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AND SABBATH HERALD.

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

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BE THOU MINE.

OFTEN in life's battle growing weary,
All behind me sad defects uprising,
All before me looking blank and dreary,
Doubting others, and myself despising,
Yearning for things better, O divine,
O loving Saviour, be thou mine!

'Neath thy banner, I myself enrolling,
Steadfast I would follow thy kind leading;
Humbly yield me to thy wise controlling.
Hear me, Saviour, while my heart is pleading,
Yearning for things better, O divine,
O loving Saviour, be thou mine!

When by sin I seem to be o'ertaken,
When the powers of darkness are surrounding,
Let me not by thee be e'er forsaken,—
May thy love be then the more abounding,
Yearning for things better, O divine,
O loving Saviour, be thou mine! — Sel.

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

THE TRANSFORMING GRACE OF GOD.*

BY MRS. E. G. WHITE.

THIS morning one of the ministers remarked that he had been greatly helped in these meetings. He understood faith better than he ever had before; but he could not yet rejoice in the full assurance of the favor of God. His heart craved the blessing of God. His life seemed productive of little good; but he wished to go forth to his labors wholly consecrated, with no selfish motive, but with the object to save his fellow-men, and glorify his Creator.

Another said that he had been in discouragement, and almost in despair, but the words spoken in these morning meetings had helped him. Rays of light had broken in upon his mind, dispelling the dark clouds that enshrouded him, and he felt that the Lord, for Christ's sake, had forgiven his sins. He could now see that unbelief had been the greatest hindrance to his enjoyment of the blessing of God.

Others bore testimony that they were confessing their sins and striving for the blessing of God, but they had fears that Jesus would not, could not, pardon them. They could have faith for others, but not for themselves. This was the language of unbelief. Such persons will receive no help, no freedom, until they look to Jesus. There is no merit in self; Jesus is our only hope.

* Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 16, 1883.

Some confessed that they had a light and trifling spirit, which cut off their influence in the desk. They now realized the magnitude and wickedness of this fault as they never had before. This spirit of jesting and joking, of lightness and trifling, is a stumbling-block to sinners and a worse stumbling-block to those who give way to the inclination of the unsanctified heart. The fact that some have allowed this trait to develop and strengthen until jesting is as natural as their breath, does not lessen its evil effects. When any one can point to one trifling word spoken by our Lord, or to any lightness seen in his character, he may feel that lightness and jesting are excusable in himself. This spirit is unchristian; for to be a Christian is to be Christ-like. Jesus is a perfect pattern, and we must imitate his example. A Christian is the highest type of man, a representative of Christ.

Some who are given to jesting, and to light and trifling remarks, may appear in the sacred desk with becoming dignity. They may be able to pass at once to the contemplation of serious subjects, and present to their hearers the most important, testing truths ever committed to mortals; but perhaps their fellow-laborers, whom they have influenced, and who have joined with them in the careless jest, cannot change the current of their thoughts so readily. They feel condemned, their minds are confused; and they are unfitted to enter upon the contemplation of heavenly themes, and preach Christ and him crucified.

The disposition to say witty things that will create a laugh, when the wants of the cause are under consideration, whether in a committee meeting, a board meeting, or any other meeting for business, is not of Christ. This untimely mirth has a demoralizing tendency. God is not honored when we turn everything to ridicule one day, and the next day are discouraged and almost hopeless, having no light from Christ, and ready to find fault and murmur. He is pleased when his people manifest solidity, strength, and firmness of character, and when they have cheerful, happy, hopeful dispositions.

Says Peter, "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." Here is a lesson for us to learn; here is a work for us to do to control the mind, not letting it drift on forbidden themes, or spend its energies on trifling subjects. "The end of all things is at hand; be ye therefore sober, and watch unto prayer." We are not only required to pray, but to guard the words and actions, and even the thoughts,—to "watch unto prayer." If the mind is centered upon heavenly things, the conversation will run in the same channel. The heart will overflow at the contemplation of the Christian's hope, the exceeding great and precious promises left on record for our encouragement; and our rejoicing in view of the mercy and goodness of God need not be repressed; it is a joy that no man can take from us.

During the waking hours, the mind will be constantly employed. If it dwells upon unim-

portant matters, the intellect is dwarfed and weakened. There may be some spasmodic flashes of thought; but the mind is not disciplined to steady, sober reflection. There are themes that demand serious consideration. They are those connected with the great plan of redemption, which is soon to be finished. Jesus is about to be revealed in the clouds of heaven, and what manner of characters must we have to enable us to stand in that day? By dwelling upon these themes of eternal interest, the mind is strengthened, and the character developed. Here lies the foundation of that firm, unswerving principle which Joseph possessed. Here is the secret of growth in grace and in the knowledge of the truth.

The religion of Christ is not what many think it is, nor what their lives represent it to be. The love of God in the soul will have a direct influence upon the life, and will call the intellect and the affections into active, healthful exercise. The child of God will not rest satisfied until he is clothed with the righteousness of Christ, and sustained by his life-giving power. When he sees a weakness in his character, it is not enough to confess it again and again; he must go to work with determination and energy to overcome his defects by building up opposite traits of character. He will not shun this work because it is difficult. Untiring energy is required of the Christian; but he is not obliged to work in his own strength; divine power awaits his demand. Every one who is sincerely striving for the victory over self will appropriate the promise, "My grace is sufficient for thee."

Through personal effort joined with the prayer of faith, the soul is trained. Day by day the character grows into the likeness of Christ; and finally, instead of being the sport of circumstances, instead of indulging selfishness and being carried away by light and trifling conversation, the man is master of his thoughts and words. It may cost a severe conflict to overcome habits which have been long indulged, but we may triumph through the grace of Christ. He invites us to learn of him. He would have us practice self-control, and be perfect in character, working that which is well pleasing in his sight. "By their fruits ye shall know them," is his own standard of judging character.

If we are true to the promptings of the Spirit of God, we shall go on from grace to grace, and from glory to glory, until we shall receive the finishing touch of immortality. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." Can any earthly promotion confer honor equal to this,—to be sons of God, children of the heavenly King, members of the royal family? Man may be ambitious of the honor that his finite fellow-man can bestow; but what will it avail? The nobility of earth are but men; they die, and return to dust; and there is no lasting satisfaction in their praise and honor. But the honor that comes from God is lasting. To be heirs of God

and joint-heirs with Christ, is to be entitled to unsearchable riches,—treasures of such value that in comparison with them the gold and silver, the gems and precious stones of earth, sink into insignificance. Through Christ we are offered joy unspeakable, an eternal weight of glory. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

We are wanting in simple faith; we need to learn the art of trusting our very best friend. Although we see him not, Jesus is watching over us with tender compassion; and he is touched with the feeling of our infirmities. No one in his great need ever looked to him by faith, and was disappointed. Brethren, do not express doubt; do not let your lips utter one complaining, repining word. The Christian is not morose, sullen, and desponding; he is the happiest man in the world. He feels secure; for he trusts in Jesus, and enjoys his presence. His "defense is of God, which saveth the upright in heart." Do not defer this matter, but begin here in this Conference to fix your minds more firmly upon Jesus and heavenly things, remembering that by beholding we become changed into the same image. Have courage in God, brethren; have courage in God.

Our Contributors.

"Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. 3:16.

PARDON.

BY E. HUTCHINS.

SOMETIMES life seems thick with darkness
No bright beams the cloud to rift,
And we look, and long, and tremble,
Wonder where our bark may drift.

Ah, my brother, do not stumble
O'er the darkness of the way;
Yours to know your Father loves you,
Looks with pity when you stray.

Should the tender infant prattling
Ask the one who holds it dear
To forgive for young feet straying,
Think you he would fail to hear?

But, forgiven, should the dear one,
 Oft returning o'er and o'er,
Ask forgiveness for the sinning
That had pardoned been before,

Tell me, friend, would not the parent
Grieve that no more trust was shown,
When its wants and little sorrows
Naught but tenderest care had known?

Is our kind and pitying Father,
Who could give his Son so dear
To atone for our transgressions,
Spend a life of sorrow here;

More forgetful of his children,
When from right they've wandered far
Than poor, erring human beings,
With their evil passions are?

HISTORICAL NECESSITY OF THE THIRD ANGEL'S MESSAGE.

BY ELD. A. T. JONES.

I PROPOSE to sketch the course of controversy from the Reformation onward; tracing the successive steps of truth in her progress from the deep obscurity into which she had been plunged by the papal supremacy, to the clear shining of this period of the nineteenth century. Although the Reformation actually began in France by Farel, and in Switzerland by Zwingli, before Luther began his great work, yet as Luther's work was more positively aggressive than any other, and as he was singled out by the papacy as the one object of its direct attack, any view of the Reformation, to be just, must be taken from the point of Luther's appearance upon the scene. Besides, any attempt to strike a balance, or draw a

comparison, between the degrees of merit attaching to these great men would be unjust. D'Aubigne has well expressed the truth on this point, in these words: "The Reformation existed not in Luther only; it was the offspring of his age."—*Hist. Ref.*, book 3, chap. 4. And as it was the offspring of the age, so it existed in no man; and any attempt to institute a comparison between men is to detract from the dignity of the work, and to imply that it was the work of men instead of the work of God. At the same time we would not, in the slightest, attempt to rob any of these men of the tribute that is justly their due. Noble heroes they were, and all honor to them as such; yet the Reformation was the work of God, and these men were only his instruments.

Now, reader, I ask your thoughtful attention throughout; because I shall make no comment, nor application of any point, until the close: but then it will be summed up in few words, and you want to have the points well in your mind.

As the Reformation was "the offspring of the age," so the leading doctrine of the Reformation, *i. e.*, Justification by Faith, was the logical deduction from the premises laid down by the age. And in view of the times and the events, it is difficult to conceive any other doctrine that might properly have been the leading one.

At the date of the Reformation, the beginning of the sixteenth century, the papacy had, from Gregory the Great, through Zacharias and Stephen III., Hildebrand and Innocent III., Alexander VI. and Leo X., reached that pinnacle of abusive power where she held the sway over this world and the world to come, and over the eternal destinies of the human race; and where she could traffic in immortal bliss, selling it for money,—where, in the energetic words of another, "The church was omnipotent, and Leo was the church."

In the exercise of that omnipotency, Leo proceeds to the sale of indulgences, covering both worlds for the past, present, and future. And now begins the Reformation. Luther resists the sale of indulgences, and the claims upon which they are sold. It is plain that if both sides stand firmly to their principles, nothing else can come out of it but renunciation of the church of Rome, on the part of Luther, the adoption of Christ as Head of the church instead of the pope, and justification by faith instead of by *money* in the purchase of indulgences. For (1) if the pope cannot grant remission of sin by an indulgence, can he grant remission at all? (2) If he cannot grant remission at all, can he bestow upon another the power to remit sin? (3) If he has not the authority, and those who receive authority from him have it not, then is such authority possessed by any one on earth? (4) If it stand thus with the pope, is he head of the church? (5) If he be not the head of the church, is not Christ *alone* the head of the church on earth as well as in heaven? (6) If Christ alone be the head of the church and the one alone through whose intercession and merits forgiveness of sin can be obtained, and if this forgiveness is to be obtained from God alone, through Christ alone, without the intervention of priest, bishop, or pope, must not every one go to Christ himself, for himself, for justification? And therefore the logical consequence is justification by faith.

And such was the course through which Luther was led. Not that Luther saw or realized it all when he began. Not at all. Had he realized even the half of it, doubtless he would have stood aghast. When he opposed the indulgences, he saw only the wickedness of the indulgences as ministered by their vendors, and of the manner in which Tetzel conducted the traffic. And as the pope persisted in this course, and Luther persisted in his opposition, this first step carried him logically to the second, and, as events shaped the course, finally

to the logical consequence of all, justification by faith, and *therefore* the Reformation.

It was a natural and an easy step to the next point, the Lord's Supper instead of the papal mass. And here opens a new scene of controversy. Opposition is not confined between the reformers and the papacy; on this subject it opens between the reformers themselves. And the zeal that ought to have been exerted unitedly in maintaining a solid front in attacking the papacy, was in a great measure spent in opposing one another. The contending parties on this subject were Luther on one side, and Carlstadt and Zwingli on the other. The papal doctrine of the mass is, that the bread and the wine in the sacrament are veritably the actual *flesh and blood* of the Lord; and that either is as much so as both together; and that therefore it is superfluous to administer both to the laity; and so the bread *alone* is given instead of bread and wine. This is *Tran*-substantiation; *i. e.*, change of substance. Luther renounced this, and held that although the bread and wine are not the *real* body and blood of the Lord, yet Christ is really present *with* the bread and wine. This is *Con*-substantiation; *i. e.*, *with* the substance. Carlstadt and Zwingli denied both, and held, as is now held by Protestants almost everywhere, that the bread and wine are only *memorials* of the broken body and shed blood of the Lord Christ. But Carlstadt was impetuous, and while Luther was a captive in the Wartburg, Carlstadt, being deprived of his counsels, went too far for that *present* time, and in a measure endangered the Reformation.

In every great religious movement, when the minds of men are unusually stirred, fanaticism is ever ready to break forth and bring reproach upon the truth. It was so in the first days of the Reformation, and there has been no exception from that time to the present. And in this way the Reformation was endangered by these premature movements under the leadership of Carlstadt. At that very time fanaticism was showing itself in Wittenberg; and when the Reformers spoke against images, with other errors of the Romish church, the slightest spark was soon blown by the fanatics into a most vehement flame; they rushed into the churches, tore down the images and crucifixes, broke them to pieces, and burned them. One excess led to another; the fanatics pretended to be illumined by the Spirit; despised the Supper, and held internal communion instead; claimed to have no need of the Bible nor of human learning; began to prophesy the destruction of all but the saints; and that when that should be accomplished, the kingdom of God would be established upon the earth, the chief fanatic would be put in supreme authority, and *he* would commit the government to the saints.—*D'Aubigne*, book 9, chap. 8.

Carlstadt was to a certain extent influenced for awhile by these enthusiasts; but only for awhile, and then only so far as to despise learning and advise his students at the College to return to their homes.—*Ibid.* Luther was informed of the state of affairs, and left his retreat, and returned to Wittenberg; and it fell upon him to quench this flame of enthusiasm, to put down this rule of fanaticism.

In these events lies the secret of the difference of opinion between the Reformers on the Lord's Supper. In the beginning Luther had inclined to the symbolical explanation of the Supper, and even at this time was not decidedly against it. But now that Carlstadt preached it, and the fanatics pushed the symbolism to the length of despising the Supper entirely; and Carlstadt being in a measure, however slight, mixed up with them—Luther having to meet all this, rejected all idea of any symbolical meaning in the words, "This is my body," and adopted that view from which, to use his own words, he would not be moved by "reason, common sense, carnal arguments," nor

“mathematical proofs.”—*Ibid*, book 13, chap. 7. In the way in which the subject was brought prominently before him, it appeared to him that, to hold the view of the bread and wine being symbols was akin to fanaticism, if not fanaticism itself. And when Carlstadt, after being banished from Saxony, went to Switzerland, and was admitted as pastor and professor of divinity at Bâle; and when before this Zwingle's writings, maintaining the same views, had reached Luther, the whole company was held by Luther to be opponents of the truth; and he being as strenuous against this as against anything else that he deemed error, and his opponents in this holding the truth, and necessarily defending it, it could not but be that the result must be division.

It is true that in this controversy Luther was stubborn; but in view of all the circumstances amidst which it arose, surely our charity will not be unduly taxed in excusing it. If he had been less strenuous in defending what he held to be true, the world would not have had the Reformation then. But however worthily our charity be bestowed in this instance, it fails to be so, when the scenes and the actors have all passed from the stage, when the Reformation has escaped the breakers and rides securely, and his successors stubbornly resist the truth for no other reason than that “Luther believed thus, and so do we;” and so cease to be reformers, and become rigid Lutherans.

The death of Luther (Feb. 18, 1546) left Melancthon at the head of the Reformation in Germany; and his views on the Supper were almost, if not identical with, those of the Reformed, *i. e.* the Swiss as distinguished from Lutherans. His love of peace and his respect for Luther had caused him to hold his views in abeyance while Luther lived; but after Luther's death, this very love of peace led him into a war that lasted as long as he lived; for, holding views so favorable to those of the opposition, and believing besides that, even in the widest difference of opinion on this subject, there was nothing that justified any division, much less such bitter contention, between the friends of the Reformation, his desire for peace induced him to propose a union of Lutherans and Zwinglians. This immediately caused a division among the Lutherans, and developed what Mosheim calls the “rigid Lutherans” and the “moderate Lutherans,”—the moderate Lutherans favoring union, and the rigid Lutherans attacking with renewed vigor all together, and Melancthon in particular.

Just here also another element of contention for the rigid Lutherans was introduced. Calvin appeared as a kind of mediator between the Lutherans and Zwinglians; and he proposed by modifying the opinions of both parties to effect a more perfect union: but instead of his efforts being acceptable, the rigid Lutherans accused all who in the least degree favored the union of being Crypto-Calvinists; *i. e.*, secret Calvinists. By thus adding an epithet the prejudice was increased against any effort toward conciliation; and besides, a bitter controversy was opened between the Lutherans and Calvinists.

The bitterness of the opponents of Melancthon was increased by his connection with the “Interim,” which was this: In 1547 a diet was held at Augsburg, and Charles V. required of the Protestants that they should submit the decision of religious contests to the council of Trent. The greater part of the members of the diet consented. But under the pretext of a plague raging in Trent, the Pope issued a bull transferring the council to Bologna. The legates and all the rest of the papal party obeyed the pope, but the emperor ordered all of the German bishops to remain at Trent. This virtually dissolved the council; and as the Pope refused to re-assemble the council at Trent, and the Emperor refused to allow his bishops to go to Bologna, plainly there could be no council to decide the religious contests, and the action of

the diet was nullified. Now, to keep the matter under control until the difference between the pope and the emperor could be settled, and the council re-assembled, Charles ordered Julius Pflugius, bishop of Nuremberg, Michael Sionius, a creature of the pope, and John Agricola, of Eisleben, to draw up a formulary which might serve as a rule of faith and worship for both Protestants and Catholics, until the council should be ready to act upon the question. This formulary, from its purpose of being only to cover the interval that should elapse till the council should act, was called the “Interim.” But instead of pacifying the contestants, it only led to new difficulties, and involved the whole empire in violence and bloodshed.

