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

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"DIP IT UP."

BY MRS L. C. HUTCHINS.

Out upon the boundless ocean tempest-tossed the voyage was long;
But the bark outrode the billows and the blast, both fierce and strong.
Anxiously they scanned the waters, joyed to meet a friendly ship—
Gone, alas, their store of water, naught to cool the burning lip.
Then they sounded forth the trumpet, and their plaint was lifted high,
"Give us water; we are dying." "Dip it up!" was the reply.
Oh! how cruel seemed the answer, on the brine so far from shore,—
Hardened hearts indeed to taunt them, thus to mock their anguish sore.
"Dip it up," the voice repeated; "here is water fresh and free;
Here the Amazon, broad river, pushes back the briny sea."
Sure enough! 'twas all about them, water pure to quench their thirst.
All their sorrow turned to gladness, mourning now to joy reversed.
Oft 'tis thus with sin-sick mortals, sad and storm-tossed day by day.
Fearing He who made forgets them, they go mourning all the way.
While around us, like the ocean, or the sunshine from above,
Flow the waters of salvation, lie the tokens of His love.
Had the mariners but doubted, never had they quenched their thirst,
Ne'er had dipped, and drank the water, had they not believed it first.
Pines thy heart for full salvation? Then reach out the empty cup.
All about thee lies the blessing; only reach and "dip it up."
Filled the cup with rocks or rubbish, little water would it hold;
Empty let it be of folly, love of self, or lust, or gold.
Moses lifted up the serpent, bade the wounded look and live.
Christ, who died to save the sinner, waits, abounding grace to give.
Yes, the Spirit now invites you, bids the wanderers not to roam;
And the Bride aloud proclaims it, "Let the thirsty ones but come."
Then let him "who hears" repeat it, Come ye all, with empty cup;
Freely flows "life's crystal river;" come, poor sinner, "Dip it up."

—If one should give me a dish of sand, and tell me there were particles of iron in it, I might look with my eyes for them, and search for them with my clumsy fingers, and be unable to find them; but let me take a magnet, and sweep it, and how it would draw to itself the most invisible particles by the power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and, as the magnet finds the iron, so it will find in every hour some heavenly blessing: only, in God's sand the iron is gold.—O. W. Holmes.

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

CONSECRATION AND COURAGE IN LABORERS.*

BY MRS. E. G. WHITE.

THOSE who would lead others in the path of holiness, must themselves be acquainted with the way. They must be disciplined in the school of Christ, and learn self-control. But some are teaching the truth to others when they themselves need to be taught the first principles of the Christian religion. They are at war with God through his providence. They watch for something to feel bad about; and they never fail to find it, for the fault-finding spirit is in their hearts and controls their lives. They are always dissatisfied. Their work is too hard, they are not appreciated, or they do not receive sufficient compensation. If anything crosses their track, they draw back like pettish children, forgetting that as Christ's servants they should not be affected by the course of any man. This spirit savors of Satan, and those who manifest it are in every sense under his control.

Ministers of this class are a sore affliction to their brethren in the ministry and to the church. They are a constant source of anxiety and care, and the harm they do to the cause of God eternity alone will reveal. You never know where to find them; for they are like the weather-vane, and change with every change of circumstances. One day they appear to be humble and affected by the Spirit of God, and our hopes are awakened; but the next day something occurs which drifts them into another current, and they are harder to get along with than a willful child; for while they are children in self-control, they are men in years and stature, and cannot be corrected like the child. They do not know what harm they do by their want of self-control. While they feel under no obligation to restrain the natural impulses of the heart, what right have they to take the position of guides to the flock? The Lord has said through his apostle, "Make straight paths for your feet, lest that which is lame be turned out of the way." Any crooked path the leader may take, prepares the way for the weak to be turned aside from the path of safety.

These men do not see themselves; for they look through Satan's deceptive glasses. They do not know that they are contending with God by resisting the efforts of his servants in their behalf. They may once have known the love of Christ, but they have not kept faith in exercise, and it is harder to reach their hearts than it is to move those who have never been converted. They do not so readily receive the heavenly mold; for they have stifled conviction, and have been disobedient hearers of the word.

* Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 13, 1883.

Others are in great peril through self-esteem. If they have a measure of success, Satan suggests to them that they are men of talent; and there are men and women professing godliness who help him in his work by repeating his suggestion. The man who is praised for his ability learns to lean on his own understanding, and does not feel his need of help from above. Selfishness becomes a ruling principle with him, his soul is spotted and marred by self-exaltation, and the weakness of his character is made manifest. The Lord leaves such persons to go on in their self-sufficiency, to work without his grace and special help; and they congratulate themselves that they have his blessing when they are walking in the sparks of their own kindling. All this labor is a positive injury, for it blocks the way against the efficient labor of devoted men. These persons need humble, pure religion, that is not tainted with self-exaltation. Jesus says to them, as he said to Peter, "When thou art converted, strengthen thy brethren."

The part we have to act is to return unto the Lord by confessing our sins to him and to one another. A broken and contrite heart he will not despise; but our self-righteousness is in his sight as filthy rags. With many, self is whole; but when they fall upon the Rock, and are broken, then the arms of Jesus will encircle them, and bind them close to his great heart of love. God will not do for us that which we can do for ourselves. But he has said: "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." And when we comply with the conditions, he will fulfill his word.

"My thoughts are not your thoughts, neither are my ways your ways, saith the Lord." We do not see ourselves as God sees us; therefore we do not feel the necessity of repentance, of humility, and of continual reliance upon him. There are efforts made in our own strength; but there is not a dying to self, the soul is not surrendered to God. Many are making a mistake here. They are hoping to overcome through their own efforts, and by their goodness gain the assurance of the love of God. They do not exercise faith; they do not believe that Jesus accepts their repentance and contrition, and so they toil on day after day without finding rest or peace. When the heart is fully surrendered to God, love springs up in the soul, and the yoke of Christ is easy, and his burden light. The will is swallowed up in God's will, and that which was a cross becomes a pleasure.

When in well-doing the keeping of the soul is committed to God as unto a faithful Creator, the light will shine upon our pathway, and it will grow brighter and brighter unto the perfect day. But it must be in well doing. We may profess Christ, and yet deny him in our lives. If our words and acts are not in accordance with his character, if we manifest selfishness, if we have a complaining spirit, if we indulge in light and trifling conversation, if we love worldly amusements more than we love

God, if we take no pleasure in self-denial for Christ's sake, can we suppose that God is our guide and counselor? There must be entire obedience to God; then our hearts will be in harmony with the spirit that pervades heaven, and benevolence and brotherly love will be in active exercise.

Trials and temptations may come; but the child of God, whether minister or layman, knows that Jesus is his helper. Jesus is stronger than the strong man armed, and will rescue from the power of Satan every soul that relies wholly upon him. Although we may be weak and helpless in ourselves, yet all the forces of heaven are at the command of the believing child of God, and the hosts of hell cannot make him depart from the right course if he clings to God by living faith. ~~Temptation is no sin; the sin is in yielding to temptation.~~ "Count it all joy," says the apostle James, "when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." God permits us to be placed under circumstances that will test us, to increase our love and to perfect our trust in him. Through self-denial and suffering with Christ, we grow in grace and in the knowledge of the truth. Trials will come, but they are an evidence that we are children of God. Paul passed through great trials, but he did not despair as though his Father in heaven were dead. He rejoiced in tribulation; for he desired, through participation in the sufferings of Christ, to be conformed to his image. Let this hero of faith speak for himself. He says, "I take pleasure in infirmities, in reproaches, in necessities, in persecution, in distresses for Christ's sake."

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. No man can serve two masters: for either he will hate the one, and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Those who have an eye single to the glory of God will manifest in their lives the loveliness and purity of Christ's character. The enemy will not be able to pervert their understanding, causing them to view things in a false light, and misjudge the words and motives of their brethren. They will not plan how they may gain approbation; neither will they be so deeply affected by any course that may be pursued toward them that they will give up in discouragement. Shall they forsake their post of duty because they are slighted, or imagine that they are not appreciated? No; they will seek to honor Him whose servants they are. They have the Captain of their salvation to please, his order to obey, and they will leave the result to him.

Brethren, if your eye be single, you will have well-balanced minds, and will be firm as a rock to principle. You will remember that the eye of God is upon you, overseeing your labor; and you will move on from strength to strength, from grace to grace, gathering rays of light to reflect them upon the pathway of others. Be strong in the grace of Christ, and let your hearts be filled with love to God and to one another. Remember that if you are partakers of the sufferings of Christ, you shall be also in the consolation. Though sorrowful, you may be "always rejoicing." Brethren, have courage in the Lord.

—Those who are weary and heavy-laden in any sense, who are tired of the world, and of false teaching, and long for the truth; they who have consciences burdened by a sense of sin, and are ready to hear glad tidings, can hear them from Him. Only to such can the gospel be glad tidings or good news. Only to such can it give rest. Rest is what such want, and He can and will give it.

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.

THE EARTH MADE NEW.

BY T. A. B.

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain." Isa. 66:22.

"And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away." Rev. 21:1.

Soon the King will reign in splendor,
In the earth made new,
And the saints their praises render,
In the earth made new,
All the hollow hopes we bear,
All the vanished dreams we wear,
'Neath the smiles of God grow tender,
In the earth made new.

Soon the blasted skies will brighten,
In the earth made new,
Robes all travel-stained will whiten,
In the earth made new.
So much care, so little gain,
All life's fever, all its pain,
With our burdened hearts will lighten,
In the earth made new.

Soon the saints will tell their story,
In the earth made new,
Rear the cross no longer gory,
In the earth made new,
All their trials passed away,
In the splendors of that day,
When they climb the hills of glory,
In the earth made new.

East Randolph, N. Y.

THE LOVE OF TRUTH.

BY ELD. J. P. HENDERSON.

SATAN works "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:10.

Whatever a man loves will be the object of his adoration, and will call forth the best efforts of his life. The love of money (not money itself) is said to be the root of all evil; so the love of truth may be the foundation of a man's righteousness. Thousands have passed away, who have had but little knowledge of the truth; yet that little was more precious than life, and the fear of torture or the dungeon was not sufficient to drive them from it.

It required greater love for the Father to yield up the Son than for the Son to die; hence the love of God for us is supreme. The greatest love that man can show is that he lay down his life for his friends. John 15:13. Our love to God is shown by keeping his commandments. 1 John 5:3. To give our life for his truth would be small in comparison to his love for us. To know the truth and not to obey, shows a deficiency in, if not utter lack of, love to God.

Perfect love for an object reaches out to everything pertaining to that object; thus the Christian's tender heart is often made to bleed by hearing of reproach brought upon the cause of God, or by listening to ridicule heaped upon the truths he loves so well.

It is no more than just that God should require of us entire consecration to himself (Luke 10:27); for "he so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Yet in our generation, men professing godliness set aside his most sacred truths as being matters of no importance. Al most an entire want of love for the truth is manifested. The preaching of it is listened to as to some pleasing story; and having no sense of its claims, they turn away to revelings in worldly pleasure again. 2 Tim. 3:4. These insults to Heaven will be followed by "strong delusions," "that they all might be damned

who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2:12.

Recently while preaching in a neighborhood, nearly all agreed that we had the truth, yet seemed insulted when we pressed upon them their duty to obey it. They seemed to have an entire want of love for it, yet were loud in their profession of religion. "Lord, who shall abide in thy tabernacle? . . . He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. Ps. 15:1, 2. To the Christian, the truth becomes a shield and buckler, to protect him in the day of wrath. Ps. 91:4. But woe unto them who obey it not. Rom. 2:8, 9.

It behooves us as those living in the last days, to search deep the hidden treasures of God's word, that we may not be overtaken for the want of knowledge (Hos. 4:6); and to cultivate a love for it so great as not to be overcome by "strong delusions." Reader, is your love fixed upon earthly things, or is it founded upon the eternal truths of God's word? Ponder well.

HOLINESS.

BY ELD. J. D. PEGG.

It is safe to preach and teach anything taught in the Bible. Holiness and sanctification are doctrines plainly taught. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. "For this is the will of God, even your sanctification." 1 Thess. 4:3. Many other texts teach sanctification and holiness as the privilege and duty of the Christian.

One thing must not be overlooked, however; that is, that God has erected a standard by which our holiness is gauged or measured; and no matter how loud we may be in our claims of holiness, if we fail when measured by God's great measuring-rod, we shall be "found wanting." That measuring-rod is God's law. Like a great mirror, it enables us to see ourselves as we are, when aided by the Holy Spirit we look into the law. "By the law is the knowledge of sin." Rom 3:20.

The object of conversion is to bring the sinful heart to a state of holiness, where it will love God's law, and where "the righteousness of the law may be fulfilled in us who walk not after the flesh, but after the Spirit." Rom. 8:4. The sign of a carnal heart is its enmity toward God's law; for the carnal heart is enmity against God, and "is not subject to the law of God, neither indeed can be." Rom. 8:7. Then we may know if a person is in a condition of holiness by the love he has for God's law; and any one claiming to be sanctified while the heart is not in harmony with God's law, is deceived. "Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:34. Thus we have the plainest Bible evidence upon the subject, and any one can tell if the claim is true or false.

A certain "holiness" journal, *The Highway*, published at Nevada, Ia., in its issue of April 13, contains an article on its first page entitled, "New Biblical Manuscript," taken from the *New York Tribune* (the reader is no doubt familiar with the article referred to). A quotation from chapter 14 about meeting on the Lord's day, along with other extracts, furnished matter for an editorial, headed, "Important," in which the editor sums up the points in the wonderful "manuscript found." First he says, "Seventh-dayism finds no support," etc., etc., and then he marks both articles, and sends a copy to all the Sabbath-keepers in Nevada. Our people are amused at his egotism to think they would be led away from the Bible to some uncertain manuscript lately dug from the musty walls of some monastery, and written possibly in the tenth century. This

editor had an opportunity to know the reasons for our views, having heard R. M. Kilgore, and also having read our publications. Some time ago, when solicited by some of our brethren to still further inform himself on the subject, he assumed a very indifferent air, and thought it unimportant.

Our reflections were something as follows, as we looked over the paper: "Here is a paper, the *Highway*, with the motto, 'Set thine heart toward the highway—the way of holiness.' The editor of this paper has heard the sound of the third angel's message, turns from it, and now sets up a 'highway.' Where will those land who follow this 'highway'? They will leave the Bible, and no longer keep the commandments of God. They are 'unimportant,' but if some one can find in a monastery a piece of writing that makes void one of the commandments of God, a jubilee is held, the parchment is 'important,' and labeled so, and sent to those who are trying to practice true holiness by keeping God's commandments, with the hope that they may leave the highway that God has cast up, and follow the high (broad) way of which Christ speaks in Matt. 7:13. "The wages of sin is death" (Rom. 6:23), and "sin is the transgression of the law." (1 John 3:20). We tremble for those who break God's commandments and teach men the same, and especially when they are sailing under the banner of holiness.

"SPEAKING THE TRUTH IN LOVE."

BY MRS. BETTA WEATHERBY.

How few heed this injunction of the apostle! We meet very frequently with those whose names are inscribed upon the church books, who make great professions of love and friendship for us while in their company; but when they get with others behind our backs, they so magnify our faults and frailties that they make it appear we are the off-scourings of the earth. If we have faults (and who has not?), would it not be acting the part of Christians to kindly point them out to us, and counsel us to forsake them? "Oh," say they, "we are so afraid of hurting people's feelings if we plainly tell them of their faults!" But the first opportunity that presents, these same persons will be among the first to cast a stigma upon the fair name of those they dare not openly rebuke.

We believe in "charity," but not in the kind that would conceal our faults to our faces, and, as soon as possible, blaze them before the world so magnified as to make them appear as crimes. There is a heaven-born love, that would have us earnestly and lovingly counsel our associates and friends to strive to overcome every "weakness of the flesh," but to others no word of censure is allowable concerning them. Such a course of action requires great moral courage; but it is the way Christ taught us; shall we not follow it, although it bring upon our heads a storm of abuse from those we seek to benefit? Some one has truthfully said,—

"The friend who holds the mirror to your face,
And hiding none, is not afraid to trace
Your faults, your smallest blemishes within,
Who friendly warns, reproves you if you sin,—
Although he seem not so, he is your friend."

It is an easy and very pleasant thing to bid our friends "Godspeed," when they are honestly and humbly striving to walk in wisdom's ways; and we feel like encouraging them to press on through every trial, trusting in God to bring them safely into the promised land. But when they turn their footsteps into forbidden paths, it is not so pleasant to feel obliged to warn, reprove, and counsel them against their wrong course of action, and then perhaps be reminded that the first suited them, and they believed you were inspired of God to thus encourage them in the right way; but

when the reproofs and warnings come, they say, "They come from the spirit of devils, because your words *have such a different effect upon us now from those you spoke formerly.*"

To such we can only say, *We dare not encourage any one in a work that we believe is undermining the very foundations of truth, although to the world he may appear as if zealously working on the Lord's side; for the beloved disciple has said by the spirit of inspiration, "Whosoever transgresseth" (breaks) the divine law, we should not bid Godspeed; "for he that biddeth him Godspeed is a partaker of his evil deeds."* He who, in the fear of God, speaks the truth in love will meet with many sad experiences. But the hope of saving souls from perdition, and of seeing them in the kingdom of God, through a faithful performance of an unpleasant duty, should stimulate us to bear all things patiently; trusting in the Lord, that our efforts may be blest at last to the good of many precious souls for whom Christ died.

RESULTS OF THE LEIPSIK DISPUTATION.

BY JOS. CLARKE.

