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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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HOW LONG?

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Do they still linger these slow-treading ages?
How long must we still bear their cold delay?
Streak after streak the glowing dawn presages;
And yet it breaks not—the expected day!

Each tossing year with prophet-lip has spoken,
"Prepare your praises, Earth; awake and sing!"
And yet you dome of blue remains unbroken;
No tidings yet of the descending King!

Darkness, still darkness; nearer now and nearer
The lightnings gleam; the sea's scorched billows
moan;
And the sore leaf of earth is growing sorer;
Creation droops, and heaves a bitterer groan.

O storm and earthquake, wind and warring thunder,
Your hour is coming! One wild outburst more,
One other day of war, and wreck, and plunder;
And then your desolating reign is o'er.

These plains are not your battle field forever;
That glassy deep was never made for you;
These mountains were not built for you to shiver,
These buds are not for your rude hands to strew.

Flee, and give back to earth its verdant gladness,
The early freshness of its unsoiled dew;
Take hence your sackcloth, with its stormy sadness;
And let these wrinkled skies their youth renew.

Give back that day of days, the seventh and fairest,
When, like a gem new-set, earth flung afar
Her glory, of creation's gems the rarest,
Sparkling in beauty to each kindred star.

Come back, thou holy love, so rudely banished
When evil came, and hate, and fear, and wrong;
Return, thou joyous light, so quickly vanished;
Revive, thou life that death has quenched so long.

Re-fix, re-knit the chain so harshly broken,
That bound this lower orb to yon bright heaven;
Hang out on high the ever golden token
That tells of earth renewed and man forgiven.

Withdraw the veil that has for ages hidden
That upper kingdom from this nether sphere;
Renew the fellowship so long forbidden;
O God, thyself take up thy dwelling here!

—Bonar.

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.

ANOTHER FALLACY.

BY ALONZO T. JONES.

THE fifth resolution of the Cleveland National Reform Convention reads: "Resolved, That we re-affirm that this religious amendment, instead of infringing on any individual's right of conscience, or tending in the least degree

to a union of church and State, will afford the fullest security against a corrupting church establishment, and form the strongest safeguard of both the civil and religious liberties of all citizens." It is apparently necessary for that party to constantly "re-affirm" that this movement does not tend to a union of church and State; for as their actions and writings all betray that very tendency, a blind must be kept up by each convention re-affirming that it does not so tend.

Mr. W. J. Coleman, one of the chief speakers in the movement, in explaining to "Truth Seeker" the changes that will have to be made in the existing Constitution when the proposed amendment shall have been adopted, says: "The first sentence of Article I. of Amendments reads, 'Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.' This would be made consistent with the proposed amendment by substituting the words 'a church' for 'religion,' making it read, 'Congress shall make no law respecting an establishment of a church.' This is what the Reform Association believes should be the rule in a rightly constituted State. There should be religion, but no church."

Now it is a fact that, by that "very wholesome doctrine and one very full of comfort," of "unity in diversity," those sects which used to be only warring factions, are now all recognized as "but parts of one stupendous whole." What used to be the Presbyterian church, is now only the Presbyterian branch of the Christian church. That which once was the Methodist or Baptist church is now merely the Methodist or the Baptist branch of the church of Christ, or the one true church. And it is a subject of constant rejoicing to them that all the differences that once made them antagonists, are being accommodated, and that the one grand object of the "Unity of the Church" and its work is about to be realized. And even the Catholic church is not excluded, but is recognized by some of the leading religious papers of our land as a part of the true church, and is recognized by the Reform Association in its work (not in its theory) as an efficient helper. So then, if, as they claim, all these are but branches of the one church, of course it requires all of them to make up the church. And if it requires all of them to make up the Christian church, and the representative of Christianity in the earth, when they all unite, as they are doing, and all work to the one point of securing this religious amendment to the Constitution, and under it enforcing their united views, what is that but church and State?