Maurice, elector of Saxony, affected to remain neutral in regard to the “Interim,” neither accepting nor rejecting it; but finally in 1548 he assembled the Saxon nobility and clergy in several conferences, to take counsel about what was to be done. In all these conferences, Melancthon was accorded the chief place; and he finally gave it as his opinion “that the whole of the book of ‘Interim’ could not by any means be adopted by the friends of the Reformation; but declared at the same time that he saw no reason why it might not be adopted as authority in things that did not relate to the essential parts of religion, or in things which might be considered indifferent.” This decision set his enemies all aflame again; and with Flacius at their head, the defenders of Lutheranism attacked Melancthon and the doctors of Wittemberg and Leipsic “with incredible bitterness and fury, and accused them of apostasy from the true religion.”—*Mosheim*.

Melancthon and his friends, however, were able to defend themselves; and a warm debate followed upon these two points: “1. Whether the points that seemed indifferent to Melancthon were so in reality? 2. Whether in things of an indifferent nature, and in which the interests of religion are not essentially concerned, it be lawful to yield to the enemies of the truth?” And right here we are brought to the contemplation of the greatest hindrance that ever affected the Reformation—that is, *scholasticism*.

Luther and all the other reformers stood upon the platform of “*The word of God, the whole word of God, and nothing but the word of God.*” They abandoned the sophistries of the schools, and rested solely upon this declaration, which must be the basis of every true reform in all ages. And just so far as that principle is abandoned, so much will the work be retarded. While this principle was adhered to, the Reformation succeeded gloriously; when the principle was abandoned, the Reformation suffered accordingly. In the word of God, lies the strength of the work of God. In this position there was another great advantage that the Reformers held over their papal antagonists. As long as they stood by the word of God alone, they occupied a field with which the papists were wholly unacquainted; and the more the Reformers studied and applied the word of God, the more easily they could defeat their adversaries. Their adversaries knew it, and therefore they employed every artifice to draw the Reformers into the scholastic field; for there the papists had every advantage which the Protestants had in the other. While the leaders of the Reformation lived, the papists were unsuccessful in every attempt in this direction, and so the Reformation was successful everywhere; but when these leaders were removed from the world, and their faith and zeal were not inherited by their successors, and when to the craftiness of the papists were added the zeal and artfulness of Loyola and his order, the Protestants were finally corrupted by the arts and stratagems of their opponents and induced to revive the subtleties of the schools in defending and illustrating religious truth. So it may be said with truth that, while the Protestants imbibed *scholasticism*

from the Catholics, they allowed the Catholics to steal from them their *zeal*. All that will be needed to prove and illustrate it, will be simply to mention the subjects of controversy that engaged the Protestant disputants for more than a hundred years.

(To be continued.)

“A SIN NOT UNTO DEATH.” 1 JOHN 5:17.

BY A. SMITH.

THE Scriptures plainly teach us that “sin is the transgression of the law.” 1 John 3:4; Rom. 7:7. Now the sin not unto death must be some transgression of the law for which the penalty of death is not meted out.

But when we take the reasoning of James on the law of God, we find ourselves in a dilemma; for he says (chap. 3:10), “Whosoever shall keep the whole law [of ten commandments] and yet offend in one [commandment]; the term “point” is supplied by the translators], he is guilty of all.” See also context. I think there is but one solution of the problem in harmony with the Scriptures. Briefly stated, the sin not unto death is, doubtless, the sin of ignorance. See Lev. 4; Num. 15:27-29.

Those who in all sincerity have observed the first day of the week as the Sabbath, not knowing that they were transgressing the law of God, did so ignorantly; and not being brought to their knowledge, it was not imputed to them as a sin unto death. But the sin unto death (1 John 5:16), or the sin of presumption, of which an example is given in Num. 15:32-36, consists in persisting in a wrong course after light has come; and that light can come only in God's appointed way,—through his word. Ps. 119:130. I think an example of this sin for which we should not pray is given in Heb. 6:4-8. It is doubtless wrong for us to spend precious time that might be much more profitably employed in praying and laboring for the restoration of those who have become apostates from, and open enemies of, the truth. 1 Sam. 16:1. The sin not unto death, of which Sunday-keeping has been in time past a notable example, may be illustrated as follows:—

A child sees his father go into the garden, and with a hoe stir up the soil, and cut up the weeds. In the father's absence the boy takes the hoe, and nearly ruins the garden, cutting up the precious plants, as well as noxious weeds. Seeing father coming, he goes to meet him, and with beaming face takes him by the hand, leads him into the garden, explaining in his artless way what he had done to please his father. Harm, of course, had been done; but it had been done in love and ignorance. The father kisses his son, and, showing him the mistake he had made, carefully teaches him a better way. So with those who have kept the first day of the week *in all sincerity* holy unto the Lord. But let all beware when Bible evidence begets doubt in the mind of the sacred character of the first day, lest selfish motives or worldly considerations turn the scale against the only day that God has ever declared “holy of the Lord.” Isa. 58:13.

—Not the great events of life alone are providentially ordered in the good man's life; these conspicuous things grow out of and depend upon lesser things, and the same all-wise God gives his special care to the little things no less than those we count great. In his sight none is little and none is great. Indeed this is the crowning proof of his greatness, that no little thing escapes his attention and care. Even the very hairs of your head are all numbered.

—The winner is he who gives himself to his work, body and soul.

NO COMMAND FOR SUNDAY-KEEPING.

ADMISSIONS OF FIRST-DAY KEEPERS
AND WRITERS.

BY E. VAN DEUSEN.

"ADMISSIONS in favor of truth from the ranks of its enemies, constitute the highest kind of evidence."—*Pres. Mahon*.

Heylyn says: "Thus do we see upon what ground the Lord's day stands: on CUSTOM FIRST, and voluntary consecration of it to religious meetings; . . . after, from the canons and decrees of councils, the decretals of popes, and orders of particular prelates, when the sole managing of ecclesiastical affairs was committed to them. . . . The Lord's day had no such commands [as the Sabbath had] that it should be sanctified."—*Andrew's Hist. of Sab.*, p. 352.

Smith says,—after quoting the first-day passages and advancing the usual arguments: "Taken separately, perhaps, even altogether, these passages seem scarcely adequate to prove that the dedication of the first day of the week to purposes above mentioned, was a matter of apostolic institution or even of apostolic practice."—*Bible Dic.*, *Art. Lord's Day*, p. 356.

"Chamber's Encyclopedia" says: "By none of the Fathers before the fourth century is it identified with the Sabbath, nor is the duty of observing it grounded by them, either on the fourth commandment, or on the precept of Jesus or his apostles."—*Art.*, *Sabbath*.

Luther Lee, D. D., says: "There is no express commandment for observing the first day of the week as a Sabbath, and yet it is almost a universal custom."—*Lee's Theology*, p. 562.

Lyman Abbott, editor of the *Christian Union*, says in that paper of Jan. 19, 1882: "The current notion that Christ and his apostles, authoritatively substituted the first day for the seventh, is absolutely without any authority in the New Testament."

The *Watchman* (Baptist), in reply to a correspondent, says: "The Scriptures nowhere call the first day of the week the Sabbath. . . . There is no scriptural authority for so doing, nor, of course, any scriptural obligation."

The Prot. Epis. Church says: "The day is now changed from the seventh to the first day, . . . but as we meet with *no scriptural direction* for the change, we may conclude it was done by the authority of the church."—*Explanation of Catechism*.

Sir Wm. Domville says: "Centuries of the Christian era passed away before the Sunday was observed as a Sabbath. History does not furnish us with a single proof or indication that it was at any time so observed previous to the Sabbatical edict of Constantine, in A. D. 321."—*Examination of the Six Texts*, p. 291.

At a "ministers' alliance" held in Sedalia, Mo., Feb. 25, 1884, Mr. Fuller cited the fact that there was in reality no divine legislation establishing the Christian Sabbath.—*Sabbath Sentinel*, March, 1884.

The Encyclopedia Britannica, after calling attention to the usual scriptural arguments, says: "Still, it must be owned that these passages are not sufficient to prove the apostolical institution of the Lord's day, or even the actual observance of it."—*Art.*, *Sabbath*.

The M. E. Theological Compendium, p. 103, edition of 1865, says: "It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week."

Richard Watson, in his Theological Dictionary, says: "Now there is not on record *any* divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week."

Dr. Fallows says: "The New Testament is silent about a change of days. The apostles doubtless observed the same Sabbath before and after the resurrection of our Lord, as would be very natural."

Robert Hall, D. D., says: But to "commemorate the resurrection of Christ by the religious observance of any day, we have no express command in all the Scriptures." And again, there is not "a particle of scripture law."

Confession of the Swiss Church: "The observance of the Lord's day is founded not on any commandment of Christ."

Hear Prof. Burgess: "Can we find the text in the Bible enjoining the observance of this day? No!"

Now hear the Rev. Dr. Barnes: "No precept for it is found in the New Testament."

The Townsend *Herald* says: "It must be admitted, too, that no statute can be altered or repealed by any power inferior to that which enacted it. . . . You may search from Genesis to Revelation for a command or injunction to this effect [first-day observance], but you will search in vain."

Buck's Theological Dictionary, p. 403, after presenting all the first-day arguments, says: "These arguments, however, are not satisfactory to some; and it must be confessed that there is no law in the New Testament concerning the first day."

The Augsburg Confession, drawn up by Melancthon, says: "The observance of the Lord's day is founded not on any command of God, but on the authority of the church."—*Cox's Sab. Manual*, part 2., chap. 1, sec. 10; also *History of Sabbath*, p. 434.

Dr. Heylyn says: "Take which you will, either the Fathers or the moderns, and we shall find no Lord's day instituted by any apostolic mandate; no Sabbath set on foot by them upon the first day of the week."—*History of the Sabbath*, p. 266.

Sir Wm. Domville says: "Not any ecclesiastical writer for the first three centuries attributed the origin of Sunday observance either to Christ or his apostles."

Neander says: "The festival of Sunday. . . was always only a human ordinance; . . . far from the early apostolic church to transfer the law of the Sabbath to Sunday."—*Rose's Neander*, p. 186; *Andrew's Hist. of Sab.*, p. 229.

Bishop Jeremy Taylor says: "The primitive Christians did all manner of work upon the Lord's day, even in the times of persecution, when they are the strictest observers of all the divine commandments; but in this they *knew* there were none."—*Ductor Dubitantium*, part 1, book 2, chap. 2, sec. 59.

Coleman, another first-day writer and observer, says: "No law or precept appears to have been given by Christ or the apostles, either for the abrogation of the Jewish Sabbath or the institution of the Lord's day, or the substitution of the first for the seventh day of the week."—*Ancient Christianity*, chap. 26, sec. 2; *Andrew's Hist. of Sab.*, p. 336.

Morer says: "The Lord's day had no command that it should be sanctified; but it was left to God's people to pitch on this day or that for public worship."—*Div. on Lord's Day*, p. 233; *Andrew's Hist. of Sab.*, p. 344.

Kitto, speaking of the time of Chrysostom, A. D. 360, says: "Though in later times we find considerable reference to a *sort of consecration* of the day, it does not seem at any period of the church (ancient) to have assumed the form of such an observance as some modern religious communities have contended for. Nor do these in any instance *pretend* to allege any *divine* command, or even *apostolic practice*, in support of it."—*Cyclopedia of Biblical Literature*, *Art. Lord's Day*; *Andrew's Hist. of Sab.*, p. 363.

Frith says: "The Jews have the word of God for their Saturday, sith [since] it is the seventh day, and they were commanded to keep the seventh day solemn. And we have not the word of God for us, but rather against us; for we keep not the seventh, . . . but the first, which is not commanded of God."—Frith's works, p. 198; quoted by Hessey; *Andrew's Hist. of Sab.*, p. 460.

"The conclusion of the whole matter: "No positive command" "for keeping holy the first day of the week;" "not on record any divine command" "to change the Sabbath to the first day of the week." And again: "The New Testament is silent about a change of days;" "no express commandment in all the Scriptures;" and "there is not a particle of Scripture law;" its "observance" "is not founded on any commandment of God." Again: "Can we find the text" "enjoining" "this day? No!" "No precept for it" "in the New Testament." Further: "You may search from Genesis to the Revelation for a commandment," "but you will search in vain." And again: "It must be owned" that "the usual" "passages are not sufficient." And "it must be confessed that there is no law in the New Testament concerning the first day." The "Lord's day is founded not on any commandment of God." And again: there was "no Lord's day instituted by any apostolic mandate." "No ecclesiastical writers of the first three centuries attributed" Sunday "observance either to Christ or his apostles." "The festival of Sunday" "was always only a human ordinance." "The primitive Christians did all manner of work upon the Lord's day." "No law or precept" "given by Christ or the apostles" "for the substitution of the first instead of the seventh day of the week." "The Lord's day had no command that it should be sanctified." "Nor do these [early Christians] in any instance allege any divine command, or even apostolic practice" for it. "And we have not the word of God for us, but rather against us." "The Lord's day had no such commandment" "that it should be sanctified." "By none of the Fathers" was its observance "grounded either on the fourth commandment" or "the precepts of Jesus or his apostles."

And yet again: There is "no expression for observing the first day of the week." The substitution of "the first day of the week for the seventh day is absolutely without any authority in the New Testament." "There is no scriptural authority for so doing." "We meet with no scriptural direction for the change." It is a "fact that there was in reality no divine legislation establishing the Christian Sabbath."

Now we ask in all candor, Why rob the Creator of that which is his? If there is no such commandment, as these writers say (and the truth have they spoken), is it not right to "return unto the Lord," and walk in the "old paths?" These men were not trying to tear down the first day; on the contrary, very many of them were trying to support it at the time they made these utterances. There is this much in their praise,—they spoke the truth.

TWO METHODS OF SUNDAY OBSERVANCE.

BY WM. C. GAGE.

WHEN the views held by Seventh-day Adventists concerning the United States in Prophecy are set before the public, and the position is taken that a popular demand will be made for a law in favor of general Sunday observance, one objection, among others, raised against this view is, that the American people are growing *too liberal* to permit the passage of such a law; that the increasing laxity, even in the religious world, concerning Sunday observance, is an indication that popular sentiment is tending in a direction diametrically opposite our claim.

While this objection, considered superficially, may have some weight, its force is much lessened when we consider that even a lax observance of Sunday is all that is required to meet the prophecy, the language of which is significantly explicit. The mark is to be received "in their right hand or in their forehead" (see Rev. 13:16), the manifest difference being that between a mere outward

observance by the one class, and an intellectual acceptance by the other.

And these two classes, we believe, are being developed at the present day. The extreme radical element of the "National Reform Party" demand the observance of Sunday in the spirit of the fourth commandment, and as rendering obedience to its requirements. This demand meets a response from the religious world in general, and this large class will constitute those who receive the sign of papal power "in their foreheads."

But while these "Puritanic Sunday" notions cannot and will not be accepted by the "liberal element," is that fact an evidence against the correctness of our conclusions? Not at all. This class will constitute those who receive the token "in their right hand." While rendering no intellectual acknowledgment of the claims of the former class, their willingness to abstain from business and labor will be sufficient to constitute a fulfillment of the prophecy. With this view of the subject the objection based on "liberalism" vanishes into thin air.

But what is the actual position of the so-called liberal element in regard to Sunday? It is true that a popular drift is setting in the direction of less restraint in Sunday observance, some even going so far as to favor the opening of public libraries and art galleries, and giving the masses an opportunity to enjoy their day of rest. But even this class are urgent that labor shall be suspended, and that the "workingmen's rest-day" shall be secured to them by law. Hence it will not be difficult to secure the "right-hand" observance of the day, whether the "forehead" shall receive it or not.

In a recent sermon in Chicago by Prof. David Swing, a liberal of the liberals, on the subject of Sunday horse-racing, he takes strong ground against the intrusion of such amusements upon the rights of the people. While distinctly avowing that "none in this congregation are friends of the Puritan Sabbath," he pronounces the modern Sunday as "a powerful educator, not only in religion, but in all culture and taste and judgment of true happiness," and "to the laboring and imprisoned classes the divinest day of the seven."

It is easy to see that, however liberal such a man's notions may be concerning Sunday, a certain form of observance, sufficient indeed to meet the claims of the law we expect to see enacted, will be among the things most readily to be brought about.

The seal of God, however, the true Sabbath, is to be received only in the foreheads of those who stand against the other classes, and reject the worship of both the beast and his image. May all of us, dear readers, be of this latter class, in the great and trying day just before us.

PRESUMPTION OF THE "MAN OF SIN."

BY HELEN L. MORSE.

WHO had the disposition and power to change the Sabbath from God's rest day to one of the "six working days," is a mystery in the minds of many so profound that it fails to clear up even after the author has been pointed out. But a little contemplation of the character and work of the "man of sin," will convince the most incredulous that his disposition is to extinguish all light and trample upon all law that does not emanate from himself. A little consideration of the prophecies concerning God's law will reveal that a power bearing rule will think to change it, and for the long period of 1260 years will actually succeed in so doing.

It was pagan Rome that crucified our Lord, and that, one by one, stopped the work, and hushed the voices of his disciples and immediate

followers. But these same disciples, resting under the awful shadow, and crushed by the blighting oppression, of that rule, prayed for its continuance when premonitions of the more dreadful and destructive reign which was to succeed it in papal Rome, were borne upon them. Paul saw the "mystery of iniquity" beginning to work in his day, and felt the blasphemous character of the power "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." The throne of the papacy it calls the "Holy See,"—that is, the holy seat,—and it claims to occupy "the chair of St. Peter," and to represent God on earth. But when Christ affirmed to his disciples, "Lo, I am with you always," and "I will never leave thee nor forsake thee," they understood him to refer to the presence of the "Comforter" promised them, to preside over their deliberations, settle their controversies, occupy the seat made vacant by his ascension to heaven, and abide with them as his representative. The Lord was in his holy temple by the presence of his Spirit.

