00, R C Horton 31cts, Penn T&M Soc per D B Oviatt 1200.00, D T Bourdeau per Robert McCormick 5.00, C L Shelton 20.00, Caroline B Buell 1.50, R M Kilgore per C L Palmer 3.87.

Mich. Conf. Fund.—Greenville per John Banks 5.00, Pottsville per Fannie Jones 5.20, B C Church 2150.97, Jessie Warner 2.75, Arcadia per L A Kellogg 10.73, Hanover per E J Fleetwood 8.18, Quincy per G F Ernst 5.00, Mrs S S Campbell 1.00, Lapeer 4.00, Howell per C Westphal 27.00.

S. D. A. E. Soc.—H M Mitchell (shares) 10.00, L L Cushing (donation) 10.00.

Mich. T. & M. Society.—R B Owen \$16.51, Dist 2 per O F Campbell 79.00, Dist 3 per Allie I Gregg 4.50, Dist 4 per Elma Perham 12.00, Dist 7 per Lucy Squire 29.14, Dist 7 per S I Sutherland 7.25, Dist 10 per H A Fenner 50.00, B A Rogers 1.20, Kate Mathewson 2.00, Gen'l Ag't 5.28, Dist 9 per M F Mullen 28.00, Dist 2 per Ella Carman 7.00, J F Carman 6.00.

Mich. T. and M. Reserve Fund.—Dist 5 per J S Wicks & wife 500.00.

International T. and M. Soc.—A friend 5.00, L M Slocum 5.00, L P Merrill 5.00.

Chicago Mission.—A friend 5.00.

European Mission.—A friend 5.00, Rose Jero 5.00.

English Mission.—A friend 5.00, L P Merrill 5.00.

Scandinavian Mission.—A friend 5.00, Jessie Palmer 25c, P A Skibsted 2.00.

The Review and Herald.

BATTLE CREEK, MICH., MAY 13, 1884.

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We received word May 8, that Eld. A. B. Oyen and party had safely arrived in England.

ENCOURAGING.

THERE are not a few encouraging features respecting the work in the Scandinavian tongues. On the 9th inst. an order for 25 copies of *Sanningens Harold* and 50 copies of *Sandhedens Tidende*, was received at the Office from the Minnesota Tract Society, which was immediately followed by an order for 40 more copies of the *Harold*. To the last was appended the following words of encouragement:—

"We have at last succeeded in getting some workers into the Swedish field, and there is every prospect of abundant success. It is nothing but encouragement on every side."

Such orders and reports are very gratifying to the Office, and must be equally so to our brethren and sisters in the great harvest field. In the meantime let other Conferences who have Scandinavian people within their limits, see what can be done.

G. W. A.

NOTICE FOR PENNSYLVANIA.

WE shall be able to rent tents for our camp-meeting this year as reasonably as heretofore, and we would urge our brethren to order a good supply, so that they may be on the ground and ready for use at the commencement of the meeting. It is important that all who expect to attend the meeting, should supply themselves with tents, as there are no buildings on the ground.

All orders should be addressed to Eld. D. B. Oviatt, Wellsville, N. Y., and should be received early. The prices for rent of tents are as follows:—

12x17 or 14x15 feet,	\$2.00.
9x12 feet,	1.50.

We advise all to rent the larger sizes.

CAMP-MEETING COM.

NOTICE.

A NEW edition of the key to "Way of Life," is now ready. Those who have been waiting for them can now be supplied.

KANSAS CAMP-MEETING.

THIS meeting will commence May 21, and continue till the 27th. We have been doing all that we could to get rates on other roads, but have failed entirely. The Union Pacific only will do anything to help us. They will sell round-trip tickets for 4 cents per mile. We expect they will run a special excursion train on Sunday from Kansas City to Bismarck. Also one from Wamego.

THE GULF RAILROAD.

Those coming on this road will come to Kansas City, where they will take the Union Pacific for Bismarck. Call for round-trip tickets for camp-meeting at Bismarck on the U. P. and branches.

REMEMBER THESE FACTS.

Those coming on the Santa Fé from the West will come to Lawrence without change of cars. Those coming on Lawrence and Southern come by way of Ottawa direct to Lawrence or Bismarck. Make a specialty on U. P. of calling for tickets to Bismarck. If tickets are bought for Lawrence you will be left at the depot one-half mile from Bismarck. But there is a depot at Bismarck, and you can be left at the ground just as well as to have to employ a transfer.

ENGLISH, DANISH, AND GERMAN.

Preaching in English, Danish, and German each day. First service Wednesday evening at 7:30.

BISMARCK

is the place for the Kansas camp-meeting, to be held May 21-27. J. H. COOK.

INVITATIONS TO THE KANSAS CAMP-MEETING.

WE have received a neatly printed one-leaf circular containing an invitation to the Kansas camp-meeting, evidently designed for extensive circulation in any locality from which people might be induced to attend the meeting. The front page reads as follows:—

"Camp-meeting at Bismarck Grove. Yourself and friends are cordially invited to attend the Kansas Camp-meeting to be held at Bismarck Grove, Lawrence, Kansas, May 21-27, 1884. Remember the date."