In July, 1519, a discussion was held at Leipsic, an important commercial city of Germany, between Martin Luther, the great apostle of the Reformation, and Dr. Eck, a notable champion of the papal church. At the time of this discussion, Luther had not left the papal church, but was an Augustine monk, and a priest of that order.

During this debate, which continued nearly three weeks, different subjects were discussed; such as the primacy of the pope, the infallibility of his decrees, etc. Dr. Eck supported his positions by quotations from papal writers and laws; while Luther relied upon the word of God as the only infallible rule and guide in deciding such questions.

It was at this time that Martin Luther first publicly approved the doctrines of Huss; and here, too, I think, he first publicly announced that the existence of a place called purgatory could not be proved from the Bible, while he as yet admitted there might be such a place. Slowly but surely, step by step, Luther emerged from the darkness of the man of sin, continually proceeding on the principle of interpreting the writings of men by the word of God, and not the contrary.

It was this occasion which brought Luther to the final step of separation from the papal church. At this time he made this remarkable confession: "Learn from me," said he, "how difficult a thing it is to throw off old errors confirmed by the example of all the world, and which, through long habit, have become second nature to us. I had then been seven years reading and explaining the Holy Scriptures with a great zeal, so that I knew them almost by heart. I had also the first-fruits of knowledge, and faith in our Lord Jesus Christ; and I even maintained openly that the pope is not the head of the Christian church by divine right. And yet I could not see the consequence that flowed from this; namely, that the pope is necessarily and certainly of the devil; for what is not of God must needs be of the devil."

Luther adds, further on: "I no longer permit myself to be indignant against those who are still attached to the pope; since I, who for so many years studied the Holy Scriptures so attentively, still clung with so much obstinacy to popery."—*D'Aubigne's History of the Reformation*, Vol. 2, pp. 37-74.

Applying the same method of reasoning, we may come to the same conclusions as to errors *we* inherit from the papacy; and the motives which caused Martin Luther to exercise the gift of patience, should prompt reformers at this time to practice this excellent virtue.

—How often do we say with St. Augustine, "Lord, make me holy, *but not yet!*"

THE SIGNS OF THE TIMES.

BY E. LANPHEAR.

THERE seems to be at the present time a wonderful conflict going on over God's law, both in the church and out of it; and God's Sabbath seems to come to the front, as to its perpetuity, or whether the Sunday, a heathen institution, shall be forced upon mankind to take its place, and men be compelled by statute to obey and observe it. This conflict seems strongest in America, though other nations are discussing the Sabbath question more largely than for many generations. From present appearances, it would seem (especially in our country) that the next few years may be a wonderful experience of trial and persecution to them that love God, and keep the commandments of God and the faith of Jesus Christ.

The proposed amendment of a Sunday law into our National Constitution seems to indicate forebodings that every one should properly consider. This conflict is the more dangerous from the fact that it has its origin among the professed people of God. They put on a religious zeal, as did the Jews in the persecution of Christ and the apostles,—a zeal worthy of a better cause. This is an age of bigotry in the church and out of it; and the mammon of unrighteousness seems to have largely taken possession of the professed church of Christ. Ministers have come to obtain large salaries, the world takes the pews of the church at large prices, and prices control the preacher; while mammon builds churches, and has the effrontery to rise up in the congregation and claim "that money rules the church, and always will."

In view of the situation, are those professing to believe in God's law and his Sabbath prepared for the conflict? Could we sing songs and render praise to God if placed in dungeons and stocks, beaten with stripes as were Paul and Silas in the hands of the Romish officers, while preaching God's truth in Macedonia? Are Seventh-day Baptists and Seventh-day Adventists prepared for such a conflict when it shall come? Can you discern the signs of the times? Paul says (1 Cor. 15:34), "Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame." When the conflict comes upon us, we shall need to do more than merely profess to believe in God's law; we shall need to be doers of the law, and so trust in God and his word, that our very lives shall carry conviction to those who are most active in opposing us, and lead them to cry out, "What shall I do to be saved?"

The name Sabbatarian will not be sufficient for such an hour. We must be Sabbath observers from love to God and his law, proving our faith by our obedience. Every Sabbath-keeper should keep the Sabbath as holy unto the Lord; not merely as a bodily rest; but in worshipful remembrance of God, the Creator of every good and perfect gift. It is not enough to attend church on the Sabbath-day; but all our business should be suspended, and our gates closed to worldly affairs, that all our servants as well as ourselves may render praise and thanksgiving to God. If we would carry conviction to our persecutors, we must prove our sincerity by conforming to what we profess. The true Sabbatarian should keep in remembrance God's law all through the week, that when the six day's work is done, all preparation shall have been made for entering upon the Sabbath with pure devotion to God and his service. Conscientious observance and practice will tell more largely than preaching to the looker-on. Shall we not consider the signs of the times, and prepare for the events that may at any time come upon us; that by his true saints the law of God may be sustained, and the children of men born into his kingdom. Surely the times demand a closer walk with God.

—The colored sunsets and the starry heavens, the beautiful mountains and the shining seas, the fragrant woods and the painted flowers,—they are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—*Faber.*

LIFE HERE AND THERE.

BY H. VEYSEY.

THE first occurrence of the expression, "living soul,"¹ is in Gen. 1:20, where the Holy Spirit says that the fish hath a living soul, which term can be seen in the margin of Bagster's celebrated Polyglot Bibles, but is rendered "Heb. soul," in the margin of the American Bibles. In the margin of Gen. 1:30, we read that all the beasts, birds, and reptiles have a "living soul." In Gen. 2:7, you will observe that man, having been formed, by the Lord, of the dust of the ground, became a *living soul* by God's breathing into his nostrils the "breath of life."² In Gen. 2:19, it is stated that the beasts and birds were formed, like man, "out of the ground;" and in Gen. 7:15, we read that the "breath of life," which made man a "living soul,"³ was in the cattle, reptiles, and birds;⁴ which is more expressively stated in verses 21, 22, even that the breath of the Spirit of life (margin) was in the nostrils of "all flesh, . . . both of fowls, and of cattle, and of beast, and of every creeping thing . . . and every man."

This term, *nephesh hayyah*, or "living soul," occurs only twelve times in the original. To *man* it is applied once alone;⁵ while to the inferior animals or living creatures, it is given eleven times.⁶ Of all these, man alone was made in the image of God, after his likeness⁷ (even as Seth was begotten in the likeness of Adam, after his image⁸); not that man was infinite, omniscient, immortal, or eternal, but of the same form as God.⁹

The word *enosh*, translated *man* 507 times, beginning with Gen. 6:4, is translated *mortal man* in Job. 4:17, and in the margin of 2 Chron. 14:11. As this is the true meaning of the word, how impressive would it be, if in our revised version these 507 texts should read, as the Spirit wrote them, "mortal men of renown," etc.

Of this living soul, the blood is the energizing power or principle, vitalized by the breath.^b This blood is easily corruptible, and cannot inherit the kingdom of God.^c How, then, can man be saved? God has provided, through his Son a *new life*,—not *nephesh*, not *psuche*, not a natural life, but *eternal life*, *zoë*, incorruptible, never to fail, which God graciously gives to every one who seeks it through his Son.^d The receivers of this life by faith now, become possessors thereof in the kingdom of God. They can then never die; but like their precious Lord, the Prince or author of life,^e will live "after the power of an *endless life*."^f How terrible the wages of sin!^g But how blessed this gift of God!

Reader, have you gone to God as a sinner and accepted this wonderful *life* through our adorable Lord Jesus anointed, who gave up his *soul* an offering for sin, who *poured out his soul unto death*,^h that *you might live eternally with him*? If not, throw yourself at once upon God's love and mercy,ⁱ and seek grace^j to use your future natural life as one who by faith now has, and in the resurrection will in reality have, eternal life.

WHEN HE CAME TO HIMSELF.

BY E. HILLIARD.

OUR Saviour sets forth in the parable of the prodigal son the natural tendency of the unregenerated heart, and the short-sighted manner in which man gratifies his selfish desires.

The son in the parable received his portion from his father, and immediately took his journey into a foreign land. There he lived in luxury and in a riotous manner until his entire substance was expended. He made no provision for any emergency, but greedily gratified every desire of his selfish nature until the last farthing was disposed of. His condition was deplorable. He had no money, no friends were near enough to lend him any assistance, and there was a mighty famine in the land. Under these circumstances he made a contract with a citizen of that country to feed swine. Starvation was staring him in the face, and already the pangs of hunger had so seized him that he fain would have filled himself with the husks that the swine did eat, and no man gave unto him.

It was not until he had run his full course in sin, and had learned by a sad experience that the "way of the transgressor is hard," that he would look toward his father's house. It was while he was in this distressed condition, and was engaged in the menial service of feeding swine, that "*he came to himself*." His mind was then directed back to the point from which he started. He thought of his father's servants, who had bread enough and to spare, while he was perishing with hunger. He immediately resolved what to do. "He said, I will arise and go unto my father." He had an inward consciousness of the base ingratitude that he had manifested toward his father in squandering that which he had so willingly given him. He felt that he had no claims upon him, and knew that if his case should be met with justice, he would not, in his tattered garments and emaciated features, be received back again.

It was his only escape from death, so he purposed to make a full confession of his prodigal course, and state his unworthiness, and then trust his reception to the mercy of his father. He said, "I will say unto him, Father, I have sinned against Heaven, and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants." Here is genuine repentance. He was willing to be disinherited and to take his place among the lowest in rank if he could only be received back into his father's favor.

He set out to re-travel the same road that he had previously traversed in pride and luxury. How different the circumstances! Pride has given way to humility, and luxury to poverty. All this was the result of self-gratification.

While he was yet afar off from the parental home, the father looked out upon the way, and saw him coming in the distance. None but a father whose heart was full of love for his erring son, and in whose memory the image of the absent one had ever dwelt, could ever have recognized the changed figure so far in the distance. He readily perceived that he was the wanderer, and set out to meet him. He did not move with tardy steps, but he went to him running, and had compassion and fell upon his neck and kissed him. He did not wait, like many of to-day, for the son to make a confession that would meet his view of the matter, but with open arms and a heart full of joy, he welcomed him home again. Then the son made his confession. Hear his penitent words: "Father, I have sinned against Heaven, and in thy sight, and am no more worthy to be called thy son."

The father did not deny but that the son had sinned and was unworthy, but he knew that the contrite heart was stung with guilt; so he turned to his servants, and ordered the best robe to be placed upon him, and shoes to be put upon his feet.

This parable illustrates most forcibly our Heavenly Father's love for the penitent sinner, and the cold, formal professor, who has wandered away from the fold out into the desert of sin. Angels of God have watched and wept over the wayward one as time and again he has turned his back toward the heavenly mansion and eagerly gratified the desires of his carnal nature. Our blessed Lord is just as anxious to come to the rescue of the prodigals of to-day, and to save them from utter destruction, as was the father in the parable.

May God help the wanderers that they may come to themselves and return to the fold before the Judgment day, which is right upon us, shall reveal to them their true but lost condition.

Medford, Minn.

"CHRISTIAN PAGAN" OR "CHRISTIAN EVOLUTIONIST"?

BY WM. PENNIMAN.

THE New York *World* says: "The announcement made by Mr. Beecher that he does not believe in the fall of Adam and in the inheritance of guilt, is less interesting in itself than as the prelude or introduction to the subsequent confession of disbelief which we may expect in logical sequence. The rejection of the doctrine of the fall and of inherited guilt naturally dispenses with any necessity for an atonement or for a divine Redeemer. If we reject the idea of vicarious sin, we must also reject the idea of vicarious atonement, and the whole divine element in the mission of Christ disappears at once. Such a form of unbelief is easy to understand; but it is not easy to understand why one who thus unceremoniously rejects the divine mission of Christ should take the trouble of calling himself a 'Christian evolutionist.' There would be as much meaning in the words if, under the same circumstances, he should call himself a Christian pagan. It would be more seemly if those who wholly repudiate the authority of Christ would also repudiate the name of Christian altogether."

Certainly the world moves, and the New York *World* knows it in saying that Mr. Beecher might as well call himself a "Christian pagan" as a "Christian evolutionist." If there is any meaning in the words "Christian pagan," it must be "evolution backwards," as Dr. Talmage expresses it, or a perverted or paganized Christian. The institutions of the Old Testament and the ordinances of the New have been so mixed up with paganism that perhaps there is some force in the words after all. For instance, Sunday is a word of pagan origin, and it is called a Christian institution, and is considered a Christian Sunday (yet many persist in calling it a Christian Sabbath). There is just as much force in the words "Christian Sunday" as in "Christian pagan;" and there is just as much proof that Sunday originated in Christianity as that evolution did. There is just as much proof in the Bible or in Christianity that man originated from a monkey, as there is that Christ taught Sunday-keeping. As the doctrine of Mr. Beecher tends to the rejection of the mission of Christ, it is so far in harmony with paganism. Mr. B. once took the position that the earth was inhabited by myriads of beings before man was upon it, but he said they were not taken to heaven, as God would not suffer so much mud to be taken there; but now it seems that he would transport all (*even worse mud than the pre-Adamic*) by a *process of evolution* to that happy place.

Certainly there is force in the words of the *World*: "It would be more seemly if those who wholly repudiate the authority of Christ would also repudiate the name of Christian altogether."

—Not to know evil, that is innocence; but to know evil and choose the good, that is virtue.

¹ *Nephesh* is translated soul 457 times; person, 24; creature, 8; self, 24; himself, 4 (as in Job 32:2); dead, 5 (as in Lev. 19:28); body, in connection with dead, 4 (as in Lev. 21:11; Num. 6:6). ² Heb. *loves* (plural form); a Hebraism for expressiveness; as in Song of Songs 1:2: "Thy love (margin, Heb. loves) is better than wine." ³ Gen. 2:7. ⁴ Ver 14. ⁵ Gen. 2:7. ⁶ Gen. 1:20, 21, 24, 30; 2:19; 9:9, 10, 12, 15, 16; Lev. 11:10, 46. ⁷ Gen. 1:26. ⁸ Gen. 5:2. ⁹ See Phil. 2:6; Heb. 1:3; Rev. 5:1; Dan. 7:9; Ex. 24:10; 33:20-33. ^a *Adam*, a human being, is translated *man* 500 times, and *ish*, a man, husband, individual, is translated *man*, 955 times. ^b Gen. 9:4, Lev. 17:11, the soul of the flesh is in the blood. The Hebrew *nephesh* is translated *soul* 457 times, and *life*, 101 times. ^c 1 Cor. 15:50. ^d Rom. 6:23. ^e Acts 3:15 margin. ^f A far stronger term than eternal or everlasting; Heb. 7:16. ^g Rom. 6:23; Rev. 20:14, 15. ^h Isa. 53:10, 12; Phil. 2:8. ⁱ John 3:16. ^j Heb. 4:16.

ENVY AND JEALOUSY.

BY A. SMITH.

"ENVY, *v. t.* 1. To feel uneasiness, mortification, or discontent at the sight of superior excellence, reputation, or happiness enjoyed by another; to repine at another's prosperity."—*Webster.*

"Jealousy, *n.* . . . The uneasiness which arises from the fear that another does or will enjoy some advantage which we desire for ourselves. Jealousy is nearly allied to envy; for jealousy, before a good is lost by ourselves, is converted into envy, after it is obtained by others."—*Webster.*

Paul says that envy is an evidence of carnality (1 Cor. 3:3; Tit. 3:3), and classes it with murder and drunkenness. Gal. 5:21. The apostle James condemns bitter envyings and strife as "earthly, sensual, devilish." Jas. 3:14-16. Paul also speaks in 2 Cor. 11:2 of a godly jealousy; and *per contra*, of course, an ungodly jealousy is understood to exist.

God is a God of order, and he has established good and wise regulations for the government of his people in this world, that his work may be successfully carried forward. See 1 Cor. 12. In accomplishing his purposes he has intrusted man with every responsibility he is capable of bearing, and superadds his own strength or wisdom only when the limit of man's capability is reached. Hence upon his people devolves the duty of electing and otherwise qualifying such of their number as they judge best capable of representing them in office, or of serving the cause in connection with the operations of the Holy Spirit. If such action is according to the will of God, such persons are entitled, during the period of their office or ministrations, to the honor and respect of their brethren; and they will be so treated except by the carnal-hearted, who will express their feeling of jealousy or ill-will, at once proving their own incompetency to fill a like place, and incurring the displeasure of God, whose cause they injure.

Men are not infallible; but, on the contrary, all give evidence of weakness on points concerning which others are remarkable for strength. Thus the mental and physical capabilities of men have become unbalanced by the fall. God does not always place men in responsible positions because of their moral excellence, but because they are qualified for a specific work for the time being, which, having accomplished, they are superseded by those of different qualifications, adapted to the new order of things. This is true in God's dealing with nations, and more or less true in his government of the church.

No doubt the good accomplished by persons in responsible positions who are unsanctified by the truth they profess, will, in the great day of the Lord, be awarded to those who have in sincerity supported them by their prayers and offerings.

Those intrusted with responsibilities in the church should be examples of true piety; and that grace is as often found among the poor and obscure of God's people. One thing is certain: where piety flourishes, unrighteous envy and jealousy can never be found growing upon the same tree.

THAT UNRULY MEMBER.

BY F. PEABODY.

EVIL-speaking is a bad sin. Bad people indulge in it. Christians never should. James strikes some telling blows against this sin. He says, Beasts, birds, and serpents have been tamed of mankind; "but the tongue can no man tame." We bless God and curse men with this same member. "My brethren, these things ought not so to be." Because it cannot be tamed, are we to understand that we are to let this unruly member run wild without rem-

edy? We think not. We think the apostle makes the matter all plain when he adds (verse 14), "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth."