This was the primitive simplicity of the Christian church. The Lord appeared to his people again in the symbol of fire which "sat upon each of them." And how constantly they were filled with this presence, and how frequently they deferred to it, and how reverently they acknowledged it in their assemblies, must manifest to all how far they were from ascribing to themselves the honor that their alleged successors claim as *their* right. And how vehemently Peter, Barnabas, and Paul refused the homage that it has been the whole work of this vile usurper to secure, is seen in the reply of Peter to Cornelius, when he "fell down at his feet and worshiped him": "Stand up; I myself also am a man;" and also in that of Paul and Barnabas, who, when the people of Lystra would have done sacrifice to them, rent their clothes, and ran in among them crying, "Sirs, why do ye these things? we also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God."

Could we have a better illustration of one "who has trodden under foot the Son of God, and counted the blood of the covenant an unholy thing, and done despite to the Spirit of grace," or any more literal fulfillment of the words, "showing himself that he is God," than is expressed in the following blasphemous utterances and declarations?—

"For thou art our Shepherd, our Physician—in short, *another God on earth.*" "All the kings of the West reverence the pope *as a God on earth.*" "Wherefore, if those things that I do be said to be done not of man but of God, *what can you make me but God?*" "If prelates of the church be called and counted of Constantine for gods, I, then, being above all prelates, seem to be by this reason *above all gods.* Wherefore, no marvel if it be in my power to change time and times, to alter and abrogate laws, to dispense with all things,—*yea, with the precepts of Christ;* for when Christ biddeth Peter put up his sword, and admonishes his disciples not to use any outward force in avenging themselves, do not I, Pope Nicholas, writing to the bishops of France, exhort them to draw out their material swords?"

The arrogant pretension of this power asserted itself more pointedly after its full rise in 538, when it began virtually to bear rule and make ordinances; and from time to time its godless assumption has made itself heard and felt as it has issued edicts which are within the province of God only; assumed titles which apply to God alone; uttered decrees that it is beyond human ken to establish, claimed rights that God has never asserted; and arrogated to himself honor, and power, and glory, which are the special prerogatives of Heaven.

During the time allotted for papal supremacy upwards of 50,000,000 of the saints of God were made victims of its cruel and relentless hatred of the God of heaven and his loyal subjects. Then was "great tribulation such as was not from the beginning of the world; . . . and except those days be shortened there should no flesh be saved." His will was good to persecute until none remained who would not yield to his unrighteous demands; but through the interference of other powers his bloodthirsty work was stopped. His temporal power has waned from that time, according to the prophecy: "And they shall take away his dominion to consume and destroy it unto the end." But his determination to exalt himself above all that is called God, or that is worshiped, remains unabated; and it has been reserved for this generation to hear the climax of his blasphemy, in the decree of the Ecumenical Council of 1870, declaring the infallibility of the pope, which was consummated when the representatives of the Catholic Church from every part of the world fell on their faces before him. And thus "this day is this Scripture fulfilled in your ears."

Having worn out the saints of the Most High, having shown contempt for the authority of God, and appropriated to himself the special prerogatives of God; having despised the blood of the covenant; and having set up his specious claims in every direction equal to, over, beyond, and above the God of heaven, "what more can he have but the kingdom?" It is perfectly harmonious and consistent with—in fact, the inevitable result of—his character and work to seek to expunge from the law of God the precept that bears the badge of God's authority, and reveals "the Creator of the heavens and the earth," that contains the signature of the Lawgiver, and is consequently the seal of the law; and its removal strikes a telling blow at the whole decalogue. As this is the only precept referring to time, the constant recurrence of what it is intended to commemorate brings to view its author periodically; and the purpose of this power to exalt itself above God seems accomplished if he succeeds in substituting his memorial for the rest-day of the Creator.

"Why should it be thought a thing incredible with you" that this "man of sin" should attempt to change the law of God? Is he not one "that confesseth not that Jesus Christ is come in the flesh?" Let those who doubt it read the theory which he promulgates of the Immaculate Conception. Has he not substituted a counterfeit god in the person of the pope, a counterfeit atonement in the form of the mass, and a spurious mediation in the intercession of the Virgin and the saints? But all this were vain,—like Haman, all this availeth him nothing,—if he sees intact the law of God written by the finger of Deity on imperishable tables of stone, and given as a sign between him and his people. Far is it from him to be satisfied until the commandment which Paul declares to be "holy, just, and good," bears his signature, and enforces his claims.

Let there be a universal investigation of this important subject. Let there be an intelligent waking up to the infamous work of this base pretender, and to the dangerous delusions that will lure those who continue to cherish them on to certain ruin. Let there be a faithful heralding in every village and hamlet of the solemn issues to be met, that there be no ignorant yielding to the unrighteous demands of this rival power. The clarion notes of the gospel trumpet in the proclamation of the third angel's message are now calling loudly upon God's people to return to their allegiance, and defend his honor. Let all distinctly hear the call, "Who is on the Lord's side? let him come unto me." With this work going on before our eyes, can it long remain a mystery "who changed the Sabbath?"

THE BIBLE.

BY JOSEPH CLARKE.

How much we owe to this wonderful book! Says David, "Thy word is a lamp unto my feet, and a light unto my path." Luther obtained his inspiration from the Bible. Out of this book he gleaned instruction for himself, to guide him in his perilous journey out of the dense mists and fogs of that Babel of iniquity, the papal church. The principles he adopted came from the Bible. These principles nerved him to stand unmoved before the grandest council of his times, and to resist the influence and power of an emperor and his court, and all the arts and threats of the papal power. Thus instructed and guided, he wrote and taught and preached, until his influence was felt to the ends of the earth, and will be felt to the end of time.

The Bible is a fountain that never runs dry; it is a bank which never suspends its payments. It is a sun which never sets; it is a river which never fails, never overflows its banks.

Are we backslidden from God? Reading this Book with prayer brings us back to him. Are we in trouble, it comforts us; are we ignorant, it enlightens our minds; are we weak, it is a source of strength; are our hearts becoming cold and callous, it makes them tender and impressible; are we poor, it makes us rich in faith; are we rich and self-sufficient, it takes away our pride and vanity; are we fearful, it gives us courage; are we reckless, it makes us careful and cautious.

The Bible properly studied, and its precepts carried out, would soon empty our prisons, and stay the tide of poverty, crime, and suffering. With the Bible as a rule of life, every one would value the reputation and property of others, and society would move along in peace and quiet; happiness would be diffused throughout the whole realm of humanity, until all would partake of the heavenly feast; the rich man would cease his oppression, and the poor man would cease to murmur; the young would never sneer at the aged, nor would the old man become soured toward his juniors. But we cannot expect all to do this. A few will practice the precepts of the Bible; they will learn to move in this fallen world as sheep in the midst of wolves. Foes without and foes within,—on every hand the emissaries of the evil one; but the Bible well studied will guide us through to endless life.

—Thou layest thy hand on the fluttering heart,
And sayest, "Be still!"
The silence and shadow are only a part
Of thy sweet will.
Thy presence is with me, and where thou art,
I fear no ill. —F. R. Havergal.

—Temptations are among the means of Christian growth. Every time a temptation is mastered, and we are able to say, "Get thee behind me, Satan," we add another link to our armor. When trials are courageously surmounted, when the plot which is laid for our destruction is frustrated, and we outflank the enemy and cause him to retire in disorder, we feel within us a thrill of victory, and we are stronger than before.—Herald of Life.

—The growth of grace is like the polishing of metals. There is first an opaque surface; by-and-by you see a spark darting out; then a strong light; till at length it sends back a perfect image of the sun that shines upon it.—Payson.

—Do not wade far out into the dangerous sea of this world's comfort. Take the good that God provides for you, but say of it, "It passeth away, for indeed it is but a temporary need." Never suffer your goods to become your god.

Our Tract Societies.

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

SOW IN FAITH.

BY LAURA C. HUTCHINS.

"In the morning sow thy seed,"
Cast it o'er the land.
Linger not in anxious heed
When it leaves thy hand.

Broadcast sow, o'er hill and dale,
When the sun is high.
Loiter not in sheltered vale
Though the night be nigh.

Summer's sun and winter's snow,
Heat and cold and shower;
So the "blade" and "ear" shall grow,
Though the storm-clouds lower.

Some will fall "beside the way,"
"Fowls" will "gather" quick.
Also seed aside shall stray
'Mong the "brambles" thick.

Some shall "fall on stony ground,"
Blighted at its birth;
"Withered" at the noon be found
Wanting "depth of earth."

Patient toil. Thou knowest not—
For the root shall strike—
It may be the morning lot,
May be all alike.

Falter not. At harvest time
Shall the tale be told.
Thirty shall the tally chime,
Or an hundred-fold.

Little children in their play
Quickly turn about,
Dig the seed they sowed to-day—
Looking for the sprout;

Wonder that it does not grow;
For they cannot wait.
Let not Christians dally so;
Folly 'twere as great.

Then cast forth the precious "bread"
O'er the "waters" wide.
Patient, too, let faith and hope
"Many days" abide.

Sow with "weeping," soul that grieves,
Precious seed and choice.
Such shall doubtless come with sheaves
And their hearts rejoice.

MISSOURI TRACT SOCIETY.

Report for Quarter Ending March 31, 1884.

No. of members,	184
" " reports returned,	87
" " members added,	5
" " " dismissed,	2
" " missionary visits,	175
" " letters written,	134
" " Signs taken in clubs,	78
" " new subscribers obtained,	116
" " pages tracts and pamphlets distributed,	47,684
" " periodicals distributed,	1,681

Received on membership and donations, \$21.20; on sales, \$154.03; on periodicals, \$128.94; on reserve fund, \$176.25; on St. Louis mission, \$48.88; on other funds, \$27.00.

The societies at Index and Neosho failed to report.
CLARA E. LOW, Sec.

DAKOTA TRACT SOCIETY.

Report for Quarter Ending March 31, 1884.

No. of members,	246
" " reports returned,	124
" " members added,	2
" " " dismissed,	9
" " missionary visits,	287
" " letters written,	351
" " Signs taken in clubs,	85
" " Stimme " " "	137
" " new subscribers obtained,	63
" " pages tracts and pamphlets distributed,	26,240
" " periodicals distributed,	2,277
" " annuals distributed,	3

Received on membership and donation, \$32.55; on book sales, \$274.82; on periodicals, \$266.40; on general sales, \$41.20; on reserve fund, \$242.85; on tent fund, \$42; on Inter Tract Society, \$81; on foreign missions, \$133.05.

The Societies at Elk Point, Canton, Sioux Falls, Immanuel's Creek, and Tyndall, failed to report.

ALICE H. BEAUMONT, Sec.

NEW ENGLAND TRACT SOCIETY.

Report for Quarter Ending March 31, 1884.

No. of members,	397
" " reports returned,	207
" " members added,	6
" " " dismissed,	5
" " missionary visits,	1,919
" " letters written,	576
" " Signs taken in clubs,	1,759
" " new subscriptions obtained,	322
" " pages tracts and pamphlets distributed,	175,767
" " periodicals distributed,	18,850

Received on memberships and donations, \$88.19; on sales, \$1,414.55; on periodicals, \$1,337.27; on reserve fund, \$32.45; on other funds, \$1,064.

E. T. PALMER, Sec.

VERMONT TRACT SOCIETY.

Report for Quarter Ending March 31, 1884.

No. of members,	151
" " reports returned,	56
" " members added,	31
" " " dismissed,	35
" " missionary visits,	3,966
" " letters written,	255
" " Signs taken in clubs,	101
" " new subscriptions obtained,	785
" " pages tracts and pamphlets distributed,	23,303
" " periodicals distributed,	1,072

Received on membership, donations, and sales, \$38.32; on periodicals, \$295.08.

LIZZIE A. STONE, Sec.

HOW SHALL WE ENTER OUR CITIES?

MUCH has been said in former articles in reference to our city missions. Our experience, as well as what we have seen, has confirmed our conviction in the principles which have been set forth, relating to the arrangements for reading-rooms, etc. The appearance of the rooms, and the manner of advertising mission-rooms, are matters of great importance, especially the arrangement of the reading-room and the one for public meetings. It is evident that we cannot make a right impression by simply advertising a public reading-room. We have so few publications, in comparison with other reading-rooms, that the contrast is too great. It is evident, therefore, that there should be with our city missions a room separate from the reading-room in which meetings can be held.

These public meetings should not be confined to lectures or to any one kind of meetings. Sometimes a Bible-reading or social meeting may be held, and it may at times be best to have a lecture upon the prophecies or some practical subject. But we should not wait for a mission to be established before many of the cities are entered. It is important that missions be established as soon as possible in all our cities; but it is equally important that we have proper persons selected and such arrangements made as will give character and tone to the work. There are good colporters or canvassers, and these always leave a good influence behind them. Such can enter our cities and prepare the way for a more extended work. Reading matter should be placed before the people, and the sooner this is done the better. There is not a large city within the bounds of any Conference but that might be thus entered the present season.

Let those who can successfully canvass for "Thoughts on Daniel and the Revelation" enter our cities. There are scores of men and women who can open up the work by a canvass for the Signs of the Times. Subscriptions should be obtained for the year if possible; if not, for a less time. The premiums now offered with the Signs to those who subscribe for three months for 50 cts. should be the means of greatly aiding the canvasser. There are no children, or even old people, unless totally depraved, who could fail to be interested in the "Treasure Book of Poems;" and there is no publication better prepared to direct the mind of religious people into correct views of holiness than "Bible Sanctification." These books are offered as a premium with the Signs for three months. The six month's premium, embracing the ten little books in paper covers for \$1.20 will greatly aid our colporters to take many thousand subscriptions for the Signs during the present season.

There are many reasons why a three or six months' subscription is better than a less time, the principal one being that the people have more time to read the paper. It often proves that when the paper is read but a few weeks prejudice is raised, when if the same one continues to read, his prejudice is removed.

It has been also repeatedly demonstrated where the two plans have been adopted for the obtaining of subscriptions for the *Signs*, that it is more successful in awakening a permanent interest than by first introducing packages of tracts. Each Tract Society should order at once the above premiums, and also the premium for one year for \$2.25.

There should be hundreds of people, both men and women, entering our cities and villages where there are no missions established. Two sisters can go together under the approval of the Conference committee, rent a room in some respectable family, and commence the work at once.

We are already years behind the providence of God. Establish the missions at once if possible. But there should be no delay in sending the rays of light to the thousands who now have no knowledge of the truth. When the way is thus opened by the *Signs*, and an interest aroused among the people, then especially prepared packages of tracts can be used to good advantage. This will create a demand for our publications. This same work should be carried forward in our city missions. In short, it is the work for the time, and can be carried forward with success everywhere.

S. N. HASKELL.

WILL THE LORD HELP IN CANVASSING ?

THE Lord's hand is with his work on the earth, and his providence is over it. It would be for his glory if each person who enters the field, to labor in the cause of God were a successful workman; but, in many cases, one of two dangers threatens to destroy the usefulness of such persons: First, the idea that aptness, or ability, will take the place of the special help of God's Holy Spirit; secondly, that the Spirit of God will make up for that which the person himself may learn. There is much to the old saying, "Trust in God, and keep your powder dry." God steps in and helps when we have gone to the extent of every means which we can command. It is then that we learn to trust God. It is when we realize that we are insufficient of ourselves that we want help. We need God's help in canvassing for our publications as much as we need it in our preaching.

The secret of a German brother's success in selling "Thoughts on Daniel and the Revelation" was discovered by a brother who slept with him one night, and found that he was on his knees quite a portion of the night, pleading with God to help him. "It is not by might, nor by power, but by my Spirit, saith the Lord." The following is from a canvasser for "Thoughts;" and may God raise up scores of such workers:—

"Commencing April 15, I canvassed sixteen days for 'Thoughts' and 'United States in Prophecy.' Took fifty reliable orders for the former, to be delivered this summer, twenty to be delivered in the fall, and twenty conditional orders, also twenty orders for 'United States in Prophecy,' besides selling, or taking orders for forty Diagrams and some other books. Have since spent three days delivering books, and about one day re-canvassing, and took eight orders for books.

"There is an increasing interest in the truth. One family, in which the wife is a native of Iceland, is almost decided on the Sabbath question. She was going to visit a settlement of Icelanders to-day, and said that she would take her book and try to get them to buy one too. One man followed me around town twice to see the book. I think he will attend camp-meeting, and perhaps engage in the canvassing work. In each of two towns a leading merchant helped me to get four orders. In one of them I delivered them all; in the other I have not yet delivered them. I took fourteen orders there in one day, also one order for 'United States in Prophecy.' In one town a land agent gave me his order, and an excellent testimonial. In another town an esteemed judge also gave a good testimonial. The papers were very liberal. I find these notices are beneficial. Some persons have told me that they determined to have the book when they first saw the notice. In the towns where the *Signs* had been circulated I had by far the best success, as they had removed prejudice and prepared the way. The eagerness to get the truth is on the increase. One is astonished to observe it. At times I know I am. I have seen the Lord's providence going before, and I have seen my prayers answered many times and in many ways."

S. N. HASKELL.

CANVASSERS FOR OHIO.

In view of the great work to be done to warn the people in our State of the important events before us, we again appeal to our brethren and sisters everywhere to aid us by entering the canvassing field.

Our agents who are at present preparing fields for tent meetings, are meeting with good success. We have a club of 400 *Signs* that we are mailing each week to our short-term subscribers. Now is there not at least one person in each church who will canvass his own, or some adjoining town, for short-term subscriptions to the *Signs*? Canvassers may offer the *Signs* for six weeks for twenty-five cents. Some of our agents are using the "Story of the Bible" in connection with the *Signs* canvass, and find that they can make fair wages, besides doing a good work for the spread of the truth.