The back side contains the following:—

"We take pleasure in inviting yourself and friends to attend the LARGE ANNUAL CAMP-MEETING of the Seventh-day Adventists of Kansas, to be held at BISMARCK GROVE, Lawrence, Kansas.

"This fine shady grove, fitted up at great expense by the U. P. Ry. Co. with a large and well seated tabernacle, roomy halls, numerous cottages, abundance of good water, green lawns, and stabling for one thousand horses, is, without exception, THE FINEST PLACE for public gatherings in the State, and is second to none in the United States.

"There will be ample accommodations on the ground for TEN THOUSAND PERSONS.

"THE EXPENSE of attending the meeting will be VERY LIGHT. The U. P. Ry. Co. will sell ROUND-TRIP TICKETS AT 1½ FARE, and we will endeavor to obtain similar favors over the other roads. Warm meals will be served on the grounds for 25 cents. Persons bringing their bedding will be furnished LODGING ROOM FREE. A well-furnished provision stand will be on the ground.

"No pains will be spared to make your stay pleasant and profitable. It will be a rare opportunity for the people of Kansas to receive religious instruction.

"In addition to the ministers of the Kansas Conference, the following interesting speakers from abroad will be present: ELA. S. N. HASKELL, President of the International Tract and Missionary Society; ELA. O. A. OLSEN, President of the Scandinavian Missions of America; ELA. R. CONRAD, Supt. of the German Missions; ELA. E. W. FARNSWORTH, President of the Iowa Conference; and ELA. A. J. CUDNEY, President of the Nebraska Conference.

"While we shall earnestly and intelligently seek the blessing of God, the meeting will be FREE from the EXCITEMENT usually attending such gatherings.

"The groves were God's first temples."

"COMMITTEE."

ATTENTION, MISSOURI!

THERE will be camp-meeting Sabbath-schools held with each of the camp-meetings this spring. Those studying lessons in the *Instructor* prepare the regular lesson, and bring your papers. Lessons for little ones will be selected on the ground. Be sure and bring your books, also bring your "Better than Pearls." N. W. ALLEE, Pres.

THE CANADA CAMP-MEETING.

AT the council held in Brownington, Vt., it was decided to hold our camp-meeting June 26 to July 1. This is much earlier in the season than the usual time; but all our brethren, as far as heard from, are much pleased with the change, the time being between spring work and haying.

This meeting will be held at Waterloo, P. Q. We have secured the use of the park free of charge. This is an excellent place, being a grove close to the village, and convenient to a spring of water. The lumber for seating is also offered free. We had received invitations from several of the citizens of Waterloo to hold our camp-meeting at that place, and these liberal offers indicate that the people design to make us welcome. We hope our brethren will do all on their part to make this meeting a success. Begin early to make your plans to come, and earnestly seek God for his blessing. We want to arrange for a thorough canvass for the *Signs*, to prepare the way for this meeting. Who can help in this work? More about the camp-meeting hereafter. R. S. OWEN.

PENNSYLVANIA.

AFTER much perplexity it is decided that the date for holding our camp-meeting remain as first noticed June 11-17. We expect Bro. Butler will be able to return from Europe in time to attend our meeting on his way West. This will be a great blessing to us, as he will come fresh from the work and friends across the water. Eld. Haskell will attend the meeting, as already noticed.

No one can well afford to lose this opportunity to seek God and learn how to do his work, which is rapidly being finished in the earth. Great efforts for the advancement of the cause in our Conference will be made the coming season, and we expect to see our brethren show greater interest than heretofore in the work. Begin to plan early, and let nothing hinder you from attending the camp-meeting this year. CONF. COM.

SOUTHERN MISSOURI CAMP-MEETING.

THIS camp-meeting will be held at Nevada, Vernon Co., Mo., commencing May 29, by the appointment of our Conference Committee. Nevada is a city of more than five thousand inhabitants. It is situated in a beautiful country, at the crossing of the M. K. and T. with the L. and S. railroads. It is therefore of easy access by rail from any part of the country, and we expect the usual reduction in fare. Those, therefore, desiring to attend, will have no trouble in reaching the place; and on nearly all the roads there will be close connections, so there will be no delay in coming.

The meeting is to be held in a beautiful grove in the southern part of the town, seven blocks from the court-house, and about one-half mile from the depot. There has been a Seventh-day Adventist church at Nevada for a number of years, which at one time was quite large; but recently their numbers have been diminished by members moving to Oregon and Texas. Those left are in a good spiritual condition, and are canvassing, preparing the grounds, and doing other work preparatory to the coming camp-meeting. We expect a good turnout of our brethren and sisters from the different parts of Southern Missouri; and we shall work for a large attendance of the citizens of Nevada and surrounding country. Our motto is Success, and by the blessing of God we hope to succeed.

Bro. Jones informs me that Bro. Haskell will be present, and likely others from a distance, with our own ministers, to preach to us. Then let all our people prepare to come to the Nevada camp-meeting. Come with the Spirit of God in your hearts, for the purpose of having a good meeting and seeking the Lord in earnest, and the Lord will bless us in Missouri as well as other places.

D. C. HUNTER.