The tongue only utters what is forged in the heart (the mind). If hatred, malice, and envy are in the heart, the tongue will speak it out. "This kind of wisdom is not from above." If we commence with the tongue, the apostle's word for it, we will never succeed in taming it. When love is in the heart, the tongue will lose its fiery power. "Love thinketh no evil" (1 Cor. 13:5); neither will the tongue speak any. Paul says that evil surmisings are wrong. 1 Tim. 6-4. Remember, reader, the tongue will never utter a word until it is forged in the heart. The old saying, "Think twice before you speak," is a good one.

If our hearts are pure, our words will be pure. A mute once wrote that "he thought one-half, at least, of the talk is not worth hearing." Those who have this unruly member without control, want "renewing in the spirit of their mind." Then, and not till then, will they speak forth the words of truth and soberness.

Special Mention.

MODERN ITALY—A DARK PICTURE.

LIFE in Europe has become a very serious thing. It is now no figure of speech to say that we live over a volcano. Perhaps it would be a truer figure to say that we occupy a dwelling that is rapidly filling with a dangerous gas, and that it is only a question of time as to when it will explode. The terrible repressing hands of the Emperor of Russia, who removed the Governor of Siberia for having *mitigated* the condition of thirteen hundred prisoners on the occasion of the Emperor's coronation, and of the great Chancellor of Germany, who fights so desperately to throttle the liberty of the Reichstag, can only hasten the crisis they would fain avert. It is now war to the death between the upper and lower classes, between the governing and the governed. Here in Rome newspapers daily print insolent attacks on the Government, for which even four or five years ago they would have been sequestered and even prosecuted; but the Government now knows that it is impossible to prevent this, and has, alas! too much cause to blush to dare to even notice the attack.

Mingled with all this resistance to authority there is at the same time a great increase of crime. Murder, stabbing, and suicide are of daily occurrence, and seem to have lost their horror. For a slight offense, for a few hot words, the knife is drawn and a life taken. The newspapers report the fact often in a jolly sort of spirit, as if something rather amusing than otherwise; the man goes to jail, and nothing more is thought of it. I myself, who shrink intensely from all such things, have been forced into familiarity with them. Suicides in the arches of the Coliseum, *in church*, and even in one of the beautiful fountains near which I live, whose waters were almost literally turned to blood thereby, are facts having occurred within the last few months. There seems to have come among the lower classes a climax of carelessness and wickedness beyond remedy. There is no religious influence that could overtake this, nor is there one that even tries. The priests of the Roman Catholic church say their masses as usual, half the time alone, or draw out their prayers with more irreverence than ever, or sit lazily in their confessional boxes waiting for penitents. The Protestant preachers build their meeting-houses and hold their services with congregations of from forty to seventy persons. No one goes down among the people to warn them of sin, of righteousness, and of judgment. Mr. McAll's so eminently useful work in Paris has found no imitator in Rome. It is objected that it fails to build up a church—*i. e.*, a denomination. Ah! but if it builds up souls, is not that better?

It is pitiable to notice the tone of the newspapers of this city. That they contain no religious sentiment needs hardly to be said; but when I

add that they are entirely destitute of any elevated sentiment whatever, the picture is dark indeed. Yet whence should elevation of sentiment come in a land which has largely gotten rid of the notion of God as a priestly superstition, which has blotted out Sunday as a day of rest and worship, and which is given up to a very low form of materialism? The newspapers appear seven days instead of six; and when, occasionally, such a paper as the *Popolo Romano*—a government organ, and, for this country, a very respectable sheet—takes notice of the holy day by printing a "Sunday story," it is invariably a lewd and filthy adventure, such as would not be endured in any week-day journal that called itself decent, either in England or America.

Politics here have no lofty scope, but are merely, like the life of the people, a loose mass of expedients for keeping in existence. No great question of reform or of progress is before the eye of the nation. The fight made by the church party is too meager and stupid to command respect or awaken serious fear, and the one earnest enemy—though even that one is not yet openly recognized—is socialism. Instead of square, open fight, as in England, it is here warfare in the dark; and, unlike the great Apostle, the combatants fight uncertainly, and too often as if beating the air. If ever elevated sentiments are to be looked for from the mouthpieces of a nation, it is over the graves of her great men. Within the last two weeks two great men have been removed from the Italian Parliament by death; and over the second of them—Quintino Sella—all parties united in sincere lamentation, but lamentation without the faintest touch of dignity or the faintest ray of hope. "Two such men in so short a space of time!" cries the *Popolo Romano*; "by God! it is too much!" And this is the only time that the sacred name appears in the peroration. Then, looking around at the dismal condition of public affairs, at which the writer hints merely without any definite statement concerning them, the loss of the statesman is bewailed in a spirit of hopelessness sad to be seen. It is not the old cry, "Le roi est mort! Vive le roi!" or the old saying, "The Pope never dies;" it is, "The king is dead, and there is no king to succeed!" The picture I have drawn is a melancholy one, but I do not think it is exaggerated.

We are living without hope in this old Europe, feeling our way along blindly from day to day, with an undefined consciousness that a catastrophe lies before us from which we know not how to escape.

Can we suppose that the English nobles will voluntarily despoil themselves of their land at the voice of Mr. Henry George? That would indeed be a Pentecostal miracle without a Pentecostal effusion. And if the nobles of noble, Christian England are not likely to think of such a step, what can we expect of the great land possessors of less enlightened, less Christian countries?—Simply that they will hold on to what they are pleased to call their own until it is taken from them by the terrible hand of revolution. It is certain that the great property holders of Europe will yield to nothing but force; and among these property holders none will die so hard as the Roman Catholic church. Those who dream of conciliation on the part of that body, dream vainly. They will yield to terms even less than the Sultan of Turkey. I often think that we must be drawing near to a change of a radical nature here. I dream continually that I wake up to read in the morning papers that the Pope left Rome during the night, and that Government soldiers have replaced the Swiss guards at the entrance of the Vatican. This will surely come, a little sooner or a little later, for between the Pope and United Italy no conciliation is possible. And when it comes, it will make much less sensation here than among those nations who will read the same news almost at the same moment; for what is the Pope to us here in Rome? A myth, a shadow, a name rarely pronounced, more rarely remembered. The Rome of the Popes is already dead, and a modern city, a sort of little Paris, is rising on its ashes. Every day makes the difference more perceptible, and with each new building that rises so rapidly, a century seems taken away from the age of the city, and an equal proportion of interest and fascination. The Romans, or perhaps more truly a small group of interested speculators, try to pre-

dict the future greatness of Rome, but to me there seems no foundation for such anticipations. Rome has played her part in the past, and has pages enough to suffice her in the world's history. The old strength that once was here is now in other races of the West. Rome lives so far solely in the memories of the past. To my artistic and romantic sensibilities there is something sad in thus daily witnessing the decay of institutions so venerable and invested with so much picturesque beauty, in seeing the last labored breath of a race doomed to have no successors. But as a Christian and a lover of mankind, how can I but rejoice at the perishing of a power that has always held men's souls in slavery, and is responsible more than all other causes united for the present ignorance, incredulity, and misery of Europe? I have no fear that the truth of God will perish with the papacy, or at least with the removal of its seat from Rome. On the contrary, I believe that such a change would be the beginning of an awakening to spiritual life and liberty.—*J. A. S., in Christian Union, May 8, 1884.*

THE MAXIMUM OF SUN SPOTS.

THE sun is behaving in a strange fashion, and refuses to obey the laws laid down for him by terrestrial observers in regard to his spot-producing activity. As is well known, the sun's spot cycle is completed in a little more than eleven years. For two or three years the spots are larger and more numerous, and continue so until the cycle has reached its maximum. They then begin to diminish, and in five or six years reach the minimum; the passage of another six years brings the return of the maximum, and completes the cycle. The intervals are, however, irregular, and the laws of the period are not determined with certainty.

The present irregularity is beyond the usual bounds, and is unaccountable. The last maximum of sun spots occurred in 1870, and the last minimum in 1878. The return of the maximum was therefore looked for in 1882, and the return of the minimum is expected in 1889. But the agitation of the solar surface did not diminish in 1883, and the activity continues thus far in 1884.

Astronomers who make solar physics a specialty are hard at work in the effort to find out the cause of this anomalous proceeding on the part of the great day star, and several of them have come to conclusions at variance with each other, as is the case in most theories about the sun.

M. Faye, the distinguished French astronomer, reports as the result of his close observation that the solar activity is actually decreasing. He thinks that the number of days when the sun was free from spots was greater in 1883 than it was in 1882; that the number will be larger in 1884; and that the increase will be still more rapid in 1885, 1886, and so on, until the minimum is reached in 1889. This careful observer is confirmed in his view of the question from the conclusions reached by Schwabe, who systematically observed the sun during a large part of a long life. He determined the periodicity, not by counting the number of spots, but by noting the number of days the sun was free from spots. At the maximum there is scarcely a day when spots are not visible. After its passage there are occasional days when the sun's face is unmarred, the number increasing until the minimum is reached, when the sun is clear of spots for nearly half the year, oftentimes for many days in succession.

M. Wolf, of Zurich, is the renowned astronomer who, making use of the observations of Schwabe, traced back the periodicity to the time of Galileo, and proved its existence beyond a doubt. He partially agrees with M. Faye. According to Wolf's observations, the average of the relative number of spots is greater in 1883, but the greatest monthly average is found in 1882. The number of days without spots is four times greater in 1883. M. Wolf thinks that, with our present knowledge of the sun, there is no means of determining with certainty when the spot cycle passed or will pass the maximum.

M. Tacchini, the director of the observatory at Rome, whose views have great weight in the scientific world, holds a different theory. He comes to the conclusion that the solar activity has increased since 1882. He reaches this result by comparing his data collected in 1883 with those of the preceding year. Although the relative differ-

ence in the number of spots was very small, the number of groups in 1883 was much greater, and the extension of the spots was truly extraordinary, being double that of 1882. This was especially the case in the last quarter of 1883; his more recent observations show that the great activity has continued during January and February of the present year. Therefore, M. Tacchini asserts that the maximum of spots has not yet been reached.

When skilled observers differ widely, it is safe to conclude that very little is known about the sun. The existence of the sun-spot period may be considered as established; but its exact extent and its cause are as yet unknown, and so is its connection with terrestrial phenomena. Auroras and magnetic disturbances are subject to a period nearly corresponding to that of sun spots, and seem to be bound with them by some inexplicable tie, for they are most frequent when sun spots are most numerous. Whether the solar activity is the cause of the earthquakes, volcanic eruptions, cyclones, tornadoes, and the disturbances that follow in their train, is a problem yet unsolved. The sun hides his secrets from mortal ken; we do not even know his exact distance or diameter, nor can we expect in the present attainments of science to find out the cause of the spots with which the sun's fair face has been pitted and marred for several years. Observation is the only key to reveal the mystery. This great power is in full and continuous action.

Many astronomers devote their lives to the study of the sun's face and his surroundings. Not a day escapes, when the sun shows his smiling face, that the smallest mote on his surface is not carefully noted; not a spot escapes the eager eye of unwearied observers. Some day when least expected, the reward of the persevering workers will be won. The duty and privilege of the present generation, and of generations to come, are to labor and to wait. Meantime, if sun spots are the cause of the recent frightful agitations of the earth's crust and her atmospheric commotions, it is devoutly to be hoped that the period will speedily reach its maximum—if that event has not already occurred—and that the great luminary will subside into quiescence.—*Scientific American, May 10, 1884.*

PROGRESS OF MORMONISM.

THE future of this strange religious fanaticism appears more and more difficult to decide, as well as what course is wisest to be pursued by our government and by our missions. The following facts lead us to halt for consideration:—

Apostle Cannon presents their statistics as follows: Members in Utah, 127,294; Arizona, 2,264; Idaho, 4,528; 81 missionaries are under appointment to go on missions to Europe and the United States; 18 for the Southern States. Converts from the Southern States are to be colonized in Colorado.

The report of the Mormon mission in the Sandwich Islands, shows a membership of 3,600. They own a large sugar plantation there. A late steamer from Liverpool brought 358 proselytes to the Mormon faith, of whom 120 were Scandinavians, and the rest English, Scotch, and Welsh. In October, 36 Mormon missionaries left for Europe to serve two or three years in gaining proselytes. A Mormon elder stationed at Chattanooga reports that he has made 2,000 converts in the Southern States the present year.

Of the last, the fifty-third semi-annual conference of the Latter Day Saints which was held in Salt Lake City, October 6th, and continued in session three days, it is said that no conference for many years has exhibited so much of the true inwardness of Mormonism as this, or so much of hostility against the government of the United States. The inefficacy of legislation against them hitherto has evidently much emboldened them.—*Exchange.*

—Frequent and fierce is the devil in his attacks, on all sides besieging our salvation. We must therefore watch and be sober, and everywhere fortify ourselves against his assault; for if he but gain some slight vantage ground, he goes on to make for himself a broad passage, and by degrees introduces all his forces.—*Chrysostom.*

Our Tract Societies.

"Blessed are ye that sow beside all waters."—Isa. 52:20.

NOW.

ARISE! for the day is passing,
While you lie dreaming on;
Your brothers are cased in armor,
And forth to the fight are gone;
Your place in the ranks awaits you;
Each man has a part to play;
The past and the future are nothing
In the face of the stern to-day.

Arise! for the hour is passing;
The sound that you dimly hear
Is your enemy marching to battle,
Rise! rise! for the foe is here!
Stay not to brighten your weapons,
Or the hour will strike at last;
And from dreams of a coming battle
You will waken and find it past.

NORTHERN EUROPE.

Report for the First Quarter, 1884.

	NORWAY.	DENMARK.	SWEDEN.	TOTAL.
No. of families visited,	150	369	177	696
" " letters written,	25	19	92	136
" " meetings held,	35	200	93	328
" " new subscribers received,	481	182	300	913
" " pp. tracts distributed, 20,192	163,152	6,240	189,584	
" " pages tracts sold,	322,048	191,184	38,384	551,616
Am't of money received,	\$495.40	\$123.00	\$96.88	\$720.28

J. G. MATTESON.

MICHIGAN TRACT SOCIETY.

Report for Quarter Ending March 31, 1884.

No. of members,	1,848
" " reports returned,	662
" " members added,	59
" " dismissed,	39
" " missionary visits,	1,727
" " letters written,	1,860
" " Signs taken in clubs,	1,163
" " subscribers obtained for REVIEW,	82
" " " " " Signs,	155
" " " " " Good Health,	238
" " " " " Instructor,	41
" " " " " other periodicals,	2,785
" " pages tracts and pamphlets distributed,	312,497
" " periodicals distributed,	22,135

Received on membership, donations, and sales, \$747.24; on periodicals, \$818.81; on International T. and M. Society, \$237.00; on foreign missions, \$413.87; on reserve fund, \$544.25; on College fund, \$20.00; on Conference fund, \$39.69.

The Societies of Alameda, Potterville, Mason, Eaton Rapids, Bunker Hill, Howell, Clyde, Leighton, Denver, Grand Rapids, Birch Run, Freeland, Sherman, and Colfax, failed to report. HATTIE HOUSE, Sec.

REPORT OF TEXAS TRACT SOCIETY.

For Quarter Ending March 1, 1884.

No. of members,	142
" " reports returned,	84
" " members added,	9
" " dismissed,	2
" " missionary visits,	59
" " letters written,	143
" " Signs taken in clubs,	53
" " new subscribers obtained,	223
" " pages tracts and pamphlets distributed,	39,855
" " periodicals distributed,	1,404
" " annuals	47

Received on membership and donations, \$19.55; on sales, \$2.14; on periodicals, \$89.35; on other funds, \$14.60.

FINANCIAL STATEMENT.

RECEIVED.

By invoice, books,	\$1,399.94
" " cash,	340.04
" " Dist. No. 1,	215.23
" " " 2,	108.41
" " " 3,	155.74
" " individual account,	1,074.97
Total,	\$3,294.33

PAID OUT.

To S. D. A. P. A.,	\$1543.26
" " Pacific Press,	5.19
" " missions,	38.00
" " J. W. Miller,	1.15
" " balance,	1076.73
Total,	\$3,294.33

UNPAID PLEDGES.

On English mission,	\$219.76
" " European	203.30
" " International	189.75
" " Scandinavian	177.65
" " reserve fund,	919.50

Total, \$1,709.96
CLEMENT ELDRIDGE, Sec.

MAINE TRACT SOCIETY.

THE general quarterly meeting of this Society was held with the church at South Norridgewock, May 4, 1884.

At 9 : 30 A. M. the meeting opened with singing. Prayer was offered by the president. Report of previous meeting was read and accepted. The report of labor for the quarter just closed is as follows :—

No. of members,	231
“ “ reports returned,	50
“ “ members added,	3
“ “ missionary visits,	1,017
“ “ letters written,	165
“ “ Signs taken in clubs,	76
“ “ new subscribers obtained,	386
“ “ pages tracts distributed,	18,271
“ “ periodicals distributed,	3,219

Received on membership and donations, \$22.25; on periodicals, \$61.00; on book sales, \$77.37; on reserve fund, 50c.

The president then made some remarks in regard to the importance of engaging more earnestly in the missionary work, stating that some have recently commenced keeping the Sabbath by reading the *Signs*. We are glad to see some of our people manifest an interest in trying to spread the light of truth by sending their papers to friends after they have read them. If we should all try to do what it is our privilege to do while we have a chance, what a great work would be accomplished in our State!

The time for us to labor is very short, and how important it is that we do all we can for the salvation of precious souls before the night cometh when no man can work. May we not be found guilty before God at last for having neglected our duty.

Adjourned *sine die*.

J. B. GOODRICH, *Pres.*

R. ROBBINS, *Sec.*

MISSIONARY WORK IN OHIO.