Thousands of copies of the *Signs* should go forth from our depository this summer to enlighten those in darkness. The Lord has spoken to us in regard to our duty in this respect. There are hundreds among us who can do as well in this work as those who are now working. Then are there not many more who will arrange to give all their time to the canvassing work, for the *Signs*, or "Thoughts on Daniel and the Revelation," or some of our other excellent books?

Come, brethren, let us act as though we believed the solemn truths we profess. Let us send the truth to every part of our State this present season.

E. H. GATES.

The Sabbath-School.

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

REVIEWS AND REVIEWING.

As the lesson for this week is a review, it may be profitable to occupy the usual space of the Sabbath-School Department with thoughts upon the subject of reviews and reviewing, considered both in a general manner and also with special reference to the present lesson.

Concerning the importance of frequent reviews much has been said and written, and nearly as much has been passed by unread or unheeded by careless teachers. But let it be repeated, if not for the reformation of the careless ones at least for their condemnation, that no teacher can achieve anything worthy the name of success who does not review frequently and thoroughly. However fluently the lesson may have been recited, if it be not repeated it will soon be forgotten. To be remembered, a fact or circumstance must be deeply impressed upon the mind. Sometimes this impression is made by the surroundings, more frequently by repetition.

Five minutes spent at the beginning of each recitation in reviewing the preceding lessons should be a stated part of every class exercise. The lesson of the day would thus be connected with the previous lesson, and would be better understood. But it is frequently the case that not a review question is asked until a review lesson is reached. By this time the outlines of what has been passed over have become indistinct in the mind, or have been entirely forgotten. Some links of knowledge may have been retained, but they are not welded together into a chain. The lessons are links; reviews are the welding process. Better weld on each link as you pass; then you will have a connected chain when you are through, and the general review will simply be a work of inspection to see if there are any weak places in the chain, and to strengthen such places when found. But if the welding is all left to be done at one time by the general review, there will be trouble in bringing the detached links together properly, and the whole work will be unsatisfactory.

It is especially important in studying a connected series of events, such as we have in the life of Paul, to keep the leading points of the narrative well in mind. Every one who has diligently studied the lessons in the *Instructor* since the life of Paul was taken up (and what Sabbath-School worker can be excused if he has not so studied them), ought now to be able with a little preparation to begin with the martyrdom of Stephen, where Saul is first introduced, follow him through his persecutions of

the church to his conversion, trace out on the map his various missionary journeys, naming every leading city with the important events connected therewith, and finally to recount the events which led to his imprisonment and journey to Rome, including the last recorded acts of his life,—in short, to have before the mind a tolerably accurate general view of the life and labors of the apostle Paul.

This would not be too much to expect from one who had studied diligently and reviewed carefully this series of lessons. Can you, my dear reader, give such an outline? If so, rejoice, and continue in well doing; if not, take the matter seriously to heart, and resolve that when a new series of lessons begins you will review carefully each week the leading points from the beginning.

In conducting a general review it requires as much wisdom and good judgment to determine what portions to omit as to decide what points and topics to re-examine. Many a teacher has found the allotted time for recitation flown before he has gone half through the lesson, because he dwelt too much upon details. Only the prominent features should be brought out, with just enough of detail to make the lesson interesting, and keep the important events in their proper place.

Teachers often fail in this respect through lack of preparation. "It is only a review," they say, "and I do not need to study it much," when the fact is that the study of a review lesson is of the greatest importance. The careless, easy-going teacher has not determined what points are of most consequence, and therefore wanders aimlessly over the entire ground, failing to accomplish anything because his efforts are so scattered. The wide-awake, thorough-going teacher, on the contrary, has decided upon what points to bring before his class, and about how long to dwell upon each; and when the hour expires he has these firmly impressed upon the minds of his pupils.

The present review covers the ground from Acts 19:21 to the 24th chapter, beginning with the uproar at Ephesus, and ending with the hurrying of Paul the prisoner from Jerusalem to Caesarea by night to escape the plot laid for his destruction by the wicked Jews. It would be well to read the entire narrative between these two points, that the whole may be clear and connected in the mind. Then jot down the leading events to serve as an outline for the lesson. Perhaps the result will be something as follows: The uproar at Ephesus, Paul at Troas and the raising of Eutychus to life, Meets the elders of Ephesus, Continues his journey to Jerusalem, Meets with the elders of the church, Is apprehended in the temple, Rescued by the chief captain, Speaks to the people from the stairs, Recounts his conversion, Is brought before the Sanhedrim, A plot is laid against his life, Escapes by night to Caesarea.

Here are twelve central thoughts, around which may be gathered the entire narrative. It would be well to commit these to memory. Five minutes' effort will enable you to repeat them in exact order. Now see if you can fill in the intervening events. Consult your Bible if memory fails. "The uproar at Ephesus" will suggest the details of that affair. Do not dwell too long upon these. Passing on to "Paul at Troas," ask yourself the question, Where did Paul go between these places? Take up all the central thoughts in this way, and you will be surprised to find that a few hours' work will give you a clearer view of the lesson than you at first supposed would be possible to obtain by a whole day's study. C. C. L.

—Men are more intensely selfish than women. There are infinitely more instances of devotion, and of entire surrender of their own interests at the shrine of affection and duty, in the annals of women than of men.

—The Christian heart which is not twenty-five thousand miles in circumference, is not as large as it ought to be. We must take in the whole world if we are worthy of Him whose name we bear.—*Bible Banner*.

—Preserve your conscience always soft and sensitive. If but one sin force its way into that tender part of your nature and dwell easy there, the road is paved for a thousand iniquities.

—No true prayer is lost, though we may have forgotten it.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 10, 1884.

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

JEWES ADOPTING SUNDAY-KEEPING.

ONE of the most significant movements now in progress in this country, is that which the Jewish Church is agitating in some quarters to change their day of worship from the Sabbath to Sunday. A telegram from New York to the *Post-Despatch* of St. Louis, dated May 22, 1884, stated that such a movement was in progress in the congregation of Temple Emanuel, No. 521, Fifth Avenue. The rabbi, Gustav Gottheil, urged as circumstances which demand a change, that there is a lack of interest in the congregation, the attendance on public worship is decreasing, and the services are held on a day (the seventh day) when it is *very inconvenient* for many to attend. For these reasons he thought the manual should be revised, the services be rendered principally in the English language, more congregational singing be employed, and the day of worship be changed to the first day of the week. The report proceeds:—

"In relation to this matter, Dr. Gottheil said last evening: 'This is a subject on which my trustees and myself are in perfect accord. The matter has been discussed by us for a long time past, and finally they said to me, "Write us a letter on this subject embracing these views, and we will submit it to the congregation." Knowing these

CHANGES MUST COME,

feeling that the time was ripe for presenting my views, I did so.'

"Was the matter a surprise to your congregation?"

"Not in the least. There was no secret about the matter. Everybody knew what was to come, and expected it.'

"Are the Hebrew congregations independent and free to make such changes?"

"Certainly. Each congregation is a law unto itself, and may worship according to any form it may see fit to adopt.'

"Will there be much opposition to it in the congregation?"

"I think not. That there will be some is to be expected; but there will be no trouble, no serious disagreement, no change made without careful deliberation, and none except it be approved by the enlightened sentiment of the congregation. There are departing from established forms; but changes are going on all around us, and that which was eminently proper for one age becomes obsolete, and is no longer useful in the next. The committee which has the subject under consideration is composed of the wisest and best men we have, and before deciding upon any change they will discuss it in all its bearings and from every standpoint. I feel sure that their unanimous decision will be unhesitatingly accepted by all of the congregation. There has never been any disagreement in our temple, and I don't think that there ever will be. Nothing will be done hastily, and nothing except what seems exactly right."

There are some who seem to think it an impossible thing that Sunday-keeping should come to secure a general support in this country. But when we see the Jews turning from the established convictions and the uniform practice of over thirty-three centuries to give it support, what may we not expect in other directions?

THE INTENSITY OF THE AGE.

In the present age the great lines of prophecy come to their focal point. In this age the accumulated truth of six thousand years shines forth with more intensity of light. In this age we are

to see great manifestations of the power of the Spirit in the times of refreshing, the outpouring of the latter rain. And in this age, too, all the evils of past ages seem to be reviving and concentrating. A writer in the *Standard*, of May 15, 1884, describes as follows the present moral and religious condition of the world:—

"I think no careful reader of the signs of the times, and of the prophetic Scriptures, can fail to see in the forms of opposition now being arrayed against the kingdom of God, the impress of the image, and superscription of the old impersonation of evil, the dragon himself. In spiritualism, rationalism, transcendentalism, evolutionism, agnosticism, nihilism, and science falsely so-called, who can fail to see old paganism revived? The skeptical cavils of Celsus and Julian, and of Paine and Ingersoll, were evidently born in the same bottomless pit.

"The necromancer of three thousand years ago and the spiritualist of to-day are very near of kin. The bold, aggressive spirit of heathenism, building its temples in London and Paris, in Boston and San Francisco, and its preachers welcomed to so-called Christian pulpits, are ominous signs of the times. The number of apostates from the churches of Christendom almost equals their present membership. The cases of physical and moral insanity, of demoniacal possession, and of suicide, are wonderfully increasing all over the world.

"The floods of vices and crimes of unheard-of atrocity are deluging the earth. Physical calamities and disasters are so multiplying that men's hearts are failing them for fear of those things which show signs of revolution, or of decrepitude and decay; and the lives of rulers are everywhere in peril from assassination. Courts of so-called justice are losing their power to protect the innocent or to punish the guilty. Truth has fallen in the streets, and equity cannot enter. The public press is becoming everywhere terribly corrupt. The marriage-bond is snapped asunder for the most trivial causes, and domestic discord makes a hell of many homes. The conflicts of labor and capital, the greed of gain, and of office for the sake of gain, are absolutely appalling; while stock-gambling and gambling in products of industry are destroying all legitimate laws of trade."

DO THEY KNOW THEMSELVES?

A GREAT deal of incredulity, bordering on ridicule, is expressed by many persons, with regard to our views that prophecy points out a coming Sunday law. Listening to them, the first impression is that such persons stand as the most uncompromising and inflexible opponents of the measure, and that they represent the prevailing sentiment of the country, which forms an insuperable barrier to the accomplishment of any such end.

But such a conclusion is all wrong; for the position these people take is not based on opposition to the measure in itself considered, but only on a conviction that it is a most improbable, if not an impossible, thing to be done. This is shown by the fact that when pressed for their own opinion in regard to Sunday observance to be enforced by law, in nine cases out of ten they give their decision in its favor. The following is an illustration. Bro. F. D. Allen, of Missouri, writes:—

"In conversation with a number of persons a few days ago I stated our views in regard to the Sunday movement, whereupon all ridiculed the idea of such a thing in a country of liberty, making mention of railroads, places of amusement, etc. But scarcely five minutes had elapsed when all said they thought such a law ought to be passed, and signified their willingness to vote for it. The next day one of the number presented me the enclosed item in regard to the Jews. [See article in another column—"Jews Adopting Sunday-keeping"—Ed.] This action on the part of the Jews is highly commended by them."

If all who are really of the same opinion could come to understand each other and unite their forces, how long before such a law could be enacted?

UPSETTING MOSES.

WE do not commend the perusal of the following extract to persons of a skeptical turn of mind so much because we think it will be palatable reading for them, as because we know it will be good for the soul:—

"Jim Manly began to talk:—

"I say, Deacon, Darwin's theory of evolution is a little hard on the first chapter of Genesis. It looks a little as though they were going to upset Moses.'

"The deacon made no answer. Presently he was observed to be counting his fingers, slowly, and with a pause for thought between each enumeration. After a while Jim ventured to ask:—

"Counting up your saw-logs, Deacon?"

"No" said the deacon, "I'll tell you. Your remarks set me to thinking. I was just counting up how many times in the course of human history somebody has upset Moses.

"First of all, two old jugglers named Jannes and Jambres undertook it, but they failed. Then a certain king by the name of Pharaoh went at the work of upsetting. He must have found it more of a home than he anticipated, for he has not reached home yet. Then three leaders of liberal thought—Korah, Dathan, and Abiram—went at the job. They, too, failed in the upsetting.

"Since that time there has been no end of persons who have tried to upset Moses,—some ancient heathen, Celsus and Porphyry, and Julian the apostate; and latterly these German critics and scientists are at the same thing. Years ago, when I was in Boston, I heard of a meeting of free-thinkers at a place called Chapman Hall. I could not resist the temptation to go just once and hear what they said. I found about twenty persons there, and what do you think they were engaged in? The old enterprise of upsetting Moses. And yet Moses has to-day, in the synagogues of Boston, more people that preach him than he ever had before.

"It is astonishing how great an amount of upsetting it takes to upset Moses. It is like upsetting a granite cube. Turn it on which face you will, there it stands as solid as ever. It always amuses me when I hear a fresh cry from some new quarter, averring that some man has found a sure way of doing what all the others have failed in. And here comes Jim Manly, and Moses is to be upset again. Ah, well!" and the deacon sighed."—*Altoona Tribune*.

VISIT TO DENMARK AND NORWAY.

AFTER the meeting in Germany previously reported, Eld. Whitney and myself took a hurried trip to Haarlem, Holland, to visit Eld. C. Velthuisen. We were not willing to leave Europe without seeing this brother, who has led step by step from the State church, until he has become an observer of the Sabbath of the Lord. Though not associated with our people, nor believing all the doctrines we hold, but associating with the S. D. Baptists, yet we prized this privilege of meeting one who has sacrificed for the sake of truth, and conscience. We have no question but that God led this dear brother out to proclaim important truths, as he is doing, in the publication of a paper in the Holland language, advocating the Sabbath and law, gospel baptism, and other important truths.

We had a short but very pleasant visit, and were much pleased to become acquainted with him and his interesting family. I think it is very creditable to our S. D. Baptist brethren that they are assisting him in his work in publishing, and in sustaining his family. We regretted much that we could not stay longer.

We were enabled by rapid traveling to hold one meeting with our brethren in Denmark, near Ringsted. We were most glad to meet at the depot our beloved brother, Eld. Knud Brorsen, who went with us about five miles into the country, where we met upwards of fifty of our brethren and sisters, and spoke to them twice in a private house.

Here we found also our dear Bro. Matteson, who translated for us. We had a good meeting, and these dear souls who met us as brethren and sisters, though perfect strangers to us who came from a far distant foreign land, parted with us with many tokens of affection. The precious truth of God unites hearts as nothing else can in this world, as we have seen demonstrated many times since we came to Europe.

After speaking the truth to the people a few times, there is a marked contrast between the feelings of those present as they part with us from what was discernible when we met. Oftentimes the heart is deeply affected. What is it that causes this change? We cannot speak a word to them in their own tongue and have done nothing for them personally to make this change. But we have spoken to them God's truth, and their hearts are touched. The Spirit of God is a wonderful cement to hold hearts together.

There are over one hundred and fifty Sabbath-keepers in Denmark. Eld. Matteson labored in that country in different places when he first came to Europe; but he has had but little time of late years to bestow there. The faithful labors of Bro. Brorsen have been blessed of God. His gift naturally leads him among the farmers and common people,—those in the humbler walks of life; and he has toiled from place to place on foot, putting up with all sorts of inconveniences, and difficulties, and great prejudice, and the Lord has owned these sacrificing labors. How many hundreds of our people in America could do likewise if they only had this earnest spirit of sacrifice and love of the truth! We were most happy to renew the pleasant acquaintance we formed together years ago in California. He is devoting his life to God's work, and the Lord is giving him many friends. Others also are laboring faithfully in Denmark.

The night after the meeting in Ringsted, we came to Copenhagen, and the following day by steamer to Christiana, Norway, with Brn. Matteson and Brorsen, and were happy to meet with the friends here. It was Friday morning when we came. All places of business were closed, and the streets were quiet as a New England Sunday. It was "Great Prayer Day,"—a day I had never heard of before. Many years ago at the time of a great pestilence, the king of Denmark, who then ruled Norway also, appointed a day for universal prayer that God would stay the plague. Every year since, this day has been regarded as very sacred, much more so than Sunday is here. The people repair to the churches, and religious services are held. The Lutheran is the State church here. We went into the large church to see the service. The church was packed full. Every available foot seemed occupied, hundreds standing patiently through the long service, which of course we could not understand in their tongue. We mention this circumstance to show the religious interest of this people as well as the case with which certain days may be made sacred by man's authority, while God's holy Sabbath is not thought of. The people were, on the whole, intelligent-looking, much superior as a body to those living in southern climates.

A meeting was appointed for me to speak at 6 P. M. in the hall connected with our printing work. I was surprised to see three hundred people present. They seemed interested as I spoke to them, Bro. Matteson interpreting. On Sabbath I also spoke twice to one hundred and fifty or more; and the six meetings we held were all well attended. It is commonly so. All of them are not Sabbath-keepers. Nearly one hundred and twenty belong to this church, though only about eighty Sabbath-keepers now live in Christiana. Those who attend are interested, and very many of them believe the truth; but it is so hard to keep the Sabbath here that many have not fully come out and taken their stand. But more or less are doing so. Christiana

being the central point for the three Scandinavian kingdoms, it will always be a missionary field. Those passing through call in, and thus become acquainted with the truth. Many of these are poor people; but they look intelligent, and there are certainly many excellent people among them.

Eld. Matteson's time has been so taken up with printing and other duties that he has not been able to give all the time to the work of the ministry that was needed.

We were very glad to meet Elds. A. B. Oyen and E. G. Olsen, who reached Christiana with their families while we were here, in good health and spirits. We regard their coming as very opportune, and believe it will result in great good to the cause. Bro. Oyen will be able to take many burdens in the printing work from Eld. Matteson, so that he can give more time to preaching the word. More hereafter on these points.

G. I. B.

CAMP-MEETINGS IN 1884.

THE camp-meetings and missionary work of this present season present very encouraging aspects. There is a general feeling among our leading brethren and sisters that the time has come for advance moves to be made. There never has been a time since the message started when there were such indications that God was about to work in so wonderful a manner as now.