Again, when this amendment shall have been adopted, and "Christian laws, institutions, and usages" become a part of the "supreme law of the land," who is to interpret these "laws, institutions, and usages"? Will it not be this united body, in the capacity of a united body? And must not every "law, institution, and usage" be interpreted and enforced in harmony with the views of this united body? Let that party answer: "The churches and the pulpits have much to do with shaping and forming opinions on all moral

questions, and with interpretations of Scripture on moral and civil, as well as on theological and ecclesiastical, points; and it is probable that in the almost universal gathering of our citizens about these, the chief discussions and the final decisions of most points will be developed there. Many nations shall come, and say, 'Come and let us go up to the mountain of the Lord and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion.' Again, "We will not allow the civil government to decide between them [the churches] and to ordain church doctrines, ordinances, and laws."—Statesman, Feb. 21, 1884. Exactly; the united churches are "Zion"; "the law shall go forth of Zion"; "the final decision will be developed there"; and "we will not allow the civil government," etc. Therefore, if the civil government, out of a regard for pure justice and equity, should wish, as did the State of Pennsylvania, to regard the wishes of Sabbath-keepers, and to relieve them from the rigors of the Sunday law, "we will not allow it," say they. If that will not be church and State, then no such thing ever existed.

Again: they often quote that Scripture, "And gave Him to be head over all things to the church." And the way in which they apply it, and the sense in which they use it, show plainly, in connection with the above, that when they get their views embodied in the supreme law of this land, they will use that law in the interests of the church. Claiming Him, in their sense, as head over all things to the church, when they succeed in placing their views, and themselves as the interpreters of those views, at the head of the nation, as his representatives, will they not then exert all the power of the nation in behalf of the church? Plainly, Yes; by their own words. And then we shall have an absolutely perfect image to the papal church.

The claims of the papacy never transcended the above. Christ was made head over all things to the church. The pope was his representative on the earth. Then why should he not use all the powers of earth in behalf of the church? Were not the "chief discussions" settled by the church? Were not the "final decisions developed there"? And when John Huss on his knees before the Emperor Sigismund, in presence of the Council of Constance, listened to the vindictive denunciation of the Bishop of Lodi against heresy, he felt comparatively safe as he held in his hand the pledged honor of the empire, in the form of a safe-conduct signed by the Emperor's own hand. But when the Bishop turned to the powerful Emperor, and, while pointing to the kneeling saint, cried out, "Destroy this obstinate heretic," poor Huss mentioned his safe-conduct, and its shameful violation, with his sad eyes turned appealingly upon the Emperor; and although Sigismund was deeply moved, Huss could receive no answer from him, except in the deep blush that overspread his face; then he knew that although he held the safe-conduct of the empire, and although the Emperor was disposed to let him go, yet the church held him, the

Emperor, and the empire all in its cruel power, and that the church could say, "We will not allow the civil government to decide" in matters that concern the church. Where is the difference between the arrogance of the papal church not allowing the civil government to do thus and so, and the arrogance of the National Reformers saying that when they get the power "we will not allow the civil government" to do this or that? If *that* was church and State, why is not this the same? If *that* was the *beast*, what else will this be but the *image* to the *beast*? If persecution was there,

WILL THERE NOT BE PERSECUTION HERE?

Again let them answer. In the same article before quoted from Mr. Coleman, we read: "What effect would the adoption of the Christian amendment, together with the proposed changes of the Constitution, have upon those who deny that God is the sovereign, Christ the ruler, and the Bible the law? This brings up the conscience question at once. . . . The classes who would object are, as 'Truth Seeker' has said, Jews, infidels, atheists, *et al.* These classes are perfectly satisfied with the Constitution as it is. How would they stand toward it if it recognized the authority of our Lord Jesus Christ? To be perfectly plain, I believe that the existence of a Christian Constitution would *disfranchise* every logically consistent infidel."—*Christian Statesman*, Nov. 1, 1883, page 4. Again J. C. K. Milligan, in *Statesman* of Feb. 21, 1884, page 5: "The worst result will be to disfranchise them."