AFTER a pleasant ride of some three hundred miles, my wife and I arrived at St. Clairsville, the county seat of Belmont Co., Monday, May 5. We were some disappointed as we looked on this old place, although a beautiful location; and we feel the need of good angels to strengthen us in the work we have come to do. We engaged room and board for a few days at a boarding-house, until we could locate in a private family. After we had removed our baggage to the room we were to occupy for a few days, we held a season of prayer, giving thanks to our dear Lord for our safe journey, and asking his guidance in the work. Then we began at once the work of introducing the *Signs*. We were hindered much by the rain, but by Friday, at 2 P. M., we had taken 64 orders for the *Signs*. We felt in our hearts that the Lord was good. He helped us in finding rooms in a Quaker family, where we located Friday. Sabbath (yesterday) being the first day to ourselves, we set it apart to try to draw nearer our Lord. We felt we wanted the words found in Heb. 10 : 22, 23, to have a molding influence over us. We read from Testimony Nos. 1 to 11, and were very much impressed with words found in Nos. 2 and 3 of this volume. We request our brethren and sisters to read these few pages. Ministering brethren, please read pp. 58, 59. Young brethren and sisters, please read No. 4, pp. 68, 72, 73, 74. I fear we are losing much by not reading the Testimonies and heeding the words of Paul in Heb. 10 : 24, 25. Surely that day of great trouble is just before us; let us accept the prayer of our dear Saviour (John 17 : 20, 21), and be one in this work. Pray for us.

E. J. VAN HORN.

—God gives to his children blessings without number, but their trials he measures carefully. Every burden which he permits to rest on his loved ones is weighed with exactness. It is just enough to do its needful work. No portion of it could be spared.

—Idleness begets idleness; and the longer we remain without employment, the less inclination we feel to be employed; even as the wheels which have not revolved for many months turn with difficulty at last when they are put in requisition.

The Sabbath-School.

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

LESSON FOR THE FIFTH SABBATH
IN MAY.

(See *Instructor of May 21, 1884.*)

(Acts 26 : 24 to 27 : 14.)

LESSON SURROUNDINGS.

WE left Paul making his defense before Agrippa and Festus; and he had just referred to the prophecy which said that Christ should be the first that should rise from the dead, when Festus interrupted him with the exclamation, “Paul, thou art beside thyself,” etc. At this point the present lesson begins.

TIME.—Bible margin, A. D. 62; Townsend and others, A. D. 60.

PLACES.—*Cæsarea*; *Italy*, a country in the south of Europe, the original native land of the Romans; *Adramyttium* (Ad-ra-mit'-ti-um), a seaport of Mysia, in Asia Minor, opposite the island of Lesbos. It is now called Adramyt; *Asia*, a country in the western part of Asia Minor, embracing several provinces; *Sidon*, an ancient city, 67 miles north of Cæsarea; *Cyprus*, a large island in the northeastern part of the Mediterranean Sea, 146 miles long and from 5 to 50 in breadth; *Cilicia*, a province situated at the northeastern angle of the Great Sea. Its chief town was Tarsus, the birth-place of Paul; *Pamphylia*, a province west of Cilicia; *Myra*, a well-known seaport of Lycia, whence Paul embarked for Rome; *Lycia*, a province southwest of Pamphylia; *Alexandria*, a celebrated city of Egypt, situated near the most westerly mouth of the Nile; *Cnidus* (Nī-dus), a town and peninsula jutting out from the southwest corner of Asia Minor, between the islands of Rhodes and Coos; *Crete*, a large island southeast of Greece, now called Candia; *Salmone* (Sal-mō'-ne), a promontory at the northeast extremity of the island of Crete, now cape Sidero; *Lasea*, a city on the south side of Crete; *Phenice*, an excellent harbor of Crete west of Lasea; *Clauda*, a small island south of Crete; *Adria*, the Adriatic Sea, which then included that portion of the Mediterranean between Italy and Sicily on one side and Greece and Crete on the other.

Again we have a lesson which it will be impossible to understand without a map; and when ten cents will secure from this Office a good pocket map of Paul's travels, no Sabbath-school worker can be excused for going without one.

PERSONS.—Paul, Agrippa, Festus, and Bernice. These names need no further explanation. *Julius*, a centurion of whom nothing is known aside from present connection; *Augustus*, a title of the Roman Emperors; *Aristarchus*, a native of Thessalonica and faithful fellow-laborer with Paul. Acts 20 : 4; Phil. 24. His life was endangered in the riot at Ephesus (Acts 19 : 29), and he was a prisoner with Paul at Rome. Col. 4 : 10.

CRITICAL NOTES.

CHAP. 27 : 1. *We should sail*.—This includes Paul, Luke the writer, and Aristarchus. *The Augustus' band*.—Josephus tells us that one Roman cohort at Cæsarea in the time of Felix had this title. Various cohorts, as well as legions, had honorary titles, as the “Italian band.”

Verse 2. *A ship of Adramyttium*.—Adramyttium was situated upon the west coast of Asia Minor; hence travelers bound for Italy could perform but a portion of their journey in a ship sailing to that city. But at some of the larger ports where the vessel would stop they would be likely to find a ship sailing for Italy.

Verse 3. *Julius courteously entreated Paul*.—It is probable that Julius had obtained at Cæsarea some knowledge of Paul's character and the circumstances of his confinement; and he may have been the centurion who guarded him in his confinement. He kindly permitted Paul to visit his Christian acquaintances in Sidon, and to receive their kind attentions. The centurion may have had special instructions from Festus to favor Paul.

Verse 4. *Under Cyprus*.—Under the lee of

Cyprus, so as to place the island between themselves and the wind. They sailed north of the island, whereas the natural course would have been to the south of Cyprus. But the winds were contrary; they were blowing hard from the north-west. A strong current, also, flowing northward along the Syrian coast, and setting westward between the northern shore of the island and the mainland, would favor them in the course they pursued.

Verse 6. *A ship of Alexandria*.—Evidently a large and commodious ship, for 276 persons were on board at the time of the wreck. Verse 37. These, of course, were mostly passengers. The vessel carried also a cargo of wheat (verse 38) from the fertile Nile Valley, then the wheat-field of Rome. Some of these large vessels were not inferior in size to our modern merchantmen, having a carrying capacity of from 500 to 1,000 tons. The shortest route from Egypt to Rome is westward along the coast of Africa and then northward across the sea; but at this season of the year, when the powerful autumn winds had begun to blow from the west, mariners followed the coast line, availing themselves of the strong current which set northward and westward along the coasts of Syria and Asia Minor.

Verse 7. *Sailed slowly many days*.—From Myra to Cnidus is 130 miles, but little more than a day's voyage with a good wind. Hence it is clear they must have been sailing in the face of a fierce northwester. *Sailed under Crete*.—Their course from Cnidus would have been directly west; but they deemed it prudent to bear southward, rounding cape Salmone (which on account of the strong northwest wind they were able to do, though with difficulty), and pursue their voyage sheltered from the wind by the large island of Crete.

Verse 8. *The city of Lasea*.—“The ruins of Lasea, after having completely escaped discovery, have recently been found about two hours' walk from Fair Havens. This curious discovery of a Scotch yachting party may be classed among the really valuable geographical evidences of the truth of the Bible which have been accumulating of late years.”—*Revision Com.*

Verses 9–12. *Dangerous . . . fast was . . . past*.—The fast of the great day of atonement, which fell this year on September 23, the autumn equinox. The period of safe navigation ends here in October. Luke speaks of the fast simply as marking the close of safe navigation. It appears that a council was called to determine whether it was better to winter in their present quarters or seek the more commodious harbor of Phenice 35 miles to the westward. But the opinion of the captain and owner of the vessel outweighed that of Paul; and with them the majority of the passengers also agreed. *Lieth toward the southwest and northwest*.—Greek, “Looking down the southwest wind and down the northwest wind.” “That is, facing these points of the compass, or rather, facing the winds blowing from the northeast and southeast. Looked at *from the sea*, the town or harbor faced the southwest and northwest, *toward which* points the winds blew. After a long period of doubt, Phenice has been identified with Sutro. This point was entirely settled and made clear by the publication of the charts of the British surveying officers. It is a place of admirable shelter, with deep water close under the rocks, and precisely protected from southwest and northwest winds, as was said in the discussion at Fair Havens.”—*Revision Com.* C. C. L.

—The sunshine of life is made up of very little beams that are bright all the time. To give up something, when giving will prevent unhappiness; to yield, when persisting will chafe and fret others; to go a little around, rather than come against another; to take an ill look or a cross word quietly rather than resent or return it,—these are the ways in which clouds and storms are kept off, and a pleasant and steady sunshine secured.—*Christian at Work.*

—When God would educate a man, he compels him to learn bitter lessons. He sends him to school to the necessities rather than the graces, that, by knowing all suffering, he may know also the eternal consolation.

The Review and Herald.

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

BATTLE CREEK, MICH., MAY 20, 1884.

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

WONDERFUL WORDS OF WARNING.

WHEN such papers as the New York *Observer* begin to raise the note of alarm, it is certainly time for people to take heed. In its issue of May 15, 1884, the editor, Dr. Prime, has an article on the "Dangers and Duties of the Rich," which opens as follows:—

"There are some bad signs in the heavens just now. I am not apt to be scared at trifles, and would not readily mistake the hooting of an owl for the roaring of a mob. But there are evil omens, and he is not an alarmist or a coward who lifts up a voice of warning when the heavens gather blackness and hoarse thunders growl in the distance."

The occasion which called forth the article was a banquet given in one of the theaters of New York to a Mr. Henry George, an advocate of socialism, whose principles the *Observer* denounces as so utterly detestable that "it is a marvel of marvels that they find favor with good men anywhere." Speaking of those who attended that ovation, some of them men of education and property, Dr. P. says:—

"I would not have been more surprised to read that they had all of them lost their reason and had been sent to lunatic asylums, than I was to find them publicly committing themselves to the revolutionary socialism of Henry George. It proves that the foundations of society are shaken up. We know that life has not been as safe of late years as it once was, and we may know now that property is not. The Communistic sentiments of the Old World have been rapidly gaining ground in this country."

Another paragraph reads:—

"The danger is that this tendency will get beyond control. The hardest problem that statesmanship has to solve is to reconcile liberty with order. 'Thus far shalt thou go and no farther' may just as wisely be spoken to the proud waves of the sea, as to the roused wrath of an angry multitude. And in a country like ours where the people bear rule, and make and unmake the laws, liberty rushes into licentiousness and sweeps away all barriers in the mad zeal of many for what they call reform of abuses and the establishment of equal rights. . . . And in a city and a nation where the majority may become the most heartless and brainless tyrants in the whole earth, what safety is there in laying up treasures? The cyclones, the floods, and the fires are not half so much to be feared as Henry George and the social reformers who feed him in a banquet house under the banner of 'no property in land.'"

The writer then speaks of the only course in which there is hope of averting the threatened calamity, and that is in the moral elevation of the people for which it is the duty of the rich to pour out some of those treasures, the hoarding up of which is the great cause of the threatened socialistic revolution. On this point he speaks in the following alarming strains of the condition of the masses in the cities, and the evils which they are even now ready to bring upon society:—

"The wealth of the city ought to be with judgment and wisdom employed in the improvement of the temporal, social, and moral condition of the masses of humanity festering in their own corruption and ready to break out in a pestilence that will fill the streets with riot, and make their palaces a desolation. It is wise to anticipate and prevent the evil day."

The final appeal which Dr. Prime makes to the rich, in view of the prospect before us, is indeed startling. These are his words:—

"To make these reforms would cost a vast amount of money. The rich ought to give of their abundance to do it. They are in danger. Their property is in danger. The floods are coming. The foundations are quaking. Society is honeycombed with the principles of communism. The cave of Adullam is full. And when its inhabitants come forth they cannot be scourged back again."

No comment could add to the significance of these words from such a source. Adventists speak of the "time of trouble" which is approaching according to the sure word of prophecy, and are met with a hilarious storm of incredulous exclamations—"Oh! you are alarmists, addle-headed, deluded! the world is growing better, and there is a good time coming." What will they say to these words from the New York *Observer*?

LAUNCHED.

ANOTHER trim and well-rigged bark has just been launched to take its place with the growing fleet which is freighted with the truths of the last message of mercy, and warning to a perishing world. Her keel is well laid, her timbers staunch and sound, her form well proportioned and graceful; and to her mast head she has nailed the banner—"The Present Truth."

To throw off the figure, the new paper for the English mission has just been started, and the first number has come to our table. It is called *The Present Truth*. It is to be published monthly, at Great Grimsby, England, in sixteen page form, stitched and trimmed. The size of page is about that of the *Signs of the Times*—a little longer, but not quite as wide. Eld. M. C. Wilcox, Eld. A. A. John, and Miss Jennie Thayer are the Publishing Committee; and the Editorial staff is composed of the following persons: M. C. Wilcox, Managing Editor; B. L. Whitney, Associate Editor; J. H. Waggoner, U. Smith, and Geo. I. Butler, Corresponding Editors. The first number is filled with matter appropriate for a paper first introducing itself to the public, but withal giving no uncertain sound in regard to its mission and the truth it has to proclaim. Among the departments which it will maintain we notice "General Articles—Choice Gems—Fireside Readings—Temperance—Selections—Editorial—Progress of the Cause—The Sabbath-School—The Missionary." Terms, 2s. 6d. a year in advance.

We hail with much gratification this new factor among the agencies which are to spread over the earth a knowledge of the truth by means of the press. We believe it will mark a new era in the work of the English mission, and the progress of the truth throughout that vast empire. Many tokens of prosperity are appearing, and the outlook is very encouraging.

ADVENT.

A CORRESPONDENT suggests that Adventists ought to acquaint themselves with their name to such an extent at least as never to call themselves "Advents." We heartily second again, as we have in the past, such a suggestion. It is sufficiently unpleasant to hear opposers, who are not supposed to be critical in such matters, use the term. But that any professing the faith should speak of "the Advents," or of themselves as "Advents" is scarcely endurable.

The correspondent suggests that those at fault in this matter consult the dictionary as to the meaning of the terms "Advent" and "Adventist." But unfortunately the dictionaries are not what they should be in respect to these words. Even after the existence of such a people for nearly half a century, the term "Adventist" is not found in Webster. Worcester gives the term with its correct definition, namely, "A believer in the second personal coming of Christ."

The term "advent" literally means a "coming." In its unqualified sense it is now used to signify the second advent, or "coming" of Christ. The term "Adventist" signifies, as Worcester gives it, one who believes in this coming. The word "advent" can be properly used as an adjective only in reference to inanimate things; as, the "Advent doctrine;" that is, the doctrine concerning the advent, or second coming, of Christ; the "Advent movement," the movement in reference to this doctrine; the "ADVENT REVIEW," the name of our paper, the mission of which is to "review," examine, discuss, the doctrines and movements, etc., connected with this subject. But the word should never be applied to people or a denomination. These are *Adventists*.

VISIT TO ROUMANIA.

WHEN I came to Europe, it was a somewhat difficult question to decide with me, whether to visit Roumania or not. The distance was considerable, the expense would amount to quite a sum, and I could hardly see whether the prospect of good was sufficient to balance the time and means required to make such a visit. On the other hand, we had started a paper in this tongue, there was a small company of believers in the truth already there who had never received a visit from any of our ministers, and it seemed important to know the prospects before us in that country. We could better understand in reference to future work by going, and encourage the hearts of those already in the truth. After considerable consultation and reflection, I decided to visit that country in company with Eld. Whitney, who needed to understand the condition of things there as much as myself, since he had responsibility to bear in connection with the work in Europe. As no one there could speak English, it seemed necessary to take some one to act as translator into the French, which language some in that country understand. Accordingly my niece, Edith Andrews, accompanied us.

Our route from Venice lay across the upper end of the Adriatic sea to Trieste; thence by rail through Austria and Hungary to Piteste, Roumania, where our friends reside. We were two or three days on the road, and remained there about four days. We found a company of seven who observed the Sabbath of the Lord, and quite a number of others who are much interested, some of whom we trust will soon keep God's commandments. They first became acquainted with some of the doctrines of our faith through M. B. Czechowski, who spent the latter portion of his life in this section of country. He preached some, and taught French to support himself; for he was at the time very poor, his First-day Adventist friends in America having withdrawn their support. There was nothing in his course of life particularly calculated to draw people to the truth; but the principles of the truth which he taught took hold of some hearts, and through all these long and weary years, in spite of opposition, and isolation from all of our faith, they have retained a deep love for the Sabbath of the Lord and the kindred truths of our message.

There are some things about the Roumanian mission which seem truly marvellous. The person who has acted a leading part in this little company from the first is Bro. Thomas G. Aslan. Some four or five years before Eld. Czechowski came to Roumania, this dear brother had very serious convictions and much depth of feeling in reference to his own spiritual condition. The readers of the REVIEW must remember that in Roumania, as well as in some other countries of Europe, the Bible is not read and understood as in America. Very few have any Bible at all, and still fewer ever read it with any disposition to understand it. No effort has been made to circulate it until recently;

and the religious bodies, such as the Greek and Roman Catholic churches, never take any interest in having the Bible circulated, since it is so opposed to their religious ideas. Hence, scarcely any know anything of the Scriptures. Some one made a present of the book of Psalms to Bro. Aslan about this time. He thought he would read it, since it was a present. It seemed strange and mysterious to him at first, but gradually he became interested.

Before this he had felt great anxiety about himself. He felt that he was not in a condition to meet his God in peace, and his mind was greatly troubled. Evidently the Spirit of God took hold of his heart, and this blessed book of Psalms was to him a special means of grace. He became deeply interested in it, and a work of grace was wrought in his heart. His fear of death departed, and he felt like a new creature. From that time he began to feel the need of greater light. He had a place of retirement where he used to go day after day to plead with God that he would send him light. This he continued to do for several years.