We are receiving very encouraging letters from different parts of the country concerning the missionary work in the cities. Our camp-meeting in Kansas was remarkable in many respects. The number who expressed a desire to enter the field as canvassers and colporters, and the willingness on the part of the brethren to sustain the cause with their means, were equal to, if not in advance of, anything we have ever witnessed. The promptness with which the testimonies were borne in social meeting, and the eagerness to learn how to work, were all truly commendable. And had the meeting continued another week, and could the laborers who were there have remained, far greater results might have been seen.

The camp-meeting in Missouri in some respects indicates the same interest. It will be noticed that Missouri holds two camp-meetings this spring; therefore the number at this meeting is not half as large as the attendance at the Kansas camp-meeting, there being less than two hundred present. It has been thought in the past that Missouri was a poor Conference, scarcely able to support its ministers. But the readiness with which \$12,000 was raised showed most clearly that there was not only means in the State, but a willingness to donate the same.

Our brethren need instruction concerning the wants of the cause, the nature of our work, the nearness we are to the time of trouble, as well as how to labor, and how to get the truth before the people. When they understand these things they are willing to work or to make any sacrifice for the advancement of the truth. There is a place in the cause for old and young and those of middle age. Some of all ages are entering the field as canvassers for the *Signs of the Times*, and are doing colporter work with marked success.

Eld. Whitney writes from New York "There are many encouraging things in connection with the work in many directions for which we feel thankful, and which cause a feeling that we ought to move forward. We have been obliged to increase our *Signs* club to 1200 copies. One brother who I think has never canvassed before, and who is over seventy years old, has taken in one week more than one hundred subscriptions, most of them paid at the time. He continues to send in the names in a wonderful manner. Those who have seen him say he seems young again, and is overjoyed at his success."

There is no Conference which has manifested a greater spirit of sacrifice to carry forward the work, in both labor and means, than has New York during the past six months. And the Lord is now rewarding their efforts by raising up laborers and giving them success. Those Conferences which are now moving out and using the *Signs* as a pioneer sheet, and following up with colporter work, holding Bible-readings, selling publications, etc., are having the most marked success.

We are convinced that our camp-meetings have not been sufficiently manned. There should be a strong force attending each camp-meeting, and then none need to be overburdened; there would be a variety of gifts, and this variety would leave more of the stamp of the divine and less of the human.

It is expected that Elds. U. Smith, D. A. Robinson, and E. W. Whitney will attend the camp-meeting in Pennsylvania, and U. Smith, E. W. Farnsworth, and I. D. Van Horn the Wisconsin camp-meeting. It is hoped that Bro. Butler will return in season to be at these meetings. Then a strong force will go West to Minnesota and Dakota. It will be necessary to divide our force at the time of the Southern and Eastern camp-meetings; but we hope God's providence will favor us with additional help at that time. S. N. HASKELL.

SWEDEN, AND THE CAUSE IN THE SCANDINAVIAN COUNTRIES.

ELDS. Matteson and Whitney and myself left Christiana for Sweden the morning of May 15. We reached Grythytted the following day. The route through Norway was quite interesting. The country is rough and rocky, and covered with spruce and pine. After we reached Sweden we had an endless succession of small lakes; in fact, all the time we were riding on the train in Sweden till an hour or two before we reached its southern boundary, we were hardly out of sight of a lake half an hour.

There are about one hundred and fifty Sabbath-keepers in Sweden, fifty in Grythytted, thirty-five in another place, perhaps twenty in another, and scattering ones in various parts. The place above mentioned is a small country village near several lakes, and in the neighborhood of iron mines, of which there are many in Sweden. We held three meetings with the church there, the first on Friday night. The mission house was full, there being from one hundred to one hundred and twenty-five present. They gave good attention to the word spoken. Bro. Matteson acted as interpreter. Our two services on the Sabbath were well attended by the church, and the meetings were profitable. We endeavored to stir them up to earnestness by showing them the importance of the great message of reform which is now going to the world. Eld. Whitney spoke to them concerning the growth of the work and the principles of sacrifice which had ever characterized its progress when God's blessing rested upon it. We tried to make them feel the necessity of genuine conversion, and the necessity of consecration and of helping with their means to advance the truth. Probably the young believers in Sweden do not yet realize the importance of all these things as much as they should, or as they will after greater experience.

This company at Grythytted is the strongest in Sweden, and was largely raised up through the efforts of Bro. Rosqvist, now in America. We felt much at home among them, and they entertained us very kindly. Most of the officers of the young Swedish Conference live at this place. We were very happy to form the acquaintance of Brn. O'berg and Hedin.

Sunday morning we arrived at Stockholm, the capital and principal city of Sweden, containing about two hundred and twenty-five thousand inhabitants. Eld. Johnson met us at the station.

We held two services on Sunday with the brethren

ren and sisters, about twenty in number. More than double that number in all were in attendance in the little hall used for the meetings. The cause in this city is not strong as yet. The believers are young and inexperienced, and there have been many distracting influences at work here to hedge up the way before them. The great enemy doubtless designed to stop the work by such means; but the faithful labors of Bro. Johnson have exerted a gathering influence, and the better class of people have begun to see where the truth lies. Chas. Lee, from America, and several others who formerly kept the Sabbath, but whose example was none of the best, have confused the minds of some. But such can never perfect any solid work, and their influence is now largely broken. Honest souls are coming to the light, and we expect God will yet give us a good-sized church in Stockholm. Eld. Matteson will remain for a week in Sweden, and then attend the general council at Båle. We were glad to form the acquaintance of Eld. Johnson. He is laboring earnestly to advance the good cause. He has a good interest some thirty miles from Stockholm, and about twenty are keeping the Sabbath there. We see no reason why Sweden is not an excellent field in which the truth will find those who will accept it. The people are intelligent. Nearly all can read and write, and there seems to be an ear to hear and a desire to investigate. The Baptists have made many converts in Sweden, more in proportion than in any of these northern countries. Oh! that we had laborers to send there! May God raise them up, and send them into the great harvest field.

The new Swedish paper to be started in Christiana the first of July, we expect will be a blessing to the cause there. There are many of our books and pamphlets which should be translated and circulated as soon as possible, especially the writings of Sr. White. They are themselves the best antidote for that poisonous influence which has been exerted among the Swedes against her and her work. We talked with an intelligent lady, who has been to America, and who speaks English some. She had heard Lee, and read the tract which he has written, in which he speaks of Sr. W. in no flattering terms. She had also read some of Sr. W.'s writings. She thought them most excellent, and expressed the highest appreciation for them. She thought Lee hurt his own influence by speaking against one the people had never heard spoken of in such terms as he used. No doubt this very thing will create a desire among the Swedes to read Sr. White's writings. We ought to be able to supply them in any desired quantity. We are far behind the wants of the cause in all these European countries in the preparation of our books.

Our visit to Sweden has encouraged us. We believe the harvest-field is all ready for the reapers to enter and gather the golden grain. Workers, workers, workers, are wanted everywhere,—men who will give themselves to God to wear out in his service. This is the kind of martyrs we want. The Scandinavian countries are an excellent field of labor. The people are more interested in religious things than those of other nations; but they are bad enough off. Infidelity is increasing. The educational institutions are many of them hot-beds of infidelity. But the people are yet reachable, and we should strain every nerve to reach them. The three kingdoms of Denmark, Sweden, and Norway, whose inhabitants number respectively about 2,000,000, 4,000,000, and 1,500,000, making an aggregate of 7,500,000 people, will furnish more Sabbath-keepers in proportion to their numbers than any other nation in Europe.

We feel very anxious that Eld. Matteson shall give the larger portion of his time and strength to preaching the word among them. We believe this is the work God has specially called him to do. He has been buried up under translating, printing,

etc., and has found little time to preach in places outside of Christiana. The cause has suffered much from this. He has a gift which interests all classes, and can preach acceptably in the cities or anywhere. Other workers have labored with devotion and earnestness, and have done a good work; but their gifts have not been such that they could labor where he could with his longer and more varied experience. They have brought out many good, honest souls, and every one of them is precious. But we want our work to reach all classes of people. Those who come from the more intelligent classes are available as teachers and workers, and we are in great need of them. Eld. M. feels this himself, and greatly desires to drop off some of these burdens. The coming of Elds. Oyen and Olsen is none too soon. Bro. Oyen, with his experience in printing and editing, can take hold just where he is most needed, and can be a help to the church in Christiana, speaking to them in the absence of Eld. M., and doing much of the editing of the papers so that Bro. M. can give his strength to preaching the word. We feel very confident this will be in the order of the Lord, and that with proper help Bro. M. can do much more to really advance the work, than to remain tied up in Christiana in the work he has been doing. His spirit will be called out more in the work, and it will be better for his spiritual health and for the cause.

There is a work to be done here in these Scandinavian countries which needs greatly to be done, as well as in other European countries. It is that of educating those who come out who have talent, so they may become efficient laborers in the cause. If one of our old experienced brethren who has passed through the trials of the past and has had a varied experience and has learned how to labor, could give a portion of his time each year to instructing young men and young women in the truth and in methods of labor, in the ministry, in colporter work, in holding Bible-readings, and in all branches of the work, he might do a vast amount of good. We believe such ones should be on the constant lookout, as they travel from place to place, for persons of intelligence and consecration, and that they should bring influences to bear upon them to get them to feel the necessity of devoting themselves to the work of God. Then, at proper times, seasons of instruction should be devoted to preparing them for the work. Spiritual instruction should be furnished which will give them right ideas of labor. This, or something answering the same purpose, is most important here in Europe where we have no schools or colleges. If one experienced person could thus succeed in getting a score of laborers to work in a year, how much more good would he do than simply to labor alone. These are merely hints. We hope these and other important things will be considered at the council at Båle.

G. I. B.

RECOLLECTIONS OF THE PAST.—NO. 7.

In my last I spoke of the visit of Sr. White to Vergennes, Mich., in June, 1853. Some statements were made concerning the reproof she gave Mrs. A., and that woman's reply, in the exact words Sr. White had seen in vision at Tyrone, three weeks before, in which she told exactly what this woman would say. I wish, in this article, to refer to other matters connected with this same case. After the close of our forenoon meeting in the barn (June 11), we went to take dinner at the house of the brother owning the barn. As soon as we had left the barn Mrs. A. and a few of her friends immediately commenced a prayer-meeting. This meeting was a complete bedlam of voices all calling at once, "O Lord! O LORD!!" Finally the young man with whom Mrs. A. had been traveling broke out in a loud tone, above all the others. He claimed to be praying for his "persecutors," as he called them. His raving prayer was after

this fashion, "O Lord, send a bucket of tar, send a bag of feathers, send wooden horses, and ride them out of town on a rail." After a little more praying of this character they arose, and Mrs. A. got up and spoke a few moments. She made no reference to what had been said respecting her own course, but went on to teach her doctrine of sanctification, and just as I got to the barn she was talking in what she called "tongues." Her words, as near as I could make them out, were, "kene keni, kene keno, kene kene," and a lot of gibberish of similar sound as the above, only combined in a little different manner. Then she closed her meeting.

While we were at the house eating our dinner, it being a very warm day, and the people crowding by scores about the door, the air in the room became so oppressive that Sr. White fainted. Bro. White and myself engaged in prayer for her, and she was relieved immediately from this fainting condition, but the same blessing took her off in vision. Bro. White then took her in his arms and carried her out of doors, and there she continued in vision about thirty minutes, standing on her feet, her eyes all this while being open and uplifted to heaven. After coming out of vision, she related what the Lord had shown her still further in reference to Mrs. A. Among other things, she said, "This woman professes to talk with tongues, but she is deceived. She does not talk the language that she claims to speak. In fact, she does not talk any language. If all the nations of the earth were together, and should hear her talk, no one of them would know what she says; for she merely goes over a lot of meaningless gibberish." Mrs. A. claimed that she and the young man were being prepared of the Lord to enter upon a mission among the "Highland Garlic" Indians. This was the relic of an Indian tribe which had a small reservation on the flat lines a few miles above Lowell, Kent Co., and not far from Vergennes. Sr. White related her vision in public in the afternoon. Our two-day's meeting closed on Sunday, and we went on our way to other appointments.

What I now relate of the sequel of this case was given to me by residents of Vergennes, who carefully watched the case. The next Sunday after our meeting, Mrs. A. and her few followers had a meeting in the school-house. There was much curiosity in the neighborhood to know what the woman would say now we were away. So for once she had a crowd out to her meeting. After Mrs. A.'s meeting began, an Indian lad from the reservation passed the house with his gun, as he was going out on a hunt. Some of the boys called him in, supposing that at a sight of him Mrs. A. would talk in tongues. They told the boy that there was a woman in there who was going to talk his language. They gave him a seat near the door, and sure enough, as soon as Mrs. A. saw him, she broke out in her "kene, keni," etc. The Indian stared at her for a time, then seizing his gun, gave a "whoop!" and started off on a trot. The boys ran after him, and asked what the woman said. He replied, "Very bad Indian that! Very bad Indian that." He said he did not know one word she had said.

This woman was the second wife of Mr. A. He had a grown-up son who did not fancy the idea that his aged father should toil at home to support Mrs. A. (his step-mother) and the young man in their evil career. On her failing to talk so that the young Indian could understand her, he determined to break up the whole thing. He went to his father's house, and told the woman what he thought of her course. She told him that he was "fighting against God," that God had "called her to go on a mission to the poor Indians," and he was "trying to hinder it." Said he, "If God has called you to go on a mission to the Indians, why are you not about it? What is the use of you

and Mr. P. running all around the country together?" He continued, "I do not believe you talk the language of that tribe." She declared that she did. He asked her if she would go with him to the house of the interpreter of the tribe, and have the matter tested. She accompanied him. She talked in her "tongues." Then she *prayed* in "tongues." The interpreter declared that she "had not used a word of the language of that tribe." She then claimed that it was an Indian language. He replied, "Madam, I have been interpreter for more than a dozen different tribes of Indians; but I do not recognize a word in your talk that is like the language of any of these Indians."

After this the opposition became so severe that Mr. P. left the neighborhood. Just before he left, a friend of mine said to him, "Mr. P., you have reason to know whether that vision of Mrs. White concerning you and Mrs. A. was true. I ask you, *Was it true?*" He replied, "That vision was too true." Not many months after this Mrs. A. said to some of our sisters in Greenville, when closely questioned as to the truthfulness of the vision of Sr. White concerning her, "Sister, I consider Sr. White a good, devoted, Christian woman. While I may not regard her visions just as you do, I shall not say one word against her or her work." "Well," said this sister, "If any lady should have such a vision as that about me, which was not true, I do not think I should be afraid to say that it was not true." She repeated, "I shall not say a word against Sr. White or her work, lest I should be found fighting against God." One could hardly construe such an answer into anything else than a betrayal of guilt. Thus we see that time fully made manifest what Sr. White was shown by the Lord respecting this case.

J. N. LOUGHBOROUGH.

The Commentary.

"Toll me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*N. Cheyne.*

THINGS TO BE REMEMBERED.

THOSE desiring to have questions answered in this department, will please observe the following directions strictly: 1. Write plainly. 2. Be sure to give your State, county, and post-office. 3. If a lady, either sign your given name or prefix Miss or Mrs., as the case may require. 4. Make your letters just as short as you can and have them express clearly what you desire. 5. Never ask for an exposition of a whole chapter, and never send more than two questions at once. If your questions are placed in business letters to the Office, put them upon a separate slip, containing your full address. When initials merely are given, we hold ourselves under no obligation to reply. 7. Don't forget to inclose a postage stamp, as it is frequently desirable to reply by letter.

W. H. L.

SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

245.—THE CARCASSES OF THE WICKED AND THE UN-DYING WORM.

L. M. D.: The scene brought to view in Isa. 66: 24 seems to be located just at the point where the city New Jerusalem has descended to this earth (Rev. 21: 1-4), and the wicked having come up about it, the fire of God has fallen upon them from heaven. Rev. 20: 4-10. Their bodies (not their souls) are represented as being in the process of final disintegration through the agencies of the fire and worm that feed upon them. The term "carcass" denotes a dead body in contradistinction to a living one. The facts that the fire is not quenched, and the worms that prey upon them do not die, are evidence that their final extinction is certain; since where you have two consuming elements that cannot be destroyed, then that upon which they feed must finally disappear. It is probable that

the worm is said to be undying in the sense that it would not perish until its work was accomplished. It is in a similar sense that it is said that their fire is not quenched. It would be proper, for example, to say, "The building must be consumed; for the fire cannot be quenched." Should a person make such a remark, you would never think for a moment that he meant to intimate that the fire in question would never go out; but you would understand him as meaning simply that the fire could not be extinguished until the house was destroyed. After that, you would expect of course that the fire would go out of its own accord, having consumed the material upon which it fed.

In Mark 9: 44-48, the Saviour makes evident reference to the same event to which Isaiah alludes. He compares it to Gehenna, or the valley of Hinnom, that was located near Jerusalem, and into which the offal of the city and the dead bodies of beasts and criminals were thrown. These bodies were at times preyed upon by worms, and at times consumed utterly by fire. Frequently one might have seen both fire and worms doing their work at the same time in different parts of that valley. This circumstance made the valley of Hinnom an impressive symbol of the plain around the New Jerusalem, where the hosts of the wicked are to receive their punishment at the end of the thousand years of Rev. 20: 4-9. It was considered a terrible thing for one to so conduct himself in life that his body would be thrown out like a dead dog to be burned in the valley of Hinnom. The Saviour reminded his hearers, however, that there was to be a field of burning infinitely more to be dreaded than the Gehenna of which he spoke. From that Gehenna there can be no escape. The bodies cannot be removed, the fire cannot be quenched, and the devouring worms cannot be destroyed by human agency. Centuries have passed, and the fires and the worms of the symbolic Gehenna have become extinct. So, too, with the antitypical Gehenna which it symbolized. The fire and the worm of the latter will never cease to be until they have accomplished the purpose for which they were brought into requisition. This done, they must both cease to do their work, as the earth, on which they are to be employed, is then to be recast, and become the future eternal abode of the saints. 2 Pet. 3: 10-13.