Now, on their own showing, this applies, not *only* to infidels and Jews, but to every one who does not acknowledge the sovereignty of God. But how is that acknowledgment to be made? Answer, By keeping *Sunday*. They say truly, "The keeping of the Sabbath is an acknowledgment of the sovereign rights of God over us." Again they say, "Sunday is the Sabbath." Therefore, if Sunday be the Sabbath, and the keeping of the Sabbath is an acknowledgment of the sovereign rights of God, then it inevitably follows that whosoever will not keep Sunday for Sabbath thereby denies the sovereignty of God, and therefore must be *disfranchised*. And there is to be no persecution! Is disfranchisement for opinion's sake no persecution?! These men will embody their arbitrary views in the supreme law of the land; and to all who will not conform to those views they say, "If you obstinately adhere to your opposition to our 'decisions' as to what is Scripture, you shall not be burned, for that would be persecution; you shall not be hanged, for that would be persecution; you shall not be maimed, nor whipped, nor banished, for such would be persecution; and we will never persecute. Oh no! you shall not be persecuted, you shall not even pay a fine; you shall *only* be *disfranchised*. You shall simply be shut out from all situations in which you might exercise your talents with honor to yourself and advantage to your country. The floors of Congress, the halls of Legislation, the bench of Justice, shall not be occupied by such as you. You shall see other men, your inferiors in talents and acquired abilities, rise to the highest places and attract the admiration of multitudes, while you are doomed to obscurity. You shall be doomed to lead the abject life of a Chinaman, in the midst of the great American people. All those high honors with which a free country decorates its illustrious citizens shall be to you objects, not of hope and virtuous emulation, but of hopeless pining. We will allow you to be educated, that you may the more feel your degradation. We will allow you to become educated, the more to stimulate your craving for that which you never may enjoy, but you shall not be persecuted."

No persecution! What would a fine of thousands of dollars be? what would imprisonment be? what a scourging be? what would

banishment for a year, or for two years, be, in comparison to this, the deprivation of my birth-right to the most inestimable right of earth,—that for which thousands upon thousands of the human race have laid down their lives; that for which our fathers pledged their lives, their fortunes, and their sacred honor,—the right to be a citizen amongst a free people, and in this instance a citizen of the best government on the earth? And all this for what? Why, for not keeping Sunday for the Sabbath, in direct violation of the plainest reading of the law of God. And we are told this is "infringing on no individual's rights of conscience," "this is the *strongest safeguard* of both the civil and religious liberties of all." If this be no infringements of the right of conscience, then there never has been such a thing in the world's history. If this be the strongest safeguard of civil and religious liberty, then no man's civil or religious liberty has ever been in danger in all this world. And if in all this there is no persecution, we would like exceedingly for these National Reform gentlemen to give us their definition of what persecution would be.

Again Mr. Coleman says (in the place before quoted), "If there be any Christian who objects to the proposed amendment on the ground that it might touch the conscience of the infidel, it seems to me it would be in order to inquire whether he himself should not have some conscience in this matter." So then, in this National Reform Christianity it is the perfection of conscientiousness to outrage some other man's conscience. And the reverse of the Golden Rule is to them the law and the prophets. Their chief complaint is that the present Constitution disfranchises them (which is false), and therefore they must have it changed so that it will disfranchise every one but themselves.

And so, All things whatsoever ye would not that men should do to you, *this do ye* even so to them; for this is the law of National Reform.

Do we judge them harshly in this? Nay, verily. Witness the following: In the *Statesman* of Feb. 21, 1884, Mr. M. A. Gault, reporting a Convention at North Page, Iowa, says: "Rev. Mr. Dodds said he could not vote for it [the amendment] on the principle of the Golden Rule. He could not impose on the Jew or on Ingersoll a belief which he would not wish others to impose on him if he were in their place. Rev. Wm. Johnston followed, and with his *incisive logic* pulverized this objection. If we are, in government, to apply the Golden Rule without reference to any higher law," etc., etc. "Be astonished, O ye heavens, at this!" A higher law than the Golden Rule!!! of which Christ says, It "*is the law and the prophets*,"—the sum of all duty. And these men have found a "higher law" than that sum of all. What "incisive logic" that must be, to be sure! And how infinitesimally it must "pulverize" every objection! And what can this "higher law" be? As they have not yet defined it, nor directed us to the statute, we are left to conjecture. And from a long and deep study of their writings, their speeches, and their ways and methods generally, I hesitate not to pronounce that this "higher law," this law that transcends and sets aside the Golden Rule, that now "pulverizes" every objection in *words*, and will yet pulverize every objection in *actions*, is, *The Success of the National Reform Party*. Success is their *summum bonum*; their *prima* and *ultima ratio*. Success at the expense of all the accumulated experience of history. Success even at a cost as dear as that which was paid for the abolition of slavery. They care nothing for logic, consistency, human rights, civil and religious, nothing for Sacred Scripture itself, that stands in the way of their *success*. This "higher law" of success, with them supreme, necessarily takes precedence of all laws, rights, and rules, human or divine. And this is a specimen of their interpretation of