When Czechowski came there later, Bro. A. went to him to learn the French language, and he talked to him of the Sabbath and many of the doctrines which we held as a people. Bro. Aslan felt in his soul that they were true, and accepted them, though at the time he did not fully obey. But these truths never left him. After a length of time he commenced to keep the Sabbath and several others have united with him. They have held religious meetings, and quite an interest has been created. After the French paper was published in Switzerland, he received copies of it, and it has been to him a source of strength and encouragement. He has four brothers, all of whom seem to be men of intelligence and refinement, and of excellent character. One of them already keeps the Sabbath; another is disposing of his business so that he can do so, and all are friendly.

Bro. Aslan has translated several of our tracts from French into Roumanian, published them with his own means, and has circulated them more or less. He and his brothers were engaged in business, and possessed of quite a competency; but during the last war between Russia and Turkey, as Roumania was the theater where much of it transpired, they lost nearly everything. Bro. Aslan has felt for several years that he must give his whole time and attention to the work, but it took nearly all of his time and strength to support his family comfortably. For the last few months, since his visit to Switzerland last fall, he has given his time and strength to the promulgation of the truth. He has prepared matter for the new paper by translating from French into Roumanian. He himself circulated some fourteen hundred copies of it, and is anxious to go from place to place in his country to bring it to the attention of the people generally.

We were met at the station by nearly all who are interested in our views. Our reception was very warm indeed. We have never met a warmer-hearted people. We attended some eight religious meetings while there. Eld. Whitney and myself gave six discourses. We spoke in English, Sr. Edith translating into French, and Bro. Aslan into Roumanian. I cannot say that this was a very pleasant way of preaching, though we did the best we could under the circumstances, and the people manifested great patience and much appreciation of what was said. Of course the readers of the REVIEW will see that this is rather a difficult way to bring the truth before those unacquainted with it. Our congregations numbered at first some nine or ten. This number was greatly increased, however, until at our last meeting, at nine o'clock Tuesday morning, nearly thirty were present. It seemed very clear to me that if we only had ministers who could speak in the Roumanian tongue, a good interest might be aroused,

souls be brought into the truth, and churches established. When we left to take the train, all accompanied us to the station, and manifested the deepest interest and affection. Though our acquaintance was but short, our hearts were drawn out toward these dear brethren. They seemed to be exceedingly glad that we came, and we were also. We feel sure that in some way God will open by his providence a way for the light to shine in Roumania.

This country, which is bounded on the east by the Black Sea, on the north by Russia, on the south by Bulgaria, and west by Hungary, contains about five million people. Anciently, in old Roman times, it was called Dacia, and it remained under the control of that empire for many centuries. It has been overrun in the past by various hordes from Asia and Russia, and is inhabited by a mixed class of people. There are about eleven millions who speak the Roumanian language. They are mostly descendants of the old inhabitants, who spoke the Latin tongue, and this language is quite closely related to the Italian. The prevailing religion is that of the Greek church, the same as in Russia. This country was under the dominion of the Turks for centuries; but they have been driven out, and it now forms an independent country, though its sympathies are strongly with Russia. There is quite a number of Roman Catholics here also; but there are very few Protestant churches. Indeed, they have scarcely entered Roumania with their missionary operations. In some respects we regard this as a favorable circumstance. They are looking, however, to this field, and some few colporters and others are laboring here. A Baptist colporter from Bucharest, the capital of Roumania, came to Petesti, and hearing of Bro. Aslan and our people, visited them. He was very anxious to have them join with him to help forward the Baptist cause. Of course they talked the Sabbath and the commandments to him. He finally admitted that these were binding, and should be observed; but proposed that they should help carry on the Baptist work, and after they had that established to preach the Sabbath. Of course our brethren did not fall in with this plan. The colporter had so much interest in the matter that he communicated with the superintendent of their work at Vienna, four or five hundred miles away, and he came to Roumania to visit Bro. Aslan and enlist him in their work, but went away much displeased when they talked to him of the Sabbath.

There has been very little religious interest in Roumania for many years. The two churches mentioned are spiritually dead. Forms and ceremonies constitute about all the religion they seem to possess. There are people who can be reached with the truth, and it is much more favorable to doing so before they have become attached to other religious bodies. There are such active efforts being made in Italy to proselyte to the various Protestant churches, and such quantities of publications are sown in all directions, that it really stands in the way of our getting the light before the people. Circumstances here are very different. If we could get the right kind of laborers in Roumania to take hold with those who live here already, we do believe a good work could be done. The population is not, in many respects, of the most favorable character. Not one-half of them can read or write. It seems strange to persons from the western world to see the elements that compose the population in this far distant land. Turbans, sandals, and various other articles of dress never seen among us, are here quite common. Many of the people do not appear to be very hopeful subjects; but there is a higher class that seems to be composed of intelligent, sensible, respectable people. The truth has seemed to reach this class as far as it has reached any one. It is an interesting feature of the work here that the present

truth takes hold of this class of people,—people who can think, and who have a conscience. We do not expect a large proportion of the population of Roumania will receive the truth; but we do believe there are precious jewels in this country who will accept the truth for these last days.

Bro. Aslan will attend our council, and we feel anxious that he shall have all the help and instruction possible, so that he may become an efficient helper in the work in his native land. He speaks Roumanian, French, and Turkish well, and is learning English.

We feel that special efforts must be made to give instruction to those who may become laborers here in Europe, and we believe that institutes will have to be held and special efforts made to qualify persons to engage in laboring in these various tongues. The time has come to move forward earnestly here in Europe. The cause will need help from brethren in America, but we must make available all who can lift in this country.

I never felt the importance of the precious truth of God more than I have while in Europe. It seems to me to be the one thing that can save the people in this age and in this land. The influences at work in the direction of laxity, carelessness, and indifference are such that nothing but radical and unpopular truth will wrench the people out of the prevailing current which is set toward perdition. God has not made a mistake, the last message is an absolute necessity. The time has come to go forward with energy in all lands and with all our souls.

G. I. B.

THE MARK OF THE BEAST.

As intimated on a former occasion, it is my purpose at this time to examine into the character of the mark of the beast spoken of in the thirteenth and fourteenth chapters of Revelation. It has already been premised that the Ten-Horned Beast, whose mark we are about to consider, is a symbol of the apostate Roman Church, and that it arrogates to itself the ability to change the law of God at will. It has also been proved that to acknowledge such ability would be to worship the church of Rome instead of the God of heaven. From these propositions Protestants will not be likely to dissent. When it comes to the question of the mark, they may, for reasons that will appear hereafter, differ from the conclusions reached.

It will be observed by the attentive reader that the prophecies distinguish between the *mark* and the *worship* of the Beast. The following will illustrate this fact to those who have not examined the subject: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. 14: 9, 10. See also Rev. 13: 15, 16 and 20: 4, 6.

Worship implies intelligent adoration of the person or thing to whom it is offered. In the case before us, the thing worshiped is the papacy. The mark, by the very signification of the word, relates to an *external sign*.^{*} Every intelligent worshiper of the Romish hierarchy would, of course, wear the badge of his service. It is possible, however, that those not actually belonging to the apostate church, might accept the mark through ignorance of its true character, without intending to offer worship to the power with which it originated; hence we observe that in the quotation given above, a distinction is made between receiving the mark in the "forehead" or in the "hand;" in other words, between accepting it as a badge of worship, and being found with it on the person where there

^{*}To mark; to make a visible sign upon, to affix a significant mark to, to draw, cut, fasten, brand, etc., a token upon, indicating or intimating something; to affix an indication to; to attach one's name or initials to.—Webster.

was no intention to do homage to its author. The difference between the two is as wide as that between presumptive sin and the sin of ignorance.†

By these preliminary remarks the way has been prepared to enter upon the investigation of the nature of the mark itself. From what has been said, it is manifest that it is something which, when received understandingly, implies an acknowledgment of the claims of the papacy; and yet that it is something which may be worn under certain circumstances without subjecting the wearer to the charge of beast worship. It is also clear that it must be in some sense a matter of religious faith, else it would not have been inscribed on the forehead, which is the symbol of the intellect.

Is there, then, an institution of the papacy which will meet all those conditions? I answer, There is, and that it is found in the Sunday-Sabbath. The reasons offered in support of this response are as follows:—

1. God appointed the seventh or last day of the week to be the Sabbath at the creation of the world, renewing that appointment under the most impressive circumstances when he gave the law on Mount Sinai. Gen. 2:1-3 and Ex. 20:8-11.

2. That law has never been abrogated by its author, and is therefore binding upon all at the present time. Rom. 3:31; Rom. 3:19; 1 John 3:4-6.

3. The Sabbath, so far as the practice of both Romanists and Protestants is concerned, is now observed on the first day of the week instead of the seventh, as commanded by the law and as recognized in the New Testament, where it is mentioned fifty-nine times by that name, being specifically defined several times as the day that precedes the first day of the week. Matt. 28:1; Mark 16:1, 2; Luke 23:54-56; Luke 24:1, 2.

4. The first day of the week is never called the Sabbath in the Bible, and neither God nor Christ, nor any inspired man has ever commanded any one to treat it as such. On the contrary God, Christ, apostles, and disciples, have left their example recorded in such a manner as to authorize Christians to infer that they regarded the first day of the week as a day which could properly be devoted to labor and travel. Luke 24:12-15; Acts 20:7-14.

5. There is but one power mentioned in the Bible who was to think that he was able to change times and the law of God. That power is spoken of in Dan. 7:25, under the symbol of the "little horn," and it is generally agreed that the reference in that passage is to the papacy.‡

6. In Rev. 14:9, 10, that same power is spoken of under the symbol of the Ten-Horned Beast in connection with events to transpire just before the coming of Christ. The Beast is there represented as endeavoring to compel the saints to receive his mark in their foreheads or in their hands. This they refuse to do. That the mark in question is in some way connected with the keeping of the law of God is evident, since the saints who at that time refuse to receive the mark of the Beast are contra-distinguished from the worshipers of the Beast by the fact that they (the saints) keep the commandments of God. Verse 12. That it is this strict adherence to the commandments of God which causes the Beast to persecute them, additional proof will be found in Rev. 12:17, where, in speaking of this same company, the Revelator declares that the Dragon was wroth with them because they keep the commandments of God.

7. That the company in question are to be observers of the seventh-day Sabbath is rendered certain by the fact that the observance of that Sabbath is positively required by the commandments which they are said to keep. James 2:10.

8. In the seventh chapter of Revelation the same company spoken of in Rev. 14:9-12 is again brought to view. There they are said to have the seal of God in their foreheads. The words "sign," "seal," "mark," are used synonymously in the Bible. Rom. 4:11. The Sabbath is also declared to be the sign (seal or mark) of God. Ex. 31:13. Now remembering that this company is in two instances distinguished by the circumstance that they keep the commandments of God and in another by the fact that they have the seal of God, or the Sabbath, it is immediately perceived that it is their Sabbath-keeping in obedience to the requirements of the fourth commandment of the decalogue which distinguishes them from the horde of Beast worshipers who break the commandments by substituting the Sunday in the place of the Sabbath; thus disobeying God and receiving the mark of the Beast. Rev. 14:9, 12; 14:1-5 and 7:1-17.

9. That the Sunday-Sabbath is the creature of the papacy and is therefore exactly adapted to being employed as a mark by which to designate the worshipers of the Beast, will find additional confirmation in the following considerations: First, It bears the stamp of its origin on its very front, since it begins at twelve o'clock, midnight; whereas the Hebrew days always began at sunset. Lev. 23-32; Mark 1:32. Secondly, The authorities of the Roman church themselves claim that they have changed the Sabbath from the seventh to the first day of the week, and that Protestants by hallowing the latter recognize the right of that church to legislate for them in matters of religion. For the purpose of bringing before the mind of the reader the evidence that such a claim is actually made by the apostate body in question, the subjoined extracts, which will speak for themselves, are given:—

"Ques. Is it, then, Saturday we should sanctify, in order to obey the ordinance of God?"

"Ans. During the old law, Saturday was the day sanctified; but the church, instructed by Jesus Christ and directed by the Spirit of God, has substituted Sunday for Saturday; so we now sanctify the first, not the seventh-day. Sunday means, and now is, the day of the Lord.

"Q. Had the church power to make such a change?"

"A. Certainly; since the Spirit of God is her guide, the change is inspired by the Holy Spirit."—*Catholic Catechism of Christian Religion.*

"Q. How prove you that the church has power to command feasts and holy days?"

"A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q. How prove you that?"

"A. Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin; and by not keeping the rest by her commanded, they again deny, in fact, the same power."—*Abridgment of Christian Doctrine.*

"It is worth its while to remember that this observance of the Sabbath—in which, after all, the only Protestant worship consists—not only has no foundation in the Bible, but it is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."—*Plain Talk about Protestantism of To-day*, p. 225.

Subsidiary evidence on the general proposition discussed above will be given hereafter, and various objections to the positions taken will be examined.

W. H. LITTLEJOHN.

Ministers' Department.

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

ARTLESS SIMPLICITY OF THE NEW TESTAMENT STORY.

WHAT attentive reader has failed to notice the artless simplicity of the New Testament narrative? A thought of the manner in which they should tell their story seems never to have entered the minds of the writers. They speak as eye-witnesses, and what they have seen and heard they tell in the plain language of every-day life. Yet without effort they avoid everything coarse, or low, or trivial. Their style is like a pure stream of water flowing over the golden sands and precious stones; itself almost invisible, yet revealing all things within its bosom.

The simplicity of the New Testament convinces us that the gospel was never intended to be a theme for declamation and oratory. Paul, the most learned of the apostles, ignored the rhetoric of Grecian and Roman schools, and gave his testimony concerning Jesus in the common, homely, straightforward speech of the street or the market. And his example, we hold, should be followed now. Rant and bombast, artistic gestures, poetic flights, and finely worded periods are all out of place in the work of the ministry. It is high time for people to learn that such performances are sadly misnamed when they are called "preaching the gospel." At best they are only exhibitions of bad taste.

The truths of the Bible should be set forth in a plain, direct style, so as to draw attention, not to the speaker for his polish or for his rude or eccentric manner, but to the things which he says. The chief point is to make the hearer understand and feel the word of the Lord. Unless the speaker does this he loses his labor, no matter how much he may be praised by those who love glitter rather than substance, and admire what is falsely called eloquence.

But there is a reason, not often mentioned, why the New Testament history is so simple and artless,—why its writers speak in the language of the common people. The doctrine which they teach is designed to be a guide in every-day life. It is designed to enter into all the affairs of men, and be the controlling power of all their actions. The subtleties of philosophy, belles-lettres, and oratory are for the few who have wealth and leisure and culture. They belong to the luxuries, not to the necessities, of life. But the gospel is for all. Hence it comes to all in the common garb of human speech, that it may lay hold of all hearts, and become to all the most intimate, unrestrained, and natural of friends.—*The Octograph.*

WHAT PULPIT POPULARITY MEANS.

PULPIT popularity has come to have a false meaning. The popular preacher now is not the one who stirs men's hearts, but the one who draws money. He is judged, like an actor, by the receipts at the box-office. If the pews are taken at high prices, if the church can maintain itself in style and pay expenses, the minister is a good card. He can command a liberal salary; perhaps he can figure as a star, and make lucrative lecture engagements. Whether or not his congregation show any advancement in spirituality under his exhortations, or his people learn to adorn their daily lives with simplicity and earnestness and truth, or the poor and unhappy find succor and comfort at his door, are questions which trouble the applauding public very little. They measure the popular clergyman's success by secular standards, and he is but too apt to accept their measure as a just one.—*New York Tribune.*

—Every wide-awake pastor will seek to keep his people alive to the great issues of the time, to elevate and broaden their sympathies, and to prompt them, however poor and weak in numbers, to have some part in all the great benevolent enterprises of the church.—*Clark.*

—Doing good is the only certainly happy action of a man's life.

†It might be remarked also, that under some circumstances an individual might be induced through fear to receive the mark in the hand when he would not allow it to be placed on the forehead; that is, he might accept it practically without doing so intellectually.

‡See Clarke's and other standard Commentaries.

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.

FEEDING THE MULTITUDE.

"Come apart," He said, "to a desert nook,
And rest awhile with me."
So the twelve, in a fishing boat, He took
To the other side of the sea.
For many were coming and going; they had
No leisure so much as to eat;
For them should the desert place be glad,
And rest, with the Master, sweet.

There would be time to ask of him
Things that perplexed the mind,
And parables, of meaning dim,
Their opening keys should find.
Oh, sweet to lie on the fresh, green grass,
And feed from the Shepherd's hand,
And watch the soft cloud-shadows pass,
And the waves break on the strand.

But the crowd had followed along the shore,
When they saw the Master's sail;
And already the place was thronged before
He came, and their rest must fail.
Weary and worn for food and sleep
Was he, as he climbed the hill;
But his heart was full of compassion deep,
And he healed and taught them still.

Now the night draws near, and the twelve intreat,
"Send the multitudes away."
"They need not go; give ye them to eat;"
These words did the Master say.
"There are thousands here, in the wilderness,
And whence shall we find them bread?"
Little is much, when Christ shall bless;
"What have ye?" was all he said.

Then Andrew spake: "A lad is here,
Five barley loaves has he,
And two little fishes." "Bring him near,
And give the loaves to me."
The thousands sat on the grass, at rest,
By the shore of the peaceful lake,
When, looking up to heaven, he blessed
The loaves, and in pieces brake.

Then he gave to the twelve, and they, again,
To the people gave the bread
And the fishes; enough for all remain;
And so were the thousands fed.
But the weary Master slipped away
To the mountain top alone,
When the fragments were gathered at close of day
And the multitudes were gone.