246.—THE SEVEN WOMEN.

A. M. J.: The seven women spoken of in Isaiah 4: 1 as taking hold of one man and saying, "We will eat our bread, and wear our own apparel; only let us be called by thy name to take away our reproach," are mentioned in connection with the sins of Israel brought to view in the preceding chapter. In that chapter a graphic picture is given of the pride and folly of the Hebrew women. As a punishment for these and other sins, God threatens to pour out his judgments upon the nation. Prominent among these judgments was that of war. In verse 25 (chap. 3) he says, "Thy men shall fall by the sword, and thy mighty in the war." As a consequence of such a wholesale destruction of the men, the women would not be able to find a sufficient number of them to act as their husbands unless one man should marry several women. To die childless was by the Hebrew women considered a great reproach. To avoid that reproach, seven of those in question are represented as beseeching the privilege of marrying one man. The number seven is taken here, as it frequently is in the Scriptures, to denote many. To attempt to apply this passage to the churches of Christ would be decidedly fanciful. No doubt this scripture had its fulfillment in the past, when so many of the Jews were destroyed by their enemies.

247.—THE WICKED AND THE DAY OF EVIL.

How do you explain Prov. 16: 4?

L. M. D.

ANS. It is probable that the portion of the text that troubles you is found in the statement that the Lord has "made the wicked for the day of evil." The term "day of evil" is perhaps equivalent to the expression, "day of wrath." The passage must not be understood to teach that God made man wicked in order that he might punish him in the day of evil; as such a doctrine would not only be monstrous in itself, but would also be contrary to the teachings of other portions of the Scriptures. The general idea of the passage seems to be this: Everything that God has made will ul-

timately bring glory to his name; even the wicked will do so in the day of Judgment; as on that occasion the Lord will punish them in the sight of the universe for their wickedness, and thus magnify his name by showing his hatred of sin. It is probable that our present translation is faulty. The Chaldee version is as follows, and gives a good sense: "All the works of the Lord are for those who obey him; and the wicked is reserved for the evil day."

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.

DR. CLARKE ON THE TEN COMMANDMENTS.

[The following notes on Ex. 20, taken from Dr. Clarke's Commentaries, show how widely he differed from some modern theologians of the same church.]

E. H. GATES.]

To show still more clearly the excellence and great utility of the ten commandments, and to correct some mistaken notions concerning them, it may be necessary to make a few additional observations. And 1. It is worthy of remark that there is none of these commandments, nor any part of one, that can fairly be considered as merely ceremonial. All are moral, and consequently of everlasting obligation.

2. When considered merely as to the *letter*, there is certainly no difficulty in the moral obedience required to them. Let every reader take them up one by one, and ask his conscience before God, which of them he is under a *fatal* and *uncontrollable necessity* to break.

3. Though by the incarnation and death of Christ, all the *ceremonial* law which referred to him and his sacrifice is necessarily abrogated, yet as none of these ten commandments refer to anything properly *ceremonial*, therefore they are not abrogated.

4. Though Christ came into the world to redeem them who believe from the curse of the law, he did not redeem them from the necessity of *walking in that newness of life* which these commandments so strongly inculcate.

5. Though Christ is said to have *fulfilled the law* for us, yet it is nowhere intimated in the Scriptures that he has so fulfilled these *TEN LAWS* as to exempt us from the necessity and *privilege* of being no idolaters, swearers, Sabbath-breakers, disobedient and cruel children, murderers, adulterers, thieves, and corrupt witnesses. All these commandments, it is true, he punctually fulfilled himself; and all of these he writes on the heart of every soul redeemed by his blood.

6. Do not those who scruple not to insinuate that the proper observation of these laws is *impossible in this life*, and that every man since the fall does daily break them in thought, word, and deed, bear false witness against God and his truth? and do they not greatly err, *not knowing the Scripture*, which teaches the necessity of such obedience, nor the *power* of God, by which evil principle of the heart is destroyed, and the law of purity written on the soul?

7. It must be granted, and indeed has sufficiently appeared from the preceding exposition of these commandments, that they are not only to be understood in the *letter*, but also in the *spirit*; yet this does not prove that a soul influenced by the grace and spirit of Christ cannot most conscientiously observe them; for the grace of the gospel not only saves a man from *outward* but from *inward* sin; for, says the heavenly messenger, his name shall be called Jesus (*i. e., Saviour*), for he shall save (*i. e., deliver*) his people from their sins. . . . It is therefore readily granted that no man unassisted and uninfluenced by the grace of Christ can keep these commandments, either in the *letter* or in the *spirit*; but he who is truly converted to God, and has Christ dwelling in his heart by faith, can, in the *letter* and in the *Spirit*, do all these things, BECAUSE CHRIST STRENGTHENS HIM. Reader, the following is a good prayer, and oftentimes thou hast *said* it; now learn to *pray* it: "Lord, have mercy upon us, and *incline* our hearts to keep these laws. Lord, have mercy upon us, and write all these thy laws *in our hearts*, we beseech thee."—*Com. Service.*

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Ps. 126: 6.

THE MASTER.

"Lord, what wilt thou have me to do?" Acts 9: 6.

O Jesus Christ, my Master!
I come to thee to-day;
I ask thee to direct me
In all I do or say.
I want to keep my promise
To be thy servant true;
I come to thee for orders:
Dear Lord, what shall I do?

I want a heart not heeding
What others think or say;
I want a humble spirit
To listen and obey,
To serve thee without ceasing,—
'Tis but a little while,—
My strength the Master's promise,
My joy the Master's smile.

Oh, precious Lord and Master,
I want to hear thy voice
Enduing me with power,
And bidding me rejoice;
That while thou still dost tarry
I faithful may be found,
With lamps all trimmed and burning
To wait the trumpet's sound. —Sel.

COLORADO.

DENVER.—We are glad to report that the good work is going forward in Colorado. Bro. Ostrander is stirring us up. Already \$5,400 has been pledged on the reserve fund, and still "there's more to follow." Steps are being taken to establish a mission at Denver in the near future; also for a thorough canvass as far as practicable throughout the Conference for our publications, etc.

J. W. HORNER.

TEXAS.

On the 6th of May I started to canvass for the *Sentinel* over the field I canvassed last fall for "Thoughts." I found many that were well pleased with the book and wanted to hear preaching. In one neighborhood where I delivered many copies of "Thoughts" last fall, I have spoken to the people twice each Sunday for the last three Sundays. The house was well filled from the beginning. Last Sunday afternoon a Baptist minister spoke at the same place. The people hoped that he would confirm the word; but he endorsed the law, and then said that he believed that Sunday was as sacred to us as the Sabbath was to the Jews. He accused me of breaking the second commandment by having the beasts and image printed on the chart.

A great many of this people are already convinced. Two of them have begun to keep all the commandments. I think that others will obey soon. I have another appointment there for next Sunday. Hope that God's people will pray for us in Texas. This is a broad field and white unto the harvest. Pray that more laborers be sent into this field.

J. M. HUGULEY.

DAKOTA.

BELFORD, AURORA Co.—Since Bro. Streman and myself were here in February holding a series of meetings, I have frequently visited this company on the Sabbath. Opposition has been quite strong, first in an underhanded way, then openly and publicly. The Lutheran minister sent me a challenge to discuss with him, accompanied by an appointment for the same. The discussion lasted two days. The subjects considered were baptism and the state of the dead. In reference to the first, he admitted that immersion was the scriptural form of baptism, and that there was but one; concerning the latter he claimed that immortality would be given at death. His arguments were weak and contradictory, which disgusted his own members. The little company here is growing stronger, and we expect in a short time to have a church organized. Three were baptized in March, and others, doubtless, will be soon.

I have spent considerable time in canvassing.

The Lord has blessed in this work. Last week Bro. Houseman accompanied me four days, in which time we obtained 99 subscriptions for our different periodicals. May the Lord bless the seed sown, and may his cause advance. Pray for us.

M. M. OLSEN.

May 21.

OHIO.

AMONG THE CHURCHES.—Since my last report I have visited the Springfield, Yellow Springs, Leesburg, Wheelersburg, and Portage River churches. Have tried to set before our brethren the importance of the missionary work, the necessity of sacrificing for the cause of God, and the rapidly fulfilling signs of the times. The Lord has proved his willingness to help in every time of need.

Our meeting at the Portage River church was especially encouraging. Since my last meeting there, when the church was organized, four more have fully embraced the truth. Last Sabbath, after a social meeting which was especially marked by the presence of God's Spirit, three dear souls went forward in the ordinance of baptism. Five united with the church, besides two who were received from another church. Love and harmony exist. A meeting-house is being built, and is now well under way. On Sunday Eld. Updyke, the Disciple champion, came into the neighborhood, and attempted to upset the work that had been done there. His discourse consisted of the usual threadbare arguments, misrepresentations of our positions, perversions of Scripture, and cheap jokes to cause a laugh. His effort only strengthened our brethren there. May the Lord strengthen and bless this dear church.

E. H. GATES.

VERMONT.

JAMAICA.—Our meeting with this church began Sabbath evening, May 24, and closed the following Tuesday. Six were baptized. Quite a liberal sum was added to what had before been pledged on the \$15,000 fund. The good Spirit came into the meeting in a marked manner on the Sabbath, when twenty or more made their way to the front seats to be prayed for. We were glad to see this church take hold to have a church school, having sent to South Lancaster for a competent teacher. It is high time for our people to awake to the dangers which threaten our children. The children who attend this school will have daily instructions in the word of God. We know every God-fearing parent in this Conference will watch the progress of this new enterprise with much interest. We hope these dear youth will be greatly benefited.

BOSTON MISSION.—On our way to Vermont after the "Special Course" at South Lancaster, which was of special interest, we had the privilege of visiting this new mission, 21 Boylston Place, and of holding one service in the chapel. Our brethren have shown good judgment in location and arrangement. Already they see evidences of good. What a work! The people of this city in numbers exceed the entire population of Vermont by more than 40,000.

A. S. HUTCHINS.

A. O. BURRILL.

MICHIGAN.

TWIN LAKE, HART, ETC.—Since my last report I have assisted Sr. Lane in a series of meetings at Twin Lake. April 24 I commenced a course of lectures nine miles east of Hart in the town of Elbridge, Oceana Co. Remained there until May 25. My congregation was composed largely of young people, many of whom attended nearly every meeting. As a result five signed the covenant, four of whom were between eleven and seventeen years of age. I received three subscriptions for the *Signs*, and sold some tracts, besides giving away some. During the last week in May I held two meetings with the friends in Shelby.

Sabbath and Sunday, May 31 and June 1, I held meetings with the brethren and sisters of Whitehall and Montague, Muskegon Co. There are seventeen adults in these places who observe the Sabbath. They have rented the Baptist church, where they hold meetings and Sabbath-school. Their Sabbath-school numbers twenty-nine. They have just purchased three missionary racks,—one for the post-office in Whitehall, one for the post-office in Montague, and one for the depot in Muskegon. Sabbath afternoon we all

met at Bro. Briggs' where the racks were, and held a special season of prayer for the blessing of God to attend the tracts. The Lord came very near.

Sunday evening we met and organized a tract society of ten persons; others will doubtless join. I left these dear brethren and sisters feeling of good courage in the work. Agents were appointed to canvass both places at once for the *Sentinel*.

GEO. O. STATES.

IOWA.

SALINA.—We spent May 30 to June 1 with the brethren of this place. Organized a church of fifteen members. Baptized five and ordained an elder and a deacon. We were pleased to see the promptness and unity of action manifested in this advance step, and trust it may prove a blessing not only to the church but also to the community.

Opposition has been bitter and determined from the time meetings closed in the tent till the present. Ministers have preached against the truth, and people have done their utmost to hinder its progress; and yet the light has continued to shine clearer and brighter, and the friends of the cause have grown stronger and more united. The brethren have been diligent in learning the truth, and as a result they have accepted all points and stand a unit. Tobacco, tea, coffee, and pork have been discarded—all of which were used very freely when they first accepted the truth less than one year ago. May the Lord continue to bless this church; and may the good degree of love and unity now existing increase and abound more and more, that their influence may gather in other precious souls for whom Christ died.

C. A. WASHBURN.

IRA J. HANKINS.

HAMPTON.—We commenced meetings in the tent at this place May 28. Have held eight meetings up to the present time. The weather has been very unfavorable for out-of-door meetings, it being rainy and cold most of the time. Our congregations have not been large; but those who came at the first have continued to attend, and when the weather becomes more favorable, we hope the interest will increase. Our address will be as above for the present.

J. H. MORRISON.

J. D. PEGG.

DAVIS CITY, MT. AYR, AND RIVERTON.—In company with Bro. R. C. Porter, I held meetings at the above-named places from May 15 to June 2. At Davis City the church has been weakened of late by removals; and having no preaching for a long while, some of the members were somewhat discouraged. Our visit with them was timely. After a good Bible-reading on the tithing system, they all promised to pay tithes henceforward. They also pledged liberally to our mission fund. There was quite a good attendance at our evening meetings through the week from outsiders, and some interest was manifested. Owing to the scattered condition of friends at Mt. Ayr and our limited time, we held but two meetings with them; but we visited nearly all at their homes, also several families in Taylor Co., near Conway. These friends are circulating considerable reading matter among their neighbors, and are very anxious to have preaching. Hope they may soon be gratified in this.

At Riverton we have just organized a church of fifteen members and also a tract society. Others who could not be present will join soon. This little company all pay tithes, and take a club of *Signs*, also of the *Sabbath Sentinel*. An elder and deacon were chosen and ordained for their respective offices. This church is in good working order. May they ever be so employed in the Master's work that they will have no time to dally with the enemy. From here I go to join Bro. Washburn in tent labor in the southeastern part of the State.

Bro. P. and Russell Hart will commence tent labor this week in Farragut, six miles away. May the blessing of God attend all our efforts this season as never before.

H. NICOLA.

WISCONSIN.

HUMBIRD, WINDFALL, AND LOYAL.—I praise the Lord for the work he has wrought at Humbird since last fall. I have held five meetings with that church, and on Sunday I baptized twenty-one will-

ing believers, who had left off the use of pork, tea, coffee, tobacco, jewelry, etc. A large crowd witnessed the baptism, and a good impression was made upon many minds. Several others will no doubt soon follow their Lord in the same ordinance. The church now numbers forty-one members, and sustains a weekly prayer-meeting, Sabbath meeting, and Sabbath-school. If all keep their covenant with the Lord, and continue to act as his faithful missionaries, he will not only save them, but many others through them.

Had also some excellent meetings with the church at Windfall. One incident I will here relate to encourage the circulation of the *Signs of the Times*. A very intelligent and refined lady, who had followed teaching for several years, and who has kept the Sabbath several weeks, told me that she first became interested in the truth as the result of reading a copy of the *Signs* which she found in her organ as it was brought home from the Adventist church, where she had played and sung on Christmas eve. Such circumstances, which occur so frequently, should greatly encourage all lovers of the truth to send the *Signs* everywhere. Another lady told me she first became interested in the Sabbath truth by reading a part of an article which she found in a fragment of the *Signs* that a lady sent her containing some garden seeds. Thus it is seen that though the *Signs* are even torn up, they will accomplish the work whereunto God has sent them.

I am now having some excellent meetings with the church at Loyal. Mrs. Sanborn organized a V. M. Society here last January. Nearly five hundred copies of the *Signs* have been sent out since then, and about fifty copies of the *Sentinel* weekly. The members seem to be full of courage in the Lord, and consider that the organization has greatly improved the spirituality of the church, which proves that the Spirit of God is pleased with the work. Although the enemy of all righteousness is striving to hinder the work of God, there is a growing interest in this vicinity to hear the truth. As we closed our meetings to-day one woman said, "I will keep all the commandments of God." Others were convinced that they ought to lay hold of the Sabbath, and we daily pray that they may.

June 1. I. SANBORN.

KENTUCKY QUARTERLY CONFERENCE.

THIS Conference convened according to appointment at West Clifty, Ky., May 18, 1884. The President being absent, the meeting was called to order by Eld. G. G. Rupert. Prayer by W. H. Saxby. It was then moved and carried that Brn. Rupert and Saxby be received into this Conference.

It was voted that a tent be set at Glasgow, and that Brn. Rupert and Pound take charge of it; that Brn. Saxby and Garrett go to Hopewell, and commence a series of meetings; and in case Bro. Garrett cannot go that Bro. Saxby go alone; that Eld. Rupert go to Custer as soon as practicable; that a tent be pitched in Boston, and that Brn. Saxby and Garrett go with it.

On motion, the Chair appointed a camp-meeting committee, submitting the names of J. C. Olliver, D. W. Barr, J. B. Forrest, and R. M. J. Pound.

It was voted that our camp-meeting be held in the city of Louisville, if suitable grounds can be obtained.

The motion was also made and carried that our large tent be spliced.

It was voted that ministers be required to report quarterly to the State Secretary.

Adjourned *sine die*.

BETTIE C. SAXBY, Sec. S. OSBORN, Pres.

KANSAS STATE CAMP-MEETING.

THIS meeting was held in Bismarck Grove, one mile east of the thriving city of Lawrence, according to appointment. It was the largest meeting ever held by our people in the State. There were about forty tents and nearly seven hundred people encamped on the ground. The meeting began promptly Wednesday eve. The larger part of the people were on the ground and ready for the opening service. This was one of the encouraging features of the meeting.

Brn. Haskell, Olsen, Van Horn, Conradi, and myself attended the meeting besides the ministers who have been laboring in the Conference. A large share of Bro. Olsen's time was occupied in

the Scandinavian work, there being a number of Scandinavians on the ground, showing quite a growth in that branch of the Conference during the past year. Bro. Conradi labored in the interests of the German work. There were several interesting cases among this people. One was that of a middle-aged man who was present. He had been a missionary to Turkey for the Baptist Menonites for several years. He has not fully identified himself with us yet, but we think there is no doubt but that he will. One of their ministers, seeing a report of our meeting in a secular paper, came, and stayed till the close, and his interest grew deeper and deeper. We have hopes that he may yet be led into the truth.