"Christian laws, institutions, and usages,"—an interpretation which at the first step takes them clear beyond every Christian law, institution, or usage. If they will do this in simply reaching after power, what will they *not* do when they obtain that power? There will be literally no restraint upon them; for their "higher law" will justify them in anything that they may choose to do, in "pulverizing" objections, especially where it is the highest effort of their consciences to offend the consciences of others.

And because we distrust their movement, because we see the result of it when they shall have secured the power, they choose to think us possessed of a wonderful "compound of folly and fanaticism." (See editorial comment in *Statesman* of Feb. 21, 1884.) But from their own words, fairly quoted in this article, we are justified in saying that the success of their movement will be a *union of church and State*, and that *they will persecute*.

REJOICE AND BE GLAD.

BY J. M. HOPKINS.

Rejoice and be glad! Tune your harps all anew,
Ye sons and ye daughters of men;
Ay, sound the loud timbrel, repeat the glad strain,
The Saviour is coming again.

He comes,—not in meekness, in Bethlehem born;
The lowly, despised Nazarene;
He comes,—not a servant, a wanderer below,
A sacrifice given for sin;

But lo! in his glory, exalted in power.
He cometh a conquering King!
While angels attend him in chariots of fire,
And loud hallelujahs they sing.

Rejoice and be glad! O'er the dark night of sin
We see the sure dawning of day;
The signs of his coming have brightly appeared,
Not long will his chariot stay.

Rejoice and be glad! for he comes to release
From sorrow, from pain and the grave.
Behold him transcendent in glory descend,
The mighty! the mighty to save!

Rejoice and be glad! Soon on pinions of light,
We'll fly to the mansions of rest,
With Christ our Redeemer, with angels in white,
To dwell in the land of the blest.

THE POWER OF KINDNESS.

BY W. H. GRAHAM.

How shall we approach the unfortunate? How shall we help those who have fallen under the power of fierce temptation? These questions have rested with much weight upon my mind since the importance of earnest, persevering missionary labor has been urged upon us. There are some good men,—noble men,—who have fallen under the power of the rum habit, who are taken captive by this demon at his will, and who seem to have lost in a measure the power of self-control. What can we do to help them? Shall we stand still and see them swept onward, downward, by this remorseless current of infamy and vice, until they are past hope, without so much as raising a note of warning or reaching out a helping hand? Nay, verily. We should approach them in the spirit of kindness, let them see that we feel a deep and living interest in their welfare, and that we are willing and anxious to do all in our power to help them to break the cruel fetters and gain their liberty, which perhaps they have long been trying in vain to obtain.

We must make their case our own. We should divest ourselves of egotism and every vestige of that spirit which says, "I thank God that I am not as other men are." We should remember, as Burns has said, that "A man's a man for a' that." We should consider that had we inherited the same tastes or propensities, had we been placed in the same circumstances, had the same temptations been brought to bear upon us, we should probably have been as bad as they, and perhaps worse.

Could we know the power of the chains that bind them, could we feel the keen remorse, the shame, the sense of lost manhood and honor that continually haunts them, could we hear the vows and resolves that are so often made only to be broken, we should realize that they are worthy of sincere pity, rather than cold, heartless censure.

In our intercourse with our fellow-men we need more of the sweet spirit of that beautiful hymn which says:—

"Give me to feel my brother's woe,
And lightly him condemn.
If from the channel he should go,
While we the current stem,
I'll kindly whisper that we must
The shoals and breakers flee;
And when I need it, I would trust
He'll do the same by me."

Yes, let us do it kindly, softly, tenderly, "considering ourselves, lest we also be tempted." Let us remember that although he is a fallen brother,—and in some cases fallen very low,—he is our brother still; and let us ever be ready to reach out a friendly hand to help and save him.