Oh! thus like the Master, still may we,
Though weary, our task fulfill;
And our meat and drink may it ever be
To do our Father's will.
Though work be sent in place of rest,
Yet shall "more grace" be given;
In serving others we shall be blest,
And our food be bread from heaven.
—*Esther Thorne, in Chicago Advance.*

NORTHERN EUROPE.

NORWAY.—We held the quarterly meeting in Christiania the first Sabbath in April. Six persons were received as new members, and were baptized. The whole number received into fellowship and baptized since the organization of this church, five years ago, is 182; present membership, 115. Many of our members have gone to America. We sustain a great loss by their absence, but we are glad to know that they are serving the Lord in another part of the world, and trying to help the cause forward. Four colporters are at present active in Norway.

DENMARK.—Bro. Brofson writes encouragingly. He has held meetings almost every day through the winter and spring. The meetings have been in the evening, and he has visited in the day-time. There has never been so much interest to hear in the northern part of Jülland as now. At Renbäk and other places some have been awakened, and have commenced to obey the Lord. Near Hellum eight souls have received the truth. At Alstrop two new members were added to the church.

SWEDEN.—Bro. Johnson writes that at Lagga, north of Stockholm, the priest and his friends at last succeeded in shutting the mission-house against him, but that five farmers have opened their houses for meetings. One of them lives close by the mission-house, and another close by the church. They have large, convenient rooms, and they are filled every evening with interested hearers. The priest

ordered them not to open their houses for meetings; but they answered that when their pastor locked the public meeting-houses for the preaching of the word of God, it was high time that private houses were opened for it. Many souls have been awakened, and Bro. Johnson often has to converse with them till late in the night, instructing them out of the Scriptures. There are not a few who are turning from the way of sinners to serve the Lord. In Stockholm our brethren have hired a hall that has room for about 300 hearers. They pay \$54 for a year, and can use it four days in the week. A few more have lately embraced the truth there.
Christiana, April 24. J. G. MATTESON.

SWITZERLAND.

FROM the 8th of March I remained three weeks with my brother in Cormondrèche, holding meetings and Bible-readings, and visiting. Special efforts were made by preachers and others to hinder persons from coming to hear us; still several expressed a desire to obey, six of whom are keeping the Sabbath. It was at a great sacrifice that some commenced to obey the truth. One had to leave his position in a printing establishment, another had to leave her parental home; but the Lord opened the way before them, as is usual with those who trust in him in such cases. I have spent a few days with them on two occasions since then. Others are still interested to hear, and the church and the new converts there are much encouraged.

It was my privilege to attend a meeting at Bâle, held March 28-31. The attendance was good. The preaching exercises were interesting. Bro. Butler occupied most of the time. The subjects he presented were calculated to impart instruction, and to greatly strengthen all present in the faith. The old hands who understood English were happy to hear him. Those who understood French were seated together near the speaker, and those who understood German were seated in the rear end of the hall. Each company had an interpreter, who promptly translated, both at the same time, every sentence that the speaker uttered. Thus the truths presented were heard in three different tongues without any apparent delay, and all were edified. I thought of how wonderful it must have been on the day of Pentecost, when the words spoken by the apostles were heard and understood in several different tongues while one was speaking, the Spirit of God acting as an interpreter in a miraculous manner on that memorable occasion!

At this meeting important matters were considered, and measures taken in regard to qualifying young persons to labor in the printing establishment, and in other branches of the work in Central Europe, which we have reason to hope, if carried out, will be conducive to much good.

I have also had the privilege of holding a two-days' meeting lately with the church at Tramelan, where, by the blessing of God, several embraced the truth under my brother's labors recently.

We have arranged a hall for meetings here in Bienne, and are just starting an interest in this city, also one in Granges, about ten miles from here. My address is now Pasquart 79, Bienne, Switzerland.
A. C. BOURDEAU.

April 28.

OHIO.

SINCE my last report I have held meetings at Delaware, Edison, Akron, Parkman, Wayne, and Richmond, besides visiting other points. Our meetings were all good. Clubs for the *Sabbath Sentinel*, pledged on our State mission funds, orders for camp-meeting tents, and general missionary work, have been items of interest in the above meetings. Two were baptized and united with the church at Akron. Others there will go forward in this ordinance soon. May we all keep pace with the onward cause.

R. A. UNDERWOOD.

WISCONSIN.

TRIMBELLE.—I have just closed a series of meetings at this place. After the first week, the interest increased until the close. Our audiences were composed largely of young people, who expressed a desire to know the difference between truth and

error. The Lord was near, and stout hearts were moved; but love of the world and cares of this life seemed to choke the word as it sprang up. However, one has decided to obey, and we trust others will in due time throw off the shackles that bind them, and turn to the Lord. My courage is good, and I feel that this is truly a glorious work in which we are engaged.
C. F. STILWELL.

May 7.

MICHIGAN.

FLUSHING AND OTTER LAKE, MAY 15.—As the result of the meetings at Flushing, two decided to keep the Sabbath; many more were convinced of their duty, but did not obey.

Tuesday evening we commenced meetings just east of Otter Lake. An interest had been awakened here by reading the *Signs*, and a call sent for preaching. We find three or four already keeping the Sabbath, and we have the school-house filled with attentive listeners. This should furnish another item of encouragement to our missionary workers.

F. D. STARR.
G. H. RANDALL.

DIST. No. 8.—I have recently spent three Sabbaths in Dist. 8, the first one, in company with Bro. Griggs, at the quarterly meeting at Watrousville. The resolutions recommended at the State meeting held at Lyons were adopted unanimously, and steps were taken to carry them into effect. The meeting voted to take its quota of the *Sentinel*, whatever number that might be. I was at Watrousville the following Sabbath and first day also. The meetings on the Sabbath were well attended by our brethren, and on Sunday afternoon and evening by those from the town. The topic for the last two services was the United States in the light of prophecy, and the Constitutional Amendment. These questions were pertinent for the place, as the Rev. Dr. Lynde of Belle Center, O., one of the Secretaries of the National Reform Association, had spoken on the subject here as well as in other localities in Tuscola Co. What we said was well received by the people.

The business meeting of the local Tract Society was quite well attended, though not all were present that should have been. Plans were laid for regular and frequent meetings of the Society, and special days set apart for weekly and monthly effort in the missionary work. The plan for sustaining the work was also adopted; and about 45 copies of the *Sentinel* were taken in clubs of five or over, also a club of *Signs*, 10 in number. We hope to see these clubs largely increased soon, and many subscriptions taken for our good periodicals through the efforts of the Society, in its systematic labor.

The week between these two Sabbaths was spent in holding meetings at Midland, Edenville, and Freeland. At the former places, Brn. Griggs and Ostrander were with me; at the latter, I was alone. There is much work to be done at all of these places. Hope soon to return and help in the work to be done.

During the week after April 28 I visited some of the lonely ones at Millington and Arbela. Held two meetings at Arbela, with a most excellent interest. This is a good opening for labor. Bro. Marsh had held a few meetings here during the past winter under unfavorable circumstances; but the people have an ear to hear. Every where the cry is heard for help. The hands and hearts of laborers who look for work will soon be full. May God help and send help is my earnest cry.

I was at Vassar Sabbath, May 3; the meetings there were most excellent. The business meeting was well attended. The members pledged to take 136 copies of the *Sentinel*, adopted all the resolutions of the district meeting held at Watrousville, and will hold weekly missionary meetings. All will work as they can, and some will give all or a part of their time to the work of canvassing. The message is rising. The fields are white. The harvest is being gathered. God will give to the workers a joyful burden of sheaves.

D. H. LAMSON.

NEBRASKA.

BEATRICE.—The effort here previous to the coming camp-meeting has been attended with some success. Our work has been principally visiting from house to house, loaning tracts and pamphlets

to all who will read. Have also held several Bible-readings with good results. We have distributed over 75,000 pages of tracts, and have sold \$13 worth. Many are deeply interested, and nine are on the point of deciding to keep the Sabbath of the Bible. Every evening some one, or all, of our company has some interesting experience to relate that has happened during the day. We are all of good courage in the Lord. That God's blessings may rest upon this place, and many souls be brought to a saving knowledge of the truth, is our prayer.

May 6.

J. STANTON.
G. E. LANGDON.
E. L. SAXTON.

VIRGINIA.

COAL MINE, LAUREL GROVE, MIDDLE ROAD, MARKSVILLE.—Since my last report I have labored at these places. Closed my meetings at Coal Mine April 27. As a result of the late meetings here, three more have signed the covenant, and we hope to see several others make a start in the near future. I sold a few books and tracts, and received a small amount in donations. We started Sabbath meetings, which they will try to keep up. Did not thoroughly organize a Sabbath-school, but they will learn the lessons, and do all they can in this branch of the work also. We hope the day may come when we can organize a church at this place.

I held a few meetings at Laurel Grove and Middle Road. A good degree of interest was manifested. One more has made a start to obey the truth. These brethren and friends are advancing in the cause of present truth. They can be a shining light to those around them if they will free themselves from everything that stands in their way. May the Lord still bless them.

I am now at Marksville, holding a few meetings, and preparing for tent labor in a short time. Brethren, pray for us.

May 12.

B. F. PURDHAM.

NEW YORK.

BUCK'S BRIDGE, WILLIAMSTOWN, AND AUBURN.—Eld. E. W. Whitney being called East to attend an important meeting, I filled his appointment to attend the district quarterly meeting at Buck's Bridge, April 19, 20. The Spirit of God was in the meeting from the beginning to the close. The brethren and sisters seemed to realize that there is a part for each to act in God's closing work. Some will engage in the work this summer. Took a few orders for periodicals and sold \$14.50 worth of books.

Having to attend the meeting at Buck's Bridge, my appointment at Williamstown was postponed for one week, and was filled April 26, 27. This little organization seems to be gaining strength all the time. Some brethren and sisters from other places came to the Sabbath meeting, and God's blessing was realized. The missionary and tract society meetings Sunday were good ones. Sold \$19 worth of books, and secured \$19.50 in pledges on tent fund. The meeting closed Sunday evening with deep feeling on the part of all.

Upon my return to Auburn, I found the work in a prosperous condition. We have an increase of laborers. We are preparing for a tent effort here. Many are becoming interested, and some are inquiring what they must do to be saved. We expect with God's help that a good work will be accomplished.

J. E. SWIFT.

TEXAS.

ARKADA, MAY 5.—Since my last report, I have attended general meetings in each district, and quarterly meetings with several of the churches. At Peoria one was baptized and received into the church. Twelve hundred copies of the *Sentinel* were taken in clubs of from five to one hundred, and are now being distributed by each obtaining subscribers to take up his individual club.

We are now able to state that unless present arrangements are incompatible with those who may be in attendance from the North, our camp-meeting will be held at Dallas, August 1-10. We have concluded to give Dallas a fair show, since this has not been the case with the meetings held near Dallas in the past. The distance was too great, and being in the winter, the weather was too in-

clement for any but those who camped on the ground to attend. We have this time obtained the Shady View Park, at the terminus of the San Jacinta Street railway track, a very beautiful place indeed, and accessible from all parts of the city.

I am now located here with the tent. Although it has been raining almost constantly for six weeks, and it was with much difficulty that we could find time between showers to erect the tent, and the bridges are gone, streams swollen, and the roads almost impassable, yet the meetings began on time, and the tent was well filled. The interest is good, and we hope for good results.

Arkada, Fannin Co., will be my address for a few weeks. If correspondents fail to receive an answer, it is because we have had no mail on account of the bad state of the roads.

R. M. KILGORE.

MISSOURI.

NEVADA.—We have been at this place for the past two weeks canvassing for the *Signs and Sentinel* with a moderate degree of success. We are now visiting from house to house, talking with the people, trying to get them to read our publications. If they will not buy them, and are willing to read, we give them a tract or paper. We are holding Bible-readings three times a week in different parts of the town. There are quite a number not of our faith who meet with us, and seem to be deeply interested. We hope that some may see the truth as it is, and accept it. We have our camp-meeting notices out, and intend to get one to every family in the town.

We meet with some rebuffs, but most of the people are friendly, and often invite us back again. All say they are going to attend the camp-meeting. We hope to have the largest outside attendance we have ever had in Missouri. We have a nice ground selected, and expect to have it neatly arranged. We hope all our Southern Missouri brethren will be out to this important meeting. Come, brethren, let us help the meeting by our presence, and we all need the good instructions that will there be given. The cause of God is a precious one, and we want to do all we can to speed it on.

May 12.

A. E. FLOWERS.

PENNSYLVANIA CONFERENCE.

WATTSBURG AND LOWVILLE, ERIE CO., MAY 11.—Our efforts in these two places have been closely connected since the commencement of our efforts in this county. We have labored under many discouraging circumstances, chief of which has been a determined opposition. Present truth was a new thing to the people. It was generally thought that we had come to make a short stay, and that the matter would soon blow over, and leave the people to think and act as they were in the habit of doing. But our persistent efforts have surprised many, and are convincing them that the truth is taking root in their midst, and that it has come to stay. As the result of the efforts here eighteen, all adults, have commenced to keep the "commandments of God and the faith of Jesus." We have good reason to believe that others will soon decide to obey the truth.

We are now holding meetings in a school-house some four miles from here. There seems to be a good interest on the part of the people to hear. Our earnest desires are to live near to the Lord, and work in the interest of his blessed truth. "It is God that giveth the increase."

L. A. WING.

J. V. HAYWARD.

VERMONT.

EDEN AND JOHNSON.—Agreeably to appointment we met with the Eden and Johnson church last Sabbath and first-day, at the house of Bro. Gomoe, near North Hyde Park. Though our meetings were not very fully attended, we regard them as very profitable for this small church. Eld. Burrill presented the truth with his usual clearness, freedom, and earnestness. Some of the members of this church whom the Lord had blessed with some means, and who we think in a humble capacity could aid in furthering the truth by giving their time and strength to the work of canvassing and colporting, we left earnestly crying, "Lord, what will thou have me to do?" One thousand dollars were pledged to advance the cause.

We are happy to be able to report that the Spirit of God is evidently moving upon the minds of our brethren and sisters, leading them to seek a greater consecration of heart and life, and to a more cheerful giving of their earthly treasures, or means, to help forward the cause of present truth. We are very thankful for the presence of Eld. A. O. Burrill in our State, and for his earnest, faithful labors to build up the work of God, and for his plain and prudent counsels so much needed in all our churches. We have now labored together about six weeks. He evidently came into our midst to work. And for a person just from the "sunny west," he feels quite at home among our lofty mountains, snow-capped as we write, and rich, beautiful valleys, where "the eye is not satisfied with seeing."

Last Sabbath and first-day we were glad to meet with Eld. A. Stone, who has recently returned from Battle Creek to his former home at Eden Mills after an absence of three years. With his companion he again joined this church, which he and Eld. Stephen Pierce organized in the year 1862. Though sustained by the blessed hope, Bro. Stone keenly feels the loss of his dear son, Eld. C. W. Stone, with whom he expected to spend his days when he left us. Age and infirmity forbid him to perform much active labor, but his words of counsel and encouragement, his prayers and visits among the people of God, may yet cheer many. "The lips of the righteous feed many."

A. S. HUTCHINS.

May 9.

INDIANA.

MARION, JONESBORO, AND HARTFORD CITY.—After an absence of over three months I returned to hold quarterly meetings with the above-named churches.

At Jonesboro, five additions were made. One young man, who has been wandering from the truth for many months, returned with deep repentance, his brother also uniting with the church. Much interest was manifested by outsiders in the Bible-readings, and if this company continue to live out the truth properly, prosperity will surely attend them.

At the Marion meeting more Sabbath-keepers were in attendance than ever before. This is the oldest company in this part of the State, and it was indeed cheering to see their house filled with people the most of whom were new in the truth. Our meeting was an excellent one; the clouds that have so long hung over them have at last cleared away, and the church was never in better condition than at present. One sister was baptized. Our district meeting was held in connection with this meeting. It was of much interest, and steps were taken to advance the work still more.

At Hartford City, we met Eld. S. H. Lane, whose return from Virginia we hailed with joy, and whose assistance at our meeting was much appreciated. Although grieved at the loss of their church-house, this company are not discouraged in the truth. The ordinances were celebrated for first time. The Spirit of the Lord was present, touching every heart. The officers were properly ordained, and on first day, we repaired to the water, through the rain, where five souls were buried with their Lord in baptism. They will rebuild their church immediately. We leave the church feeling that the Lord has graciously blessed our laborers, and many precious souls are on the way to the kingdom of God.

At each of the above churches, together with the Bunker Hill church, there was a good degree of spiritual life. All difficulties were adjusted, and pledges on the tent fund and for other uses in the cause were freely made.

Surely the Lord is on the giving hand. "His mercy endureth forever." We rejoice in his Spirit, and praise his holy name.

May 8.

J. P. HENDERSON.

INDIANA STATE MEETING.

This meeting was held at Rochester, May 6-12. In some respects it was the best meeting that we have ever held. The meeting-house was just about half large enough to hold the people. After packing full every available part of the house, there were many who went away because there was no room.

There were twelve brethren in attendance at

this meeting who intend to labor in the cause this season. There have been one hundred members added to the Conference since the General Conference closed. This count includes three new churches that have been organized since that time. There are individuals interested in the truth at nearly every point in the State where there has been an interest at any time in the past. There never seemed to be so much courage among our people as at the present time.

Nearly seven hundred dollars was raised on the tent fund in money and pledges in the last quarter. More than 312,000 pages of reading matter were put in circulation by the missionary workers during the last three months.