One most interesting feature of the meeting was the daily reports that went through papers. The *Kansas City Journal* sent its own reporter to the ground, and he stayed with us till the close, giving a two column report of the meeting each day. A lengthy synopsis of each sermon was given. Thus the leading points of our faith went before thousands and thousands of readers. Who can tell the results of these reports?

The general character of the preaching was such as to instruct the people how to labor, and to show the relation we sustain to the work of God on the earth. "To be consecrated to God is to be devoted to his cause or his work," was the key note of the meeting. Our meeting on the Sabbath was a good one. About seventy-five came forward for prayers, and deep feeling was manifested. Many were seeking God for the first time; others were backslidden, and were returning to their Father's house.

The attendance from without was not large generally, and yet on Sunday the congregation numbered nearly four thousand persons. The time was well occupied with preaching, there being four discourses given on important points of our faith. We could not tell much of the real interest awakened by the meeting, yet we judge there was considerable from the fact that books were purchased quite largely. One lady purchased \$14 worth, and another \$6 worth. The amount of sales at the book stand reached in all about \$600.

Our brethren begin to appreciate somewhat the importance of engaging more earnestly in the work of God. Plans were laid to start missions in some of their largest cities. For this and other purposes they pledged of their means most liberally. On Monday, when the matter had been fairly set before them, in about one-half hour \$16,750 was pledged; this, with over \$4,000 previously pledged, makes over \$20,000.

A resolution had previously passed the Conference, recommending the raising of \$25,000, but upon a further consideration of the subject it was seen that this amount would not be enough, and it was enlarged to \$30,000. This will give the brethren who were not at the meeting an opportunity to be as liberal as those were who were at the meeting. There was some remarkable pledging done at the meeting. One man gave \$3,000, and four men gave \$1,000 each, thirteen gave \$500 each, and the amount raised in less than \$100 pledges was \$700 dollars. There were eight men that gave \$50 each on this amount. Thus it will be seen, to the credit of the brethren in Kansas that this amount has been raised by those who are able to raise it. This is as it should be. \$5,000 of the amount raised was to go to enlarge their reserve fund, \$5,000 to establish their depository, \$5,000 to assist those whom the Conference may deem worthy to secure an education to labor in the cause, and \$5,000 or more to go to establish city missions, and to assist in the general interest of the cause. We never saw brethren pledge more liberally anywhere than here. And we were pleased to notice that in their religious exercises the same promptness was seen.

About 100 subscribers were obtained for our periodicals on Sunday, 134 orders were taken for volume five of the "Spirit of Prophecy," showing the interest there is in the work.

On Monday the meetings were excellent. Near the close of the day twenty-nine were baptized. A large crowd of people were silent spectators of the scene. There were only one or two drawbacks in the meeting; one was that there was only about half time enough to do what we should have been glad to do. The business was somewhat protracted, interfering with the spiritual interests of the meeting. Another want, one

which has often been felt at other camp-meetings, was that of large-sized family tents, in which to hold small meetings, children's meetings, and where other classes of different kinds can be instructed. Tents 18x24 would do, but larger ones would be better. There was so much business to be done that quite a large number of the brethren staid all day Tuesday, and the meeting did not really close till Tuesday night. The brethren returned home thankful to God for his goodness and for the good meeting they had enjoyed.

E. W. FARNSWORTH.

THE JAMAICA CHURCH SCHOOL.

WE are much pleased to know that the church at Jamaica, Vt., have opened a school in their meeting-house, and we are sure that our brethren throughout the State will watch this new enterprise in our midst with lively, prayerful interest. The school opened yesterday under the instruction of Sr. Laura Bee, a teacher from the South Lancaster Academy. If the committee, the parents, and the church stand by the school in their prayers, sympathy, and their united influence in every way for its prosperity and success, they will without doubt have occasion to rejoice that they sacrifice of their means to bring it into and to preserve its existence.

A dear friend sent a daughter from this State to the South Lancaster Academy last fall that she might have the benefit of a few terms there. As the spring term was about to open, the daughter wrote to her father inquiring if she could remain through that term. I am informed that his reply was, "Yes, I rather live on one meal per day than to have you deprived of this." Within a few days that loving father was numbered with the dead. He could do no more for the child he loved so well. Dear brethren and sisters, do what you can for the children. Education is far more valuable than gold. Who can value a Bible education,—education in present truth? "Buy the truth and sell it not."

A. S. HUTCHINS.

May 29.

A GRATEFUL ACKNOWLEDGMENT.

SR. A. M. WHITAKER writes from Oregon: "Please accept my most sincere thanks for that extract from Sr. White's private letter to a friend, entitled 'Apples of Gold,' published in the *REVIEW* of March 25, 1884. I am one of the lonely ones, living near no church, and was almost despondent and over-anxious about my family; and it seemed as though the Lord sent that article as a comfort and assurance to me. Again I thank and praise the Lord for his timely aid."

Special Notices.

NOTICE.

If there are any Sabbath-keepers or those interested in the truth in the cities of Leavenworth, Atchison, or Wyandott, Kansas, I should be glad to correspond with them in regard to missionary work in these cities. Address me at Ft. Scott, Kansas.

J. H. COOK.

TO THE BRETHREN IN COLORADO.

WHEN sending in your orders please be careful to state things just as you would have them, and write names and addresses plainly. I receive some orders that are difficult to understand.

J. W. HORNER, Sec. Tract Soc.

STATE SECRETARIES, ATTENTION!

A PLEDGE book for the different missions, giving the date, names, addresses, amount pledged, conditions, and payments, has just been issued by the *REVIEW* Office. This book has been prepared for your especial use, and is something which you all need, so do not delay in sending in your orders. Prices are as follows: 3-quire \$1.25; 2-quire, \$1.00. Address *REVIEW AND HERALD*, Battle Creek, Mich.

News of the Week.

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

FOR WEEK ENDING JUNE 7.
DOMESTIC.

—There are more than eight hundred women doctors in the United States.

—The I. B. and W. round-house at Columbus, Ohio, suddenly collapsed Thursday, seriously injuring five men.

—There are twelve manufactories of artificial teeth in the United States, which make 10,000,000 of those useful articles per annum.

—Near New Mexico, Mo., Wednesday night, Lieutenant Rice, Quartermaster, U. S. A., walked off a train in his sleep and was killed.

—About one hundred colored men as delegates and alternates attended the Republican National Convention which opened at Chicago Tuesday.

—Fifteen hundred coal miners of the third pool struck Monday against a reduction. If the other three pools strike 6,000 men will be idle.

—At the Republican National Convention just held at Chicago, James G. Blaine was nominated for president, and John A. Logan for vice-president.

—The cold weather of last week brought frost, which caused general damage through the country. Western New York, Wisconsin, and Ohio suffered severely.

—Henry Wheeler, of Hickory Flat, Ga., has never seen a city, and is 84 years old. He has 122 grandchildren, and great-grandchildren. He never used rum or tobacco.

—Farmer Russel, a negro, burned his wheat stubble at Fredericksburg a few days ago, and barely escaped with his life when eleven old bombshells, which had lain there for twenty years, exploded.

—Miss Rachel Ewing, the oldest teacher in the Pittsburg (Pa) public schools, has just resigned her position, at the age of 76. She began when but a girl, and kept at her work until compelled to desist by the infirmities of age.

—A new use for steam is described in a Berlin paper of recent date. It is proposed to employ it in extinguishing fires, and the method of working will be to have automatic stop-cocks which will open at a given temperature and allow the steam to escape upon the flames.

—The agile climbers of the telegraph poles will shortly find their occupation gone. The New York Assembly has passed the bill compelling the telegraph and telephone companies to put their wires underground, and the dangers and unsightly obstructions which disfigure our streets will in due time be consigned to oblivion.—*N. Y. Sun.*

—In the Cleveland Rolling Mills Monday, in tapping a vast caldron of molten iron, holding fifty tons, too large an orifice was made, and the seething fluid speedily covered the casting-floor. All the employes escaped save two, who were compelled to wade through the hissing mass, which an explosion sent flying in all directions, stripping them of their clothing, and literally cooking their flesh. Their injuries are fatal.

—Miss Nivinson, who manages the sanitarium near Hammon, N. J., where the bodies of twenty-one infants were found buried recently, asserts that an epidemic of measles caused the mortality, and that the children had been baptized, and interred with religious services. The excitement in the district is intense, and statements are made that the little ones were the illegitimate offspring of wealthy New Yorkers and Philadelphians. It is thought that Miss Nivinson will be arrested.

—Another rainstorm has swept through the eastern section of Texas, embracing an area as large as Illinois and Indiana. Crops have been washed out and railway tracks and bridges wrecked. Thousands of acres of wheat ready for harvesting have been prostrated, and cotton has been completely ruined. The Brazos, Trinity, and Sabine Rivers are swollen to an extent never known before, the former stream being out of its banks for a distance of 200 miles. The loss to agricultural interests will reach hundreds of thousands of dollars.

—The snapping of an electric light pole on Fifth Avenue, New York, let the wire down into the street fully charged. A passing horse stepped on the wire and received such a violent shock that it was flung motionless to the ground; and in attempting to lift the body of the horse, the driver received a shock scarcely less energetic, being thrown down. After a time the animal recovered sufficiently to walk to the stable, but the shock produced a fatal effect. It is said that even the harness was so charged that there was danger in touching it. The horse appeared dull and lifeless, but was covered with sweat, and was very much heated.

FOREIGN.

- Yellow fever has reappeared at Guaymas, Mexico.
- There has been no rain in Cuba for four months.
- Queen Victoria is about to have a life-size bronze statue of John Brown placed in the hall at Balmoral.

Obituary Notices.

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

PITCOCK.—Died at the home of Bro. W. H. Colvin, near Mt. Williams, Frederick Co., Va., May 6, 1884, Elizabeth Pitcock, aged 68 years and 28 days. She had never made any profession of religion; but a short time before her death, she expressed her sense of duty and desire to begin to lead a Christian life. Funeral discourse by the writer, from 1 Cor. 15:22, in the Lutheran church. B. F. PURDEAM.

ROGERS.—Died in Hector, Potter Co., Pa., Jan. 8, 1884, little Nellie, daughter of Delbert and Mary Rogers, aged 4 years. Nellie was an unusually bright child; and her sudden and untimely death has been a great affliction to the loving parents; but it has been the means in the hands of the Lord to lead them to accept the Saviour, who has promised to bring again our loved ones from the land of the enemy. Funeral services conducted by Eld. F. Peabody. A FRIEND.

HORNADAY.—The subject of this notice, Harriet Hornaday, died May 7, 1884. She was born in 1812, and was in her 73d year at the time of her death. No more devoted or conscientious person could be found than Grandmother Hornaday. Perhaps she was the most self-sacrificing person to be found in our Conference. She embraced the truth by reading during the year 1868. She faithfully lived it out. I did not attend the funeral, not receiving word in season, so I cannot give further particulars. WM. COVERT.

BLAKE.—Died of heart disease, Apr. 30, 1884, at Saranac Lake, Franklin Co., N. Y., Sr. Abigail Blake, in the 83d year of her age. Sr. Blake embraced the truths of the third angel's message about thirteen years ago, under the labors of Eld. S. B. Whitney, and at the time of her death was a member of the S. D. Adventist church at Keene, N. Y. She leaves four daughters and one son to mourn their loss. The funeral services were conducted by Eld. Boutwell, Methodist. I. N. RUSSELL.

APLING.—Died at Venice, Shiawassee Co., Mich., April 13, 1884, Charles Samuel, infant son of Maurice and Jessie Apling, aged 5 months and 17 days. Bro. and Sr. A. mourn the loss of their little babe, but not as those without hope, for theirs is built upon the sure promises of God. Words of comfort at the funeral by Bro. F. D. Starr, from Jer. 31:15, 16. G. H. RANDALL.

WAGER.—Died of whooping cough, at Venice, Shi. Co., Mich., May 15, 1884, Retta A., infant daughter of Alfred and Mary Wager, aged 10 months and 29 days. We laid her to rest with this comforting hope, that in the morning of the resurrection, father and mother will again receive little Retta to their embrace, made immortal. Words of comfort at the funeral by the writer, from 1 Thess. 4:13-18. G. H. RANDALL.

GRAVILLE.—Died at Bridgewater, Dak., Apr. 26, 1884, of a complication of diseases, Willie, infant son of Frank and Lucy L. Graville, aged nearly thirteen months. For the second time the home is left childless; but the sorrowing parents have learned where to find, in the hour of their bereavement, a source of un-failing comfort. S. B. WHITNEY.

WHITE.—Died of old age and abscesses, at the home of her daughter, Abbey Hallock, Apr. 30, 1884, in the town of Mundy, Genesee Co., Mich., our mother, Mary W. White, aged 87 years. Out of eleven children several are left to mourn their loss, but not without hope. In early life she obtained a hope in Christ, and ever put her trust in Him who was able to save. She was a kind mother, and ready to help the needy and sick. She was confined to her bed for over two years, loving hands administering to her wants. During the last seven weeks she suffered much, but murmured not. For a number of years she was unable to hear preaching of any kind on account of deafness. She would talk sometimes with me about the Adventists, and was glad when any were converted, but held to the doctrine of the Baptist church, to which she belonged some years ago. We hope to meet her in the first resurrection. Words of comfort by the Baptist minister, from 2 Tim. 4:7, 8. E. S. TALLMADGE.

FULLER.—Bro. Ira Fuller died of spinal disease, May 7, 1884. He was born in 1848, in Fairport, N. Y., and was converted at the age of eighteen, joining the Baptist church. About four years ago he became

interested in present truth, and since that time he has tried to live it out. He was a great sufferer, having been confined to his bed for the last six months; but he bore all with patience, looking forward to the time when the lame shall walk and the dumb shall sing. He leaves a sorrowing companion, one child, father and mother, and several brothers and sisters to mourn their loss. Funeral discourse by the writer from 2 Sam. 14:14. J. I. COLLINS.

MORRISON.—Died, April 5, 1884, of heart disease, Alexander Morrison, in the 68th year of his age. Bro. M. has for thirteen years been a believer in the present truth. He rests in hope of a part among the righteous ones when they shall come forth from Satan's prison-house triumphant over death. Funeral discourse by Eld. Tuttle, Methodist. IRA J. HANKINS.

HOFF.—Died of apoplexy at his residence, near Beloit, Barton Co., Mo., on the morning of May 27, 1884, John Hoff, aged 59 years, 7 months, and 21 days. Bro. Hoff embraced the truth at the age of twenty-six, by reading, in Whiteside Co., Ill. His loss is deeply felt, not only by his wife and children, but by all the members of the Avilla church. We laid him away in the silent grave to await the coming of the Lifegiver and the resurrection of the just. Remarks by the writer. D. N. WOOD.

FLETCHER.—Died of erysipelas, Feb. 22, 1884, at his home in Decatur City, Iowa, Bro. G. W. Fletcher, in the 77th year of his age. Bro. F. embraced present truth about twenty-six years ago, under the labors of Moses Hull, and was a faithful Sabbath-keeper and a consistent Christian up to his death. His illness was short and severe, yet he bore it with Christian fortitude. He leaves a wife and seven children and numerous friends to mourn his loss, but not without hope. A. CALDWELL.

COX.—Died in Fair Grove, Tuscola Co., Mich., May 16, 1884, Mrs. Ida B. Cox, youngest daughter of Mrs. W. H. Wilber, aged 16 years, 6 months, and 3 days. A husband mourns her loss, and a babe is bereft of a mother's care. We laid her away hoping to meet in a better land. W. H. WILBER.

PRESTON.—Died at his father's residence in Lyons, Mich., May 28, 1884, George H., oldest son of J. S. Preston, in the 24th year of his age. For several years he worked in the pineries of Northern Michigan during the winter season, and returned home from Flint last April in his usual health. He made his father a short visit on his way back to the town of Handy, Livingston Co., where he had expected to work on a farm this summer, but very soon repaired thither, where he took a severe cold while working in a sugar bush, and was taken down with typhoid pneumonia and inflammation of the kidneys. His father was notified of his sickness, and went to him by the first train. He took him home with him about six weeks ago, since which time he has had the best medical care that could be procured. For a time it was hoped that he would recover, but quick consumption setting in, the result was as stated above. He had never made a profession of religion previous to his last sickness; but while at his father's home, with deep contrition he sought earnestly for pardon, and found peace in believing in Jesus, thus leaving to his friends the comfort of knowing that he died in the triumph of a living faith.

Funeral services were held at the Baptist church June 1. Eld. Van Deusen gave an excellent discourse from the words, "The last enemy that shall be destroyed is death," setting forth the glorious hope of the resurrection. J. S. PRESTON.

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.

PENNSYLVANIA, Emporium,	June 11--17
WISCONSIN, Baraboo,	" 17--23
NORTH PACIFIC, Shellwood, Or.,	" 19--30.
MINNESOTA, Mankato,	June 25 to July 1
CANADA, Waterloo, P. Q.,	" 26 to " 1
DAKOTA, Madison,	July 2--8
IOWA, Marshalltown,	Aug. —
TEXAS, Dallas,	Aug. 1--10.
NEW YORK, —,	Aug. 14--26
NEW ENGLAND, —,	Aug. 20 to Sept. 2
VERMONT, Burlington,	" 28 to " 9
MAINE, —,	Sept. 4--15
OHIO, Columbus,	Sept. 11--22

NOTHING preventing, I will meet with the church at Fair Haven, Minn., June 14, 15, and at Dassel, June 21, 22. JOHN I. COLLINS.

We appoint a general meeting to be held at State Center, Ia., June 14, 15. The meeting will begin Friday eve, and last over Sabbath and Sunday, and if thought advisable

Monday also. This will be an important meeting, and we greatly desire all to come who can. Those belonging to churches near by are especially invited to spend the time with us. We wish to talk of the general interests of the cause and of the good religion of Christ. All come who can. E. W. FARNSWORTH. I. D. VAN HORN.

If the Lord will, I will be at Woodburn, Ill., June 13-16. Hope all the friends of the truth in that section will make an earnest effort to attend and bring all they can to the meeting. R. F. ANDREWS.