The power of kindness is illustrated in that anecdote of a British soldier in India, who was brought before the officers time after time for some misdemeanor, until they had exhausted every mode of punishment seemingly without effect. He was finally brought again, when they said one to another, "What shall we do with this fellow? We have tried every method of punishment known to military law, and nothing seems to improve him." One of the officers, who seemed to have a little humanity in his heart, said, "There is one thing that you have not tried; you have never pardoned him." "But," said they, "you do not understand the case; he has been guilty of a violation of the rules." "Yes, I know," said he; "but try pardoning him." The soldier was then told that this time he would be forgiven; and this incorrigible fellow, who had defied the law, who had laughed at every method of torture (for punishment in the British army means something), melted down into tenderness at the manifestation of a little kindness, and was never again known to be guilty of a violation of the rules.

Not long ago it was my privilege to listen to a very excellent discourse on the subject of Christian kindness. The speaker showed that love and union should rule in the family circle, that we should be kind and affectionate one to another, "in honor preferring one another." At the close of the sermon, a lady stepped forward and sang that sweet hymn, "Scatter Seeds of Kindness." As her skilled fingers gently touched the keys of the instrument, and her well-trained voice gave utterance to the beautiful words,—

"Then scatter seeds of kindness for our reaping bye
and bye,"

I thought it had seldom been my privilege to listen to a service so impressive and appropriate. Truly, we need more of that sweet spirit of kindness in our families.

Many a boy has been driven from home by its unpleasant surroundings, by a spirit of fault-finding and needless censure on the part of his parents,—driven into the street where he comes in contact with bad company, is enticed into the dramshop and led to ruin,—who would never have been overcome by these wicked influences had his home been what it should have been. Parents, let us make our homes pleasant, attractive, harmonious, and we shall do more to save our children from ruin than we can by rigidly enforcing all the laws and regulations that ever were framed.

There is a power in kindness
To reach the soul astray,
Though often in our blindness
We seek some other way.

Oh, could we see the fetters
That bind the struggling soul,
The billows of temptation
That fierce around him roll;

Could we but know the sadness,
The tears and keen remorse,
How little joy and gladness
Beam on his downward course;

We should be moved with pity;
There would be less of blame;
And kind words spoken fitly
Would win him back from shame.

A WONDERFUL MATERIALIZATION.

BY A. SMITH.

EVIDENTLY no system of error that has ever cursed our world, has so exactly adapted itself to all classes and conditions of man as has modern spiritualism. The lowest and most debased find responsive echoes to their morbid appetites and passions in the conditions of the inhabitants of the spirit world, who revel in their earth-born passions by being *en rapport* with their affinities in the flesh. The infidel rejoices in the exaltation of his patron saint, Tom Paine, far above the Head of the Christian church, until his brotherhood is gathered into the fold of spiritualism, where he soon becomes prepared for the next advance step, the adoption of the Bible as the work of ancient mediums, and the basis of spiritualistic church organization, and, finally, to the exaltation of Jesus to the throne of spiritualistic empire. In the near future startling wonders will doubtless attend the accumulation of such mighty influences, controlled and operated as they are by the arch-deceiver of the human race. Rev. 13:13, 14.

The following, taken from the *Signs of the Morning*, in which it is credited to the *Cincinnati Inquirer*, will serve to illustrate the utmost that we claim as the possibilities of spiritualism:—

"Friday morning we had a private *seance*, at which only eight persons were present, including Dr. Pence. The medium entered the cabinet, and in about twenty minutes was entranced. After a little while, during which the controlling spirit talked as usual, the cabinet door opened, and a majestic form appeared that filled us with awe; for there in the door stood, in majestic grandeur, Jesus of Nazareth! the Lord of Glory! the King of kings! the pure and holy Christ of God! He had come according to promise, and stood manifest before our eyes. He stood looking at us for several moments, and then said, 'You are faithful soldiers, and greater wonders than these shall you yet see.' These words he spoke in a low voice, yet distinct enough for all to hear. He reached his hand to Mrs. Lewis, who sat nearest the cabinet. She then took it, and gave him a bouquet of flowers. He then reached his hand to Mrs. Dr. Carter, who sat next to Mrs. Lewis, then to Mrs. Kline, who had stepped on to the platform. He took her by the hands, then laid his hands upon her head, blessed and kissed her. He then beckoned each one of us to him, took us by the hand, and blessed and kissed us before retiring to the cabinet. He had stood in the door and on the platform nearly half an hour. He had on a white robe, and a crown upon his head, in the center of which glittered a beautiful gem. A faint halo was visible surrounding his sacred head. He left us awe-stricken with his sacred presence. This was the masterpiece of materialization. Surely these are the days foretold by John the revelator, when he declared that Jesus Christ should come again a second time, with power and great glory; and have not the dead arisen throughout the land, and angels returned appearing unto many?"