We shall run five tents this year. We have not been able to put more than three tents in the field any previous season. Brn. Henderson and Godsmark will perhaps pitch one tent in Whitley Co.; Brn. Rees and Shrock, in White Co.; Brn. Bartlett, Marvin, and Richards, in Henry Co.; Brn. Oberholtzer and J. W. Covert at some point in the southwestern part of the State; and Brn. Wm. Covert and M. G. Huffman will pitch one tent in the southeastern part. Arrangements were made for Bro. W. A. Young to move to Indianapolis and take charge of the mission in that city, and establish a State depository there as soon as it can be arranged for.

The best of harmony prevailed, and all concerned appeared to be satisfied with all points determined upon. There was certainly a spirit of willingness to be or do anything that the precious cause might be advanced. If this spirit is duly cultivated, it will prove a great blessing to the cause here and to all connected with it. The outlook for our missionary workers is very hopeful indeed; and if consecrated energy is wisely used, exceeding great things may be realized from the labor bestowed in this branch of the work.

Our brethren and sisters at Rochester did nobly in bearing the burdens of the meeting. Eight were baptized. The social meetings were excellent, and the preaching well received.

WM. COVERT.

Special Notices.

MINNESOTA AND DAKOTA CAMP-MEETINGS.

THESE meetings were appointed to commence June 19 and June 25 respectively; but in order that we may secure help from the General Conference, it will be necessary to postpone them one week. So they will now come, Minnesota, June 25 to July 1; Dakota, July 2-8. At these dates we have the promise of the presence of Eld. Butler and others.

The camp-meetings in these Conferences will be more important this season than ever before. Important questions will come before these meetings, that will be of special interest to every believer; and you cannot afford to stay away.

O. A. OLSEN.

MEETING AT WASHINGTON, N. H.

It will be seen in the REVIEW that Elds. Hutchins and Burrill will hold a general meeting at Washington, N. H., May 31 to June 2. This will be a rare opportunity for our brethren. It has been a long time since they have had the labors of God's servants. It is expected that there will be a general rally of all the friends of that section of the country. Probably there will not be another meeting of this kind before camp-meeting, if during the present year.

S. N. HASKELL.

THE WISCONSIN CAMP-MEETING.

It would not seem that there could be any necessity for urging an attendance upon this meeting, to be held June 17-23. The inducements are such that no one having any interest in our work would be absent from any slight cause. But fearing that some may not appreciate the situation, we wish to state a few facts.

During the past year the cause has evidently been rising in interest and importance, and it is gratifying to be able to say that Wisconsin has taken a share in the general advance. We expect this move to continue. Important steps in regard to each department of the work will be considered at the coming meeting. We need the help and counsel of all, especially of the old friends of the cause—"and thou mayest be to us instead of eyes."

We shall be greatly favored by the attendance of those who are best qualified to place before us the word and counsel of God. The privilege of meeting and hearing Sr. White and others whom we expect, is such that no sacrifice we can make to secure it will be too great. We confidently expect the largest, most important, and we trust, best meeting we have ever had. We have all the conditions for such a meeting except one. If each one will seek and obtain the blessing of God and bring it to the meeting, there will be no failure. We need a thorough consecration to God and his work. Let our earnest prayers ascend for the divine blessing in our midst. Let us put away our coldness and difficulties, and come with our hearts aglow with the presence of our Saviour. What a heavenly meeting we may thus have!

Baraboo is on the C. and N. W. railroad, forty miles north of Madison. The usual reduction to $1\frac{1}{2}$ fare for the round trip has been secured. Tents may be rented at low rates either on the grounds or by applying to W. D. Stillman, Madison, Wis. It would be well to engage them in advance. A full stock of publications and Bibles will be on the grounds. Every possible provision will be made for comfort and to secure the object of the meeting.

We invite our Scandinavian brethren; services will be held in their language. The meeting will open Tuesday evening, June 17, and close the Tuesday morning following. It is to be hoped that all tents will be pitched in season. They may be sent in advance directed to the S. D. A. Camp-meeting, Baraboo, Wis., and they will be pitched ready for the occupants. Let all delegates be on the ground early.

We say to all, Beware of the devices of Satan. He may endeavor to hedge up your way; he would be glad to keep you away, and keep you out of the kingdom. Value your eternal interests above all else.

CONFERENCE COMMITTEE.

NOTICE! WISCONSIN.

THE time for the continuance of the Wisconsin camp-meeting is so short, and there is so much to be accomplished, that we have decided to add one more day by beginning the 17th instead of the 18th of June. We hope that as far as possible all will be on the ground the 17th so as to get settled and ready for the first meeting in the evening. The first Conference session will be held Wednesday at 9 A. M. All the delegates should be present.

H. W. DECKER, *Pres.*

News of the Week.

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

FOR WEEK ENDING MAY 17.

DOMESTIC.

—The panic in the New York Stock Exchange May 14 was the most disastrous since 1873.

—Tin in large quantities has been found in Mason County, West Virginia, causing much excitement.

—A harness-maker in Syracuse has just tanned a piece of human skin which a physician is going to have made into a pair of slippers.

—Seats in several of the churches in New Haven, Conn., were sold at auction during the past week, the sales amounting to nearly \$30,000.

—At Louisville Tuesday the Elevated Short Route

Railway, connecting the east and west sections of the city, was formerly opened. The line cost \$1,000,000.

—Last Saturday afternoon the Southern Pennsylvania tunnel under the Alleghenies at Dexter's Gap, caved in, killing two workmen instantly, and mortally wounding four others.

—George A. Horn and William Gribben were hanged at Ashland, O., Friday, nine companies of militia keeping back an excited mob from the enclosure surrounding the gallows.

—By a supposed earthquake at Zanesville, Ohio, Sunday morning, about three acres of ground sank several feet, carrying a number of houses, which were badly damaged. No lives were lost.

—By collision between freight and gravel trains on the Baltimore and Ohio Railroad, near Connellsville, Pa., Wednesday, fourteen laborers were killed and twelve injured, some of the victims being roasted to death.

—On disputed territory at Omaha, Tuesday night, the Burlington and Missouri River Railroad people laid 800 feet of track. The Union Pacific secured an injunction, but the rails were down before the papers were served.

—A hurricane, accompanied by torrents of rain, prevailed Tuesday night in Jackson County, West Virginia. The rushing streams swept away fences, outhouses, and in some instances dwellings. At Frankland three persons were drowned.

—The Alert, the last of the Greeley relief fleet, sailed from New York Saturday. The Bear is already well on its way to the Greenland coast, and the Thetis has reached St. John. By June 1, the three vessels are expected to be together in the neighborhood of Upernavik.

—Health Commissioner De Wolf produces statistics to show that Chicago has the lowest death-rate of any city in the world, being 19.55 per 1,000. This is reckoning the population at 580,000. Chicago has now over 600,000 inhabitants, and this will still further reduce the rate.

—The special Grand Jury impaneled to investigate the Cincinnati riot has completed its labors. Its report is in part an apology for the occurrence, inasmuch as it holds that it is not a matter of surprise that the verdict in the Berner case prompted citizens to take the law into their own hands.

—Dr. Youngster Hing, a graduate of the Canton College of Medicine, visited the Health Department in New York Monday, May 12, to register himself among the practicing physicians of the city. He said he did not expect to practice on the American plan. His patrons would pay him only so long as they kept well, and he did not expect any to die.

—Masked men attacked non-union molders at Quincy, Ill., Saturday morning, two persons being shot in the arm. Later another gang of non-unionists were assailed with stones and revolvers, one man receiving serious wounds. Strikers are supposed to be the assailants, and there is much excitement in the town.

—Two great gas wells began to flow in the town of Wellsburg, West Virginia, on the same day recently, and the town is all agog with plans for manufacturing growth. The gas is pure and nearly odorless, but inhaled in quantities produces symptoms very much like alcoholic intoxication. Wheeling folks believe that gas could be found near the city, and there is a great call for boring.

FOREIGN.

—The German Reichstag Saturday, by a vote of 189 to 157, passed the anti-socialist bill to a second reading.

—The relief expedition to Khartoum will start in July and number 8,000 men, including the Indian contingent.

—The Prince of Wales arrived at Berlin Saturday, visited Bismarck and the Emperor, and gave an audience to the Prince of Bulgaria.

—Emperor William has accepted the resignation of Prince Bismarck from the Presidency of the Cabinet, and appointed as his successor Boettlicher, Prussian Minister of State.

—European dispatches say that the Franco-Chinese treaty cedes France more than she ever claimed. The affair is a great success for Prime Minister Ferry, and will strengthen him with the people. It is expected he will now turn his attention vigorously to France in Egypt.

—France wants the Egyptian army reorganized, the British to withdraw from the country, England to give up annexation and the protectorate, and Italy taken into the financial and judicial administration combination. What Egypt, the country most interested, wants is not stated. She probably desires a rest.

—The city of Paris has been presented with a unique collection of Oriental idols, some 12,000 in number, by M. Emile Guimet, of Lyons. The gift includes a library of 12,000 volumes principally in Chinese and Japanese. The owner of the collection, it is said, had previously refused an offer of three million francs for his collection. The Municipal Council will provide a suitable building.

RELIGIOUS INTELLIGENCE.

—The pastors of Peoria churches have held a meeting to protest against Sunday base ball playing.

—The Presbyterian hospital of Philadelphia having refused \$2,500 because it was the proceeds of a charity ball, has received a gift of \$3,000 from a private source. We would not intimate that the refusal of an improper gift will always be followed with such a blessing as this; but the cause of righteousness, we are sure, will be the gainer from every such refusal.

—Dr. Philip Schaff is a Presbyterian, and is regarded by them and many others as authority in theology. The *Christian Secretary* quotes him as saying in a lecture before the Union Theological Seminary that "on strictly exegetical and historical grounds baptism must be immersion. Without prejudice no other interpretation would ever have been given to Bible baptism."

—The Rev. T. G. Harper, resigned from the denomination in the Methodist Episcopal Zion Conference at Newburg, N. Y., Friday. He said he had been brought here from British Guinea and expected to find a free country, but discovered that it was free in theory only, ostracism of the colored race being general. He intends to join the Protestant Episcopal church and return to his native land.

—Says the *Springfield Republican*: "The Catholics claim that they are being oppressed in the United States of Columbia, and that infidelity is rampant there. It is suggested from a Protestant source that this confession is an indictment against the Catholic Church in a country where for so long it has had the field to itself, well supported by the State and at one time by public opinion."

—The 24th annual convention of the Michigan State Sunday-school Association will be held in Ionia, Tuesday, Wednesday, and Thursday, June 17th, 18th and 19th. A very interesting programme has been arranged, and the aid of several well known S. S. workers secured. A full attendance of S. S. workers from every part of the State is earnestly desired, and a cordial invitation is extended to all. For entertainment, address A. Broad, Ionia, Mich. For reduced R. R. rates, address Gordon A. Willitt, Ionia, Mich.

MISCELLANEOUS.

—The Directors of the American Bible Society held their sixty-eighth annual meeting at New York Thursday. During the year 1,808,215 copies had been distributed.

—Osman Digna has been raiding tribes friendly to the English, killing men, and carrying off women and cattle. The despoiled Arabs can raise 6,000 men, and will go on the war-path. The Egyptian problem may be solved by a sort of Kilkenny cat business.

—A chemical examination of "rock-and-rye candy" has been made by an expert, and it is found to contain fusel oil in dangerous quantities, especially for children. It is extensively advertised and is bought by children, but the public is warned against it.

—The poet Whittier has attempted but little literary work of late. At long intervals he stays for a day or two in Boston, but spends most of his time quietly in Danvers. He has long been far from strong, and unless he gains new strength through the summer, he will cease writing altogether.

—A chemist in Pittsburg, Pa., is said to have rediscovered the lost art of making articles from obsidian, a species of volcanic glass, among them black mirrors, which are used in the making of astronomical instruments. The discovery has no commercial value, but is of the greatest scientific importance.

—The farms of the United States are worth \$10,197,000,000, while all other real estate, including the dwellings and warehouses of the cities, the capital employed in the business, and the water-power besides, is but \$9,831,000,000; railroads and their equipments are worth but \$5,336,000,000; and mines, including petroleum wells, gold and silver bonanzas, and stone and other quarries, are worth but \$780,000,000.

—The Government of the United States will pay a reward of \$25,000, to any person or persons who shall discover and rescue, or satisfactorily ascertain the fate of the expedition of Lieut. A. W. Greely, officer of the United States army, and his command, consisting of about 24 persons, which in the month of August, in the year 1881, landed from the steamer Proteus at Discovery Harbor, Lady Franklin Sound, in lat. 81.44 N., and lon. 64.45 W.

Obituary Notices.

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

ANTE-MORTEM.

How much would I care for it, could I know
That when I am under the grass or snow,
The raveled garment of life's brief day,
Folded, and quietly laid away,—
How much do you think it would matter then
What praise was lavished upon me, when,
Whatever might be its stint or store,
It neither could help or harm me more?

If, while I was toiling, they had but thought
To stretch a finger, I would have caught
Gladly such aid to buoy me through
Some bitter duty I had to do;
Though when it was done, they said (may be,
To others—they never said to me—
The word of applause so craved, whose worth
Had been the supremest boon on earth
If granted me then), "We are proud to know
That one of ourselves has triumphed so."

What use for the rope, if it be not flung
Till the swimmer's grasp to the rock has clung?
What help in a comrade's bugle-blast,
When the peril of Alpine height is past?
What need that the spurring pean roll
When the runner is safe beyond the goal?
What worth in eulogy's blandest breath,
When whispered in ears that are hushed in death?
No! no! if you have but a word of cheer,
Speak it while I am alive to hear.

—M. J. Preston.

SWARTOUT.—Died in Lakeview, Montcalm Co., Mich., March 20, 1884, Charlotte, wife of Lewis Swartout, aged 46 years and 7 months. Sr. Swartout had been a sufferer from consumption for nearly one year, and bore her affliction with the fortitude of a true Christian. Over twenty years ago she accepted present truth, and ever afterward was a faithful advocate of the Seventh-day Adventist faith. She cherished a bright hope of a part in the first resurrection. A husband and five children mourn their loss. Funeral services at the S. D. A. church. Remarks by Eld. Haverland, Methodist. E. R. ELLENWOOD.

SAXBY.—Died in Jericho, Vt., March 21, 1884, our mother, Mary S. Saxby, in the 79th year of her age. Mother was born in Woolwick, Eng. She came to this country with her husband nearly sixty years ago, and settled in the town of Bakersfield, Vt., where she lived, with the exception of two years, until a little over three weeks before her death, when she was moved on a bed to Jericho.

Mother was for many years a member of the Methodist church, but embraced present truth about twenty-six years ago. She had been unable to read for several years, but enjoyed much to hear the REVIEW read and to know of the progress of the cause. For several months before her death she seemed to be ripening for her final change, leaving off the use of tea, and praying much in secret, also in family worship. She leaves four sons and one daughter. The remains were taken to Bordoville, and after a sermon from Eld. Wedgeworth (Methodist), from Eccl. 9:5, we laid her by the side of father to rest till the resurrection morning. MRS. ARTHUR SAXBY.

GIRTEN.—Died of pneumonia, at her residence, near Deerfield, Mo., April 17, 1884, Cynthia A. Girtten. Sr. Girtten embraced present truth in June, 1874, under the labors of Brn. Wood and Rogers. She won the love and esteem of all who knew her. She had no fear of death, but was willing to be resigned to God's will. She leaves a husband, one daughter, and two sons, with many friends, to mourn her loss; but we sorrow not as those who have no hope; for she truly fell asleep in the arms of Jesus' love. Words of comfort at the grave by the writer. J. W. WATT.

HUTCHINS.—Died of scarlet fever, Feb. 26, 1884, at her home near Ithaca, Mich., Blanche, only child of E. and M. A. Hutchins, aged 13 years and 6 months. Blanche was born in Sardinia, Erie Co., N. Y. With her parents she removed to Michigan, where they embraced the truth under the labors of Eld. A. O. Burrill about nine years ago. Since that time, Blanche has been a praying child and an attentive Sabbath-school scholar and Bible-reader. Last June she was baptized at the Alma camp-meeting by Eld. M. B. Miller, and united with the Ithaca church, of which she was an esteemed member, never failing to participate in social worship and the ordinances.

Intelligent beyond her years, her affectionate and cheerful disposition won for her many true friends. Not only by these will she be missed, but in Sabbath-school, in day-school, and most of all in the stricken home, where night and morning her voice was raised in simple petition. Circumstances prevented holding

funeral services until March 1, at the S. D. A. church in Ithaca. By her request Eld. Burrill spoke words of comfort to the sorrowing relatives and friends; and a large number of children being present, he made an earnest appeal through the death of their young companion to not delay giving their hearts to Christ; and not in vain; for nearly all went forward for prayers, and expressed the determination to henceforth serve the Lord. S. ISADORE SUTHERLAND.

SMITH.—Died at Medford, Minn., April 23, 1884, Emily, wife of Bro. Samuel Smith, in her 67th year. She leaves an aged companion and children to mourn her loss. Words of comfort by the writer. W. B. WHITE.

WILCOX.—Died in Battle Creek, Mich., May 2, 1884, of congestion of the brain, Lula May, adopted daughter of Chas. F. and Addie E. Wilcox, aged 10 months and 5 days. U. S.

PRESNALL.—Died at Eagle Lake, Minn., April 19, 1884, of dyspepsia, Bro. Alva Presnall, aged 23 year. Bro. Presnall was sick over one year; but he bore his sickness with Christian patience and fortitude. He was always a good boy. Years ago, when a mere youth, he embraced the truth under the labors of Bro. Dimmick, and was the only one of the family who did so. He felt it his duty to erect a family altar, and did so with the consent of his parents; and during all these years he had kept it up. He lived to see all the family,—father, mother, sister, and brothers,—keeping the commandments of God. In his death the church has sustained a great loss; but they hope to meet him shortly when Jesus comes. A large company followed him to his last resting-place. Funeral discourse by the writer, from the words, "He being dead yet speaketh." W. B. HILL.