No hindering providence, I will hold meetings at Noblesville, Ind., June 13 15; at Radnor, Carroll Co., Ind., June 20-23. Hope to see a general turnout of all the friends. S. H. LANE.

The next annual session of the Minnesota State Sabbath-school Association will be held in connection with the camp-meeting at Mankato, June 25 to July 1. JOHN FULTON, Pres.

Publishers' Department.

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

NEW PREMIUM OFFERS WITH THE "SIGNS OF THE TIMES."

FOR THE SUMMER OF 1884.

To favor the colporter and canvassing work of the summer of 1884, we offer the following well-known valuable books as premiums with the Signs for three and six months :-

A THREE MONTHS' OFFER.

We will furnish the Signs on trial for three months for 50 cents, and give the subscriber his choice of "The Treasure Book of Poems," containing "Little Will," and other stories in verse; 64 pages, price 10 cents; or "Bible Sanctification," by Mrs. E. G. White, a contrast between the true and false theories of Bible holiness; 82 pages, price 10 cents.

With the aid of these valuable books, we expect that our agents taking trial subscriptions will secure many names for three months, of those who would otherwise take it but six weeks.

A SIX MONTHS' OFFER.

We will furnish the Signs to new subscribers for six months on trial, with either of the following valuable works as premium,

For \$1.20.

1. THE GOLDEN GRAINS (pamphlets). Ten Little Books in paper covers, containing instructive stories for children and youth. Price, 50.

2. OUR NEW FORTY-CENT PACKAGE OF HEALTH AND TEMPERANCE WORKS, containing: Diphtheria, Its Cause and Cure—True Temperance—Our Nation's Curse—Cause of Intemperance—The Drunkard's Arguments Answered—Alcoholic Medication—Alcohol, What Is It?—Alcoholic Poison—Tobacco Poisoning—Tobacco—Using a Cause of Disease—Tobacco—Using a Relic of Barbarism—Evil Effects of Tea and Coffee—Ten Arguments on Tea and Coffee—Pork, the Dangers of its Use—Evil Effects of Intemperance.

It is hoped that these liberal offers will aid our canvassers to take many thousand subscriptions for the Signs during the next few months. If you have not samples of these premiums, it would be well to order them at once.

TERMS FOR THE YEAR WITH PREMIUM.

We offer, till October 1, to furnish either one of the following well-known valuable books with one year's subscription to the Signs, to new subscribers

For \$2.25.

1. Geikie's "Life of Christ." 2. "Sketches from the Life of Paul," By Mrs. E. G. White.

3. Conybeare and Howson's "Life and Epistles of the Apostle Paul."

Orders for the Signs or for premiums may be sent to State agents, as they are prepared to fill orders promptly.

Those desiring to canvass for the Signs in States where we have no State agent, should write to Signs of the Times, Oakland, Cal.

A NEW QUESTION BOOK.

"PROGRESSIVE SERIES.—No. 6. Bible Lessons. From the Sending Out of the Twelve Disciples to the Week of Our Lord's Passion. By G. H. Bell." Such, in full, is the title page of the new Question Book just issued by the S. D. A. Publishing Association. The present volume, as the preface states, embraces the greater part of the ministry of the Saviour. To quite an extent, our Lord's lessons of wisdom and truth are given in his own words. The lessons in this book are not intended for children, but for youth ranging

from twelve to eighteen years of age. The book is in the same style as Question Book No. 5, and has thirty-nine advance lessons and thirteen reviews. It contains 174 pages, is bound in flexible cloth, and will be sent, post-paid, for 25 cents. Address, REVIEW & HERALD, Battle Creek, Mich.

The Kansas Sabbath-schools will please notice that the State Secretary is now Josephine Gibbs, Fort Scott, Kansas. The address of Eld. A. O. Burrill, till further notice, is Northfield, Vt.

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.]

B. Salisbury & Co., Battle Creek, Mich., Manufacturers of Dress Reform and Hygienic Garments, want immediately, a number of steady girls to assist in the making of their goods. Steady employment given to good and fast workman. A lady is also wanted to do house-work for a small family. Address as above.

RECEIPTS.

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

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

Books Sent by Express.—A O Tait, Mrs E A Sealey, J M Adams, Clara E Densmore, Robert Lauderdale, A C Hudson.

Books Sent by Freight.—Mrs B C Saxby, A H Beaumont, S D A Camp Ground Baraboo, Wis.

Cash Rec'd on Account.—Tenn T & M Soc pr W A Dortch 20.00, A G Daniels 1.18, H T Hoover 75.25, O J Mason 25.30, Mrs J K Gilbert 25cts, Ky T & M Soc pr B O Saxby 119.05, L O Moore 35.00, Helen L Morse per A Haysner 6.00.

General Conference.—N E Conference 99.67.

Mich. Conf. Fund.—Birch Run per Dr J D Hough 2.00, J A Demill 2.00, Ransom per S S Jones 22.00, Big Springs per C Buck 48.40.

Mich. T. & M. Society.—Edwin Saunders 10.00, E L Cochran 28.01, Mrs Elva Reynolds 1.00, Geo O States 1.50, Calvin Green 25cts, T F Sutherland 1.00, Frank Carr 2.40, Charles Harr 2.25, J Taber 1.34, Agnes Covey 5.00, Edwin Saunders 10cts, Mrs Laura Williams 30cts, Wm Dexter 2.00, T B Lewis 25cts, Mrs L E Covey 1.05, Frank Carr 1.00, John Holser 45cts, J S Weeks 17.00, I A Smith 15.71, N S Starr 15cts, M B Miller 20cts.

Mich. Reserve Fund.—H E Hanson 10.00, S H King 100.00.

Inter. T. and M. Soc.—Mrs Mattie Whalen 5.00, Mrs Sarah Gibson 5.00.

European Mission.—Mrs Sarah Gibson 5.00, Mrs Mary Jones 5.00, Lizzie Lisle 5.00, Henry Hillard 5.00.

English Mission.—Mrs Mary Jones 5.00, Mrs Sarah Gibson 5.00, Lizzie Lisle 5.00, J Q Foy 40cts, Sarah Glascock 5.00, Henry Hillard 5.00.

Scandinavian Mission.—Lizzie Lisle 5.00, August Lyman 5.00.

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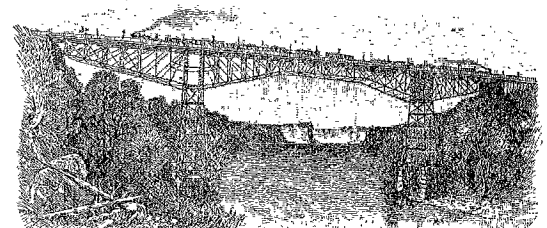
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Table showing train schedules for Michigan Central Railroad, including stations (Detroit, Battle Creek, Kalamazoo, Mich. City, Chicago) and times for going east and west.

Grand Rapids and Detroit Express leaves Kalamazoo at 6.45 A.M., Battle Creek 7.23, arrives at Detroit 11.45 A.M. All trains run by Nineteenth Meridian, or Central Standard Time. Day Express and Mail east and west, daily except Sunday. Pacific and Evening Expresses west, and Atlantic and New York Expresses east, daily. Night Express east daily except Saturdays.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect December 30, 1883.

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

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Meridian Time. The Day Express, Battle Creek Passenger and Mail trains, daily except Sunday.

Pacific, Limited and Atlantic Expresses, daily. Sunday Passenger, Sunday only. GEO. B. REEVE, Traffic Manager. S. R. CALLAWAY, General Manager.

CHICAGO, BURLINGTON & QUINCY R. R.

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

May 18, 1884.

Table showing train schedules for Chicago, Burlington & Quincy R.R., including departure and arrival times for various trains (Galesburg, Ottawa and Streator Express, Freeport, Dubuque & Sioux City Express, etc.).

*Daily. †Daily except Sunday. ‡Daily except Saturday. §Daily except Monday. Freeport, Dubuque, and Sioux City trains leave and arrive from Central Depot, foot of Lake street. PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 10, 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.	
Be Thou Mine, Sel.,.....	369
Pardon, E. HUTCHINS,.....	370
Sow in Faith, LAURA C. HUTCHINS,.....	374
The Master, Sel.,.....	380
The Sermon.	
The Transforming Grace of God, Mrs. E. G. WHITE,.....	369
Our Contributors.	
Historical Necessity of the Third Angel's Message, Eld. A. T. JONES,.....	370
"A Sin not unto Death," 1 John 5:17, A. SMITH,.....	371
No Command for Sunday-Keeping, E. VAN DEUSEN,.....	372
Two Methods of Sunday Observance, WM. C. GAGE,.....	373
Persuasion of the "Man of Sin," HELEN L. MORSE,.....	373
The Bible, JOSEPH CLARKE,.....	374
Our Tract Societies.	
Missouri Tract Society, CLARA E. LOW, Sec.,.....	374
Dakota Tract Society, ALICE H. BEAUMONT, Sec.,.....	374
New England Tract Society, E. T. PALMER, Sec.,.....	374
Vermont Tract Society, LIZZIE A. STONE, Sec.,.....	374
How Shall We Enter Our Cities? S. N. HASKELL,.....	374
Will the Lord Help in Canvassing? S. N. HASKELL,.....	374
Canvassers for Ohio, E. H. GATES,.....	374
The Sabbath-School.	
Reviews and Reviewing, C. C. L.,.....	374
Editorial.	
Jews Adopting Sunday-Keeping—The Intensity of the Age—Do They Know Themselves?—Upsetting Moses,.....	376
Visit to Denmark and Norway, G. I. B.,.....	376
Camp-Meetings in 1884, S. N. HASKELL,.....	377
Sweden, and the Cause in the Scandinavian Countries, G. I. B.,.....	377
Recollections of the Past.—No. 7, J. N. LOUGHBOROUGH,.....	378
The Commentary.	
Things to be Remembered, W. H. L.,.....	379
Scripture Questions, W. H. LITTLEJOHN,.....	379
Minister's Department.	
Dr. Clarke on the Ten Commandments,.....	379
Progress of the Cause.	
Reports from Colorado—Texas—Dakota—Ohio—Vermont—Michigan—Iowa—Wisconsin,.....	380
Kentucky Quarterly Conference, BETTIE C. SAXBY, Sec.,.....	381
Kansas State Camp-Meeting, E. W. FARNSWORTH,.....	381
The Jamaica Church School, A. S. HUTCHINS,.....	381
A Grateful Acknowledgment, A. M. WHITAKER,.....	391
Special Notices.	
Notice, J. H. COOK,.....	381
To the Brethren in Colorado, J. W. HORNER,.....	381
State Secretaries, Attention,.....	381
News.	382
Obituaries.	382
Appointments.	382
Editorial Notes.	384

LARGE, LARGER, LARGEST.

WE have just received the heaviest order for tracts ever sent to this office. It was from Massachusetts, and amounts in the aggregate to two million, six hundred and twenty-eight thousand, eight hundred, pages. (2,628,800.)

CRACKERS FOR CAMP-MEETINGS.

THE managers of the Sanitarium would like to have all those camp-meetings which intend to order crackers of them, send in their orders at once. The crackers will not be sent till wanted. But they would like to know how many each meeting will want, and when they shall be shipped, and the order will be attended to accordingly. It is sometimes difficult to fill orders, when only a few days' notice is given.

TO BROTHERS AND SISTERS IN VIRGINIA.

WE expect to hold our next camp-meeting the fore part of August, so it will be necessary to begin making preparations. We ought to have a score more of family tents. I have sent most of you the price list of tents, and all those who wish me to order tents for them will please let me know soon, so that they will all be shipped at one time, saving some expense of freight. I would like all those who wish to rent tents to inform me, that we may know how many tents to order.

This will be the most important meeting ever held in Virginia. Do not fail to come. Begin now to make preparations, procure your tents, and make up your minds that the loss will be too great for you to stay away. The Conference is in its youth, and we need your presence and help, and God will bless you and the cause.

A. C. NEFF.

TO STATE T. AND M. SECRETARIES.

A STATE T. and M. Secretary wishes to know if it is necessary to give each quarter the financial standing of his society, as called for on the back of the blank reports.

It is not; but it is very important that these items should be given by each society, at the close of the quarter ending October first. Directly after this time a report is made up for the annual meeting of the International Society which embraces the State reports of missionary labor and finances.

We wish also to inform State secretaries that blank books conveniently ruled for recording pledges to different enterprises, and payments of the same, have been prepared for their use. Every secretary who has not a suitable book for this purpose should procure one at once. They can be obtained at the REVIEW Office at the following prices: 3-quire, \$1.25; 2-quire, \$1.00, post-paid.

M. L. HUNTLEY.

NOTICE FOR KANSAS.

DURING our camp-meeting at Bismarck we had the services of a practical reporter from the Kansas City Journal, who quite thoroughly and extensively reported our meetings in that paper. When the meeting adjourned we had on hand several hundred copies of different issues. Quite a number expressed a desire to obtain the number complete, and in order to meet this demand and oblige others we have ordered from the Journal office a few more, in order to complete our present number; so all that wish a full account of the meeting can have it by sending to the undersigned 25c. This includes postage. Librarians can supply their societies and have the same placed to their account. All who attended the meeting should have these papers. The re-reading would be a good refreshing to the mind of this important gathering. Those who failed to attend the camp-meeting should have them by all means. You can get a much better idea of the meeting from the Journal than your friends can give you.

We wish to place this file of eight papers in every S. D. Adventist family in Kansas. These articles are worthy a careful preservation, as they contain an epitome of each sermon. They are good to send to your friends out of the truth, as frequently persons will read such an article in a secular paper when they would never touch a religious journal.

"First come, first served." Do not delay sending in your order, you may be too late. Address me at Lawrence, Kansas.

CLARA WOOD GIBBS.

TENTS FOR IOWA.

WE wish to call the attention of our brethren to one point to be considered in connection with our camp-meeting. For several years we have held the meeting on the fair-ground, and the large buildings there furnished lodging room for hundreds of people. This year we shall have no such accommodations; hence all must provide themselves with tents in some way, either by purchasing or renting. It will take a good many tents to accommodate all the people who will need them.

We wish to hear immediately from all who will want tents in any way at the meeting. We can furnish cottage roof tents all pitched on the ground for about the prices given below; and it is possible that by taking a number of them we may get still more reduction.

12x14, 8 oz. duck, 4 ft. 6 in. wall, height of pole, 9 ft. 6 in., \$16.75; 10 oz. duck, \$17.75.

14x16, 5 ft. walls, for about \$20.00; 9x12, for \$13.00; 16x24, for about \$30.00.

These tents will rent for \$3 and \$4 each, according to size.

Some may perhaps notice that the prices of these tents are a little higher than some that have been noticed in the REVIEW before; but I have carefully examined both kinds of tents, and I feel sure that our people will like the tents of which I

speak much better. The walls are six inches higher, and the quality of the goods is much better than those before advertised, and we think they are much neater looking tents. All who wish to either rent or purchase, please address me at once at State Center, Ia.

E. W. FARNSWORTH.

IOWA CAMP-MEETING.

IT is now expected that the Iowa camp-meeting will be held at Marshalltown sometime during the latter part of August, the exact date we are not now able to give. The meeting will be an important one, and we hope to see the largest attendance of our people we have ever had in Iowa. We cannot now particularize in reference to special features of the meeting, with perhaps this exception: At the last State quarterly meeting it was voted to hold our camp-meeting over two Sabbaths this year, instead of five days as before, providing the General Conference can send us help to carry it on.

This will be a great departure from our former practice in our camp-meetings, but there seems to be a general desire among the brethren to have the change. Our camp-meetings are getting to be large gatherings, and when we consider the business of the different societies, and the instruction that should be given and received at these meetings, and the spiritual interests to be looked after, I think all will agree that ten days will be none too long a time. So if the General Conference can furnish us help we shall expect to have a ten days' meeting.

We hope our brethren will begin to prepare for the meeting now, with the calculation of coming at the beginning and staying till the close. We expect that Bro. Butler will attend the meeting, and we greatly desire that Bro. Haskell may be able also to be present; we shall also expect that Sr. White will be present if she comes East this summer.

Brethren and sisters, prepare for the coming camp-meeting, not only by laying proper plans to come, but by seeking God and getting a preparation of heart to meet him.

E. W. FARNSWORTH.

MINNESOTA, ATTENTION!

THE prospect is good for a very large gathering at the Minnesota camp-meeting. Mankato is a very accessible point to the larger part of the State, and reduced rates are given us on all the railroads centering there. The Spirit of God is moving on the hearts of the people, and we can see the providence of God going out before us in a very marked manner. The committee is making extensive preparations, and is striving to do all that can be done to make the meeting a success.

We are fully aware that the coming camp-meeting will be the most important ever held in the State. I sincerely hope that our brethren and sisters will feel the full importance of attending this meeting; you cannot afford to stay away. The meeting needs your presence, and you need the blessing and instruction you can get on this occasion. In view of the importance of this meeting, and in view of the fact that God's providence is opening the field before us in every direction, yet with all this there is an extreme scarcity of laborers. We would appoint Sabbath, June 21, a day of special prayer in behalf of the camp-meeting and the cause of God in Minnesota. Brethren, we need the blessing and help of God as never before, I believe it is our privilege through Jesus to have it. And as we have the encouragement given us, that by seeking we shall obtain, we suggest that all who can consistently do so, make this day a day of fasting, that by humbling our souls, and seeking God with all our heart we may get in a position where God's special blessing may be on our meeting and upon the cause of God in the Conference of Minnesota.

Mankato is itself a very important place, and this meeting will do much to decide the final results there. The Spirit of God is evidently moving on the hearts of the people, and the situation is becoming very favorable. Now with the special blessing of God, this meeting will be a grand victory for the work in the city of Mankato and the State at large. May God give us a spirit to enter into this work with all our hearts. "Ye shall seek me and find me, when ye shall search for me with all your heart." Jer. 29:13.

O. A. OLSEN, Pres. Minn. Conf.