PORTER.—Died of typhoid pneumonia and congestion of the lungs, at Fayston, Wash. Co., Vt., Walter E. Porter, aged 55 years, 5 months, and 29 days. Uncle Walter was always very kind to Sabbath-keepers, and those of our faith were ever welcome at his door. Although he never took that decided stand for the truth that many of his friends desired, I think he was a firm believer in the general principles of Seventh-day Adventists. He leaves a wife and two daughters to mourn his loss. May the God of the widow and the fatherless be the comfort and consolation of this bereaved family. Funeral services conducted by Eld. C. P. Taplin, Methodist. F. S. PORTER.

SPARKS.—Died of diphtheria, near Harper, Kan., three lovely children of Thomas and Addie Sparks. Orel Seth died Feb. 3, 1884, aged 6 years, 4 months, and 11 days. He was a noble, truthful boy, always striving for the right. Orel was much loved by all who knew him, especially by those who knew him best.

Adah Alice fell asleep Feb. 4, aged 13 years, 2 months, and 1 day. She lingered twelve days, struggling against the power of the disease and suffering intensely all of the time, yet without a murmur. She was very unselfish, ever ready to sacrifice her own comfort for others. Although without any school advantages, she was a good scholar, and loved to read the Bible, REVIEW, and *Instructor*. She was very conscientious in the observance of the Sabbath.

Little Della, a twin daughter, died Feb. 18, aged 19 months and 9 days.

There remains to mourn the loss of these three darlings a father, mother, two sisters, and two brothers, with other fond relatives and friends. We remember with joy the words of our Saviour, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven," and praise God for the evidence that they will come again from the land of the enemy. CHAS. PARMELE.

FROST.—Died in Bushnell, Mich., of organic heart disease and other complications, April 22, 1884, Emma J. Frost, eldest daughter of Bro. Stephen Allchin, in the 32d year of her age. In the death of this dear sister, the church sustains more than an ordinary loss. In her early youth she gave her heart to the Lord, embracing the truths of the third angel's message with her parents. She was one whom we could lean upon, was an earnest worker in the Sabbath-school, and prompt and faithful in every duty. She was ever ready to sacrifice both time and means wherever she saw the cause of God could be advanced. Years ago when her father received personal testimony, it was said of her that "she had been his good angel to help him receive and obey the truth." She bore her sufferings, which were very great, with marked patience, and fell asleep with a bright hope of a part in the first resurrection. She leaves a husband, two children, father, two sisters, and a large circle of relatives to mourn her loss.

Also, died of blood poisoning, April 26, Earl, son of Bro. Stephen Allchin, aged 11 years and 7 months. He was brought up in the truth, and during this sickness gave his heart to the Lord, and we feel that we have hope in his death. Thus in one short year Bro. A. has lost wife, eldest daughter, and only son; but the sweet hope of soon meeting them again sustains him in this his great affliction. Funeral sermons by Eld. O. Soule. WILLIAM E. ALLCHIN.

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,	" 17-23
NORTH PACIFIC, Shellwood, Or.,	June 19-30.
MINNESOTA, Mankato,	June 25 to July 1
DAKOTA, Madison,	July 2-8
CANADA, Waterloo, P. Q.,	" 26 to " 1
TEXAS, Dallas,	Aug. 1-10.
NEW YORK, - ,	Aug. 14-26
NEW ENGLAND, - ,	Aug. 20 to Sept. 2
VERMONT, - ,	" 29 to " 8
MAINE, - ,	Sept. 4-15

GENERAL CONFERENCE COMMITTEE.

NEBRASKA TRACT SOCIETY.

A SPECIAL meeting of the Nebraska Tract Society will be held in connection with the camp-meeting at Beatrice, June 4-10, for the purpose of incorporating the Society, choosing trustees, and doing such other business as may come before the meetings. A. J. CUDNEY, Pres.

GENERAL meeting for Northwestern Illinois will be held at Lena, commencing Friday evening, May 30, and continuing over Sunday. We hope all the brethren within a reasonable distance will meet with us on this occasion. Eld. R. F. Andrews and other ministering brethren are expected. E. O. HAMMOND.

PROVIDENCE permitting, I will meet with the church at Oakland, Wis., May 31, and at Milton, June 7. W. W. SHARP.

THE annual meeting of the Wisconsin Sabbath-school Association will be held in connection with the camp-meeting at Baraboo, Wis., June 18-23. G. C. TENNEY, Pres.

PROVIDENCE permitting, we will hold meetings with the church at Washington, N. H., May 31 to June 2. Meetings to commence Sabbath evening. We hope to meet here all our brethren and sisters in this section of the State. We expect the Saviour will be in this gathering of his people by his Holy Spirit. A. S. HUTCHINS. A. O. BURRILL.

THE next annual session of the Wisconsin Conference for the election of officers and the transaction of other business, will be held in connection with the camp-meeting at Baraboo, June 17-23. Let all churches be properly represented by delegates. H. W. DECKER, Pres.

THE next annual meeting of the Wisconsin Tract Society for the election of officers and transaction of other business will be held in connection with the camp-meeting at Baraboo, June 17-23. H. W. DECKER, Pres.

No hindering providence, we will hold meetings at Farmersburg, Sullivan Co., Ind., May 30 to June 1, 1884. On first-day, June 1, the new meeting-house just completed will be dedicated to the service of God. We hope to see a general turnout from surrounding churches. S. H. LANE.

Publishers' Department.

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

BUSINESS NOTICES.

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

WANTED.—A place for two boys aged respectively 8 and 10 years. These boys were adopted by our late brother, C. W. Stone. His untimely death renders it necessary that a new home be found for the children. They desire to live with Sabbath-keepers. Any one who knows where they can find a good place, will confer a favor by addressing Mrs. C. W. Stone, Battle Creek, Mich. U. S.

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.—Mrs Mary F Wells, W C Hansen, S Thurston.

Books Sent by Freight.—Hara F Low, D B Oviatt, D B Oviatt, H L Hoover, H L Hoover, Pacific Press.

Cash Rec'd on Account.—Philip Teutsch 5.00, R A Underwood 15.00, W R Foggin 15.00, No Pac T & M Soc per Mrs C L Boyd 4.00, Mo T & M Soc per Wm Evans 17.25, Mrs M J Bahler 3.20, B C V M Soc per M A Edwards 85.65, Indiana T & M Soc per S H Lane 120.88, Neb T & M Soc 500.00, J P Henderson 4.75, Paul E Gros 3.11, Missouri Conf per Edgar Kivett 6.68, Missouri T & M Soc per Wm Evans 202.15, Wisconsin Conf per W D Stillman 400.00.

Shares in S. D. A. P. Association.—H A Warner 10.00, A W Atherton 5.00.

Thank Offerings.—Mrs Sarah Phariss 1.40.

Mich. Conf. Fund.—Big Rapids per Leonard Hyatt 15.58, Lakeview per Nancy Ellenwood 8.95, Vergennes per Mrs C E Mowatt 1.52.

S. D. A. E. Soc.—Donation W S Hebner 20.00.

Mich. T. & M. Society.—Dist 1 per C S Veeder 4.00, Frank Carr 2.00, G T Wilson & Jennie Wilson 4.60, I S Sutherland 32.20, W C Wales 2.25, Levi Turney 5.70, Mrs S A Slade 50c, C C Collins 20c, A A McDaniels 1.05, Dist 3 per F H S 33.09, S A Slade 25c.

M. Ch. T. and M. Reserve Fund.—E H Root & wife 100.00, Lauretta Flaharty 5.00.

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The Review and Herald.

BATTLE CREEK, MICH., MAY 20, 1884.

CONTENTS OF THIS NUMBER.

[All articles, except in the departments of Choice Selections and The Home, which contain no signature or other credit, will be understood as coming from the Editor. All signatures to articles written for the REVIEW will be printed in SMALL CAPITALS; to selections, in *italics*.]

Poetry.	
"Lip It Up," Mrs. L. C. HUTCHINS,.....	321
The Earth Made New, T. A. B.,.....	322
Now, <i>Sel.</i> ,.....	326
Feeding the Multitude, <i>Esther Thorne, in Chicago Advance,</i>	331
Auto-Mortem, <i>M. J. Preston,</i>	334
The Sermon.	
Consistency and Courage in Laborers, Mrs. E. G. WHITE,...	321
Our Contributors.	
The Love of Truth, Eld. J. P. HENDERSON,.....	322
Health, Eld. J. D. PROG,.....	322
"Speaking the Truth in Love," Mrs. RETTA WEATHERBY,.....	323
Results of the Lepseic Disputation, JOS. CLARKE,.....	323
The Signs of the Times, E. LANPHEAR,.....	323
Life Here and There, H. VEYSEY,.....	324
When he Came to Himself, E. HULLIARD,.....	324
"Christian Pagan" or "Christian Evolutionist"? Wm. PEN-	324
NIMAN,.....	324
Envy and Jealousy, A. SMITH,.....	325
The Unruly Member, F. PRABODY,.....	325
Special Mention.	
Modern Italy—a Dark Picture, J. A. S., in <i>Christian Union,</i>	325
The Maximum of Sun Spots, <i>Scientific American,</i>	326
Progress of Mormonism, <i>Exchange,</i>	326
Our Tract Societies.	
Northern Europe, J. G. MATTESON,.....	326
Michigan Tract Society, HATTIE HOUSE, Sec.,.....	326
Report of Texas Tract Society, CLEMENT ELDRIDGE, Sec.,.....	326
Maine Tract Society, R. ROBBINS, Sec.,.....	327
Missionary Work in Ohio, E. J. VAN HORN,.....	327
The Sabbath-School.	
Story of the Lesson, C. C. L.,.....	327
Editorial.	
Wonderful Words of Warning—Launched—Advent,.....	328
Visit to Roumania, G. I. B.,.....	328
The Mark of the Beast, W. H. LITTLEJOHN,.....	329
Minister's Department.	
Article's Simplicity of the New Testament Story, <i>The Octograph,</i>	330
What Pulpit Fossilify Means, <i>N. Y. Tribune,</i>	330
Progress of the Cause.	
Reports from Northern Europe—Switzerland—Ohio—Wiscon-	331
sin—Michigan—Nebraska—Virginia—New York—Texas—	331
Missouri—Pennsylvania Conference—Vermont—Indiana, 331, 332	332
Indiana State Meeting, Wm. COVERT,.....	332
Special Notices.	
Minnesota and Dakota Camp-meetings, O. A. OLSEN,.....	333
Meeting at Washington, N. H., S. N. HASKELL,.....	333
The Wisconsin Camp-Meeting, CONFERENCE COMMITTEE,.....	333
Notice! Wisconsin, H. W. DECKER,.....	333
News,	333
Obituaries,	334
Appointments,	335
Special Notes,	336
The Commentary.	

With the new English paper, *The Present Truth*, of which a notice appears in another column, the different journals published by the Seventh-day Adventists in different languages in different parts of the world, now number seventeen.

We are informed that Bro. J. H. Durland, who is holding successful meetings in Southampton, England, recently found in the box placed in the hall for voluntary contributions, a fifty pound note, equal to two hundred and fifty dollars of our money. Some of his hearers are evidently becoming interested in his work.

The Michigan *Christian Herald* thinks that "a few select hieroglyphics, copied from the oldest Egyptian monuments, are the only things that can adequately represent the situation" in Africa at the present time. Doubtless not far from correct, at least so far as it concerns any reliable information which the outside world is able to get.

The following item would go well in our Ministers' Department; but that is already provided for this week; and this is too good to hold:—

"That was a good distinction between fluency and fitness in preaching, made by a wide awake deacon. The pastor was to be absent a Sunday. 'Whom shall we get to supply the pulpit?' the deacon asked. 'Oh, get Brother ———,' answered the pastor; 'he's always ready.' 'Yes,' replied the deacon, 'I know he is, but his sermon isn't.'"

A living theme among the different denominations, and a consummation which they seem to regard as one most devoutly to be wished, is some

plan for the union and co-operation, for all practical purposes, of the different Protestant sects, including the Unitarians and Universalists. In many business, moral, and social, enterprises, all classes work together harmoniously. They are asking the question why they cannot do the same in religious matters. Sure enough! On this point the *Congregationalist* observes:—

"We can live together on good terms as citizens. We can co-operate in measures to promote all social virtue, neutralize temptation, and repress public sin. We can join in every patriotic endeavor and for any literary and scientific culture. As to all these, a common ground of conviction and purpose exists, on which one can stand as well as another, and from which all can work. But the moment religious themes are approached, radical differences—held with equal conscientiousness on both sides—rise up to divide us; so that, while social union and civil union and scholarly union are possible, Christian union becomes impossible, so long as each party remains true to its present convictions."

MAN'S NATURE AND DESTINY.

This work has for about two years been out of print. The brethren have waited patiently for it, at the same time signifying their desire for the work by continually sending orders for it, which we have been obliged to put on file, and let them wait. We are now hard at work revising the book, and in the midst of many hindrances and interruptions, making some progress with the work. Nothing preventing, we hope to have it out in time at least for the later camp-meetings.

SYNOPSIS OF THE PRESENT TRUTH.

The copy for this work, which is a revision of the former work called "The Biblical Institute," is now all in the hands of the printer. Quite a number of new subjects have been added, making the book much more complete than formerly. It will be a good book to put in the hands of investigators, as it contains a concise presentation of proof-texts, arguments, and historical facts upon all the leading points of our faith. It will be ready in a few weeks.

SENTINEL NO. 5.

No. 5 of the *Sabbath Sentinel*, May 1884, is now issued. We think our brethren will find it a good number for the field it is designed to occupy. In it Bro. Littlejohn discusses "The Come-out" of the National Reform movement, showing the deceptive phase it wears, and through what means its success will be secured. Bro. A. T. Jones discusses the "National Reform Doctrine of Majorities," showing that, according to their own principles as outwardly stated (but not as inwardly held) we are bound to resist the Sunday law when it is enacted. A stirring article from the Allegan (Mich.) *Journal* on "Church and State," shows the true light in which some of the secular press look at this movement. Another chapter on "Human or Divine? Which?" introduces the historical evidence as between the seventh and first days of the week, over which so many stumble. An article by E. Lanphear emphasizes the fact that the same principle which would lead this nation to make the Roman Sunday our national Sabbath, would, if carried out, take the nation wholly over to Romanism.

The temperance department contains some striking testimonials from keepers and superintendents of penitentiaries and prisons, showing how large a proportion of the crimes of the country are directly owing to the use of intoxicating drinks; besides an article, illustrated by a diagram, showing how the money, worse than squandered for spirituous liquors in this country, overbalances by nearly four hundred millions the amount spent for bread, which is the next highest item. As compared

with the amount contributed for home and foreign missions, the result is appalling; namely, for liquor 900 millions; for missions 5½ millions!

The last page contains articles—"Very Innocent," a review of positions taken by an N. R. lecturer in Nebraska; "Sunday's Fourth Commandment," the Latin original, and a translation, of Constantine's famous Sunday law of A. D. 321; "Straws;" editorial notes, and notices of six important books. Subscriptions still come in encouragingly.

THE BIBLE-READING GAZETTE.

The fifth number of the *Bible-Reading Gazette* is now issued. It contains lessons on the following subjects:—Spiritualism—Righteousness—Proper Observance of the Sabbath—Redemption—The Millennium—Obedience—Immortality—Forgiveness—Life—Liberality—Wisdom—Daniel 7—Signs of the Times—Death Compared to Sleep—Final Recompenses—The Thief on the Cross.

REDUCED RATES TO THE NEBRASKA CAMP-MEETING.

ALL agents in Nebraska are instructed to sell *single* tickets, for the round trip, at one-fourth fares. Agents at any point in the State will, upon application, make rates for parties going in a body and returning singly, as follows: Twenty-five or more, single fare; Fifty or more, three-fourths single fare for round trip.

In order to secure these very low party rates, our brethren in Burt and Washington Counties will leave their respective places Wednesday as follows: Oakland, 6.00 A. M.; Tekamah, 7.20 A. M.; Blair, 9.35 A. M.; Ft. Calhoun, 9.50 A. M. This train arrives at Omaha at 11.45, in time to take the train over the U. P. R'y. for Beatrice, and arrives at the camp-ground the same evening. Pay full fare to Omaha, and there buy all the tickets together. In buying tickets for fifty persons in this way, there will be a saving of \$108.

Let the elder of each church work the matter up, all go to the depot to buy tickets at the same time, and thus secure the lowest possible rates.

A. J. CUDNEY.

TENTS FOR WISCONSIN CAMP-MEETING.

ALL wishing to rent tents for the Baraboo (Wis.) camp-meeting, apply to Dr. W. D. Stillman, Madison, Wis., stating size desired, whether 12x12 or 14x14.

H. W. DECKER.

PENNSYLVANIA.

AFTER much perplexity it is decided that the date for holding our camp-meeting remain as first noticed, June 11-17. We expect Eld. 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 also attend the meeting as has already been noticed.

This will give us all the help we can reasonably ask at this season of the year. We expect the New York Conference will send a good delegation of their representative men to assist us in making plans for the advancement of our work. Elds. Brown and Whitney are especially invited to attend.

With this outlook for help, brethren, is it not reasonable for your committee to ask you to make a most earnest effort to attend the meeting? No one can afford to deprive himself of 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 in the work than heretofore. Begin to plan early, and let nothing hinder you from attending the camp-meeting this year.

CONFERENCE COMMITTEE.