"Would to God every mortal could have seen, and know as we now know, this glorious truth. The Saviour of mankind has re-appeared; the second advent has arrived; the heavens are opened; the dead are raised; mortality is swallowed up in immortality; death has lost its sting, and the grave its victory.

"Having thoroughly examined the cabinet, the *seance* room, and the medium, we are pre-

pared to witness to the world that the materializations that have occurred in our presence are genuine and true. Signed by Mrs. John Edson, Van Wert, O.; Mrs. A. Kline, Van Wert, O.; Mrs. Lucie E. Lewis, Jacksonville, Fla.; Mrs. Dr. A. B. Cutter, Louisville, Ky.; Mrs. R. Conn, Mrs. Eliza Kummel, Mrs. O. W. Rose, Van Wert, O."

In reply to a letter of inquiry, one of the foregoing signers confirms it thus—

"We know whereof we speak, and that our testimony is true. We do indeed regard these days as the second coming of Christ, not a personal coming, but a spiritual one! . . . The spirit rappings that were first heard thirty years ago, were the signal sounds of the approach of the second advent of the Heavenly King. Jesus the Christ has come the second time, not only in the air, but he spiritually walks our earth attended by his saints and angels, striving by his holy influence and power to lead the people of earth out of spiritual darkness and death into the light of the real truth as it is in God. He has come with a shout and with the voice of the archangel, and with the voice of the spirit of love and truth, calling upon the people of every nation, kindred, and tongue to repent,—to leave their wrong ways and pursue the right, to be no longer satisfied with the husks of church creeds, formulas, and dogmas; but to turn to the living God, learn his laws and truths as they are from the beginning."—Mrs. I. E., in *Banner of Life*.

When Jesus was on earth he gave ample warning against so great an imposture: "For there shall arise false Christs and false prophets, and shall show great signs and wonders; inasmuch that, if it were possible, they shall deceive the very elect. Behold I have told you before. Wherefore if they shall say unto you, Behold he is in the desert, go not forth; behold, he is in the secret chambers, believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:24-27. Reader, which testimony will you believe?

THE LORD'S PRAYER.

BY MRS. M. E. STEWARD.

As the ten commandments embrace every known moral principle and duty, so may we believe that our Lord's prayer comprehends every request we shall have occasion to present to God. In order to use this prayer, we should understand it. Volumes might be written upon it, but we can only touch the principal points. The first part of it relates to God; for Christ tells us, "Seek ye first the kingdom of God and his righteousness."

"Our Father,"—the most familiar, endearing, trusting title we can give to God; who so fervent, so faithful, so disinterested in his affection as a parent! "Which art in heaven,"—the throne of the universe; immeasurably high above the earth, hence commanding our deepest reverence. "Hallowed be thy name."—We first "come boldly unto the throne of grace;" but as we realize the awful perfections of the Being before us, we veil our faces, and exclaim, "Hallowed be thy name!" *i. e.*, let all thy creatures worship thee, "acknowledging that thou art most holy.

Very naturally the next idea suggested is, "Thy kingdom come,"—when "the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever." "Thy will be done."—This prayer is too concise to admit of tautology; besides, Jesus had just warned the disciples not to use "vain repetitions," and he gives a model to illustrate his teachings. Hence this petition, though it will be fulfilled in the kingdom of God, must differ from the preceding. Here is a prayer for all who live in this world. Should the will of God be done by all "in earth as it is

in heaven," sinners must be converted, and Christians perfected. For instance, Jesus did not say, 'Pray for the Jews, who so bitterly opposed him and also his disciples, afterward; they but were included in this petition.

"Give us this day our daily bread."—Bread represents all necessary food, and as life itself depends upon it, it stands at the head and represents all our bodily necessities. How precious the privilege of supplying our temporal needs from free and unfailing treasures! "And forgive us our debts as we forgive our debtors,"—debts of injury. "With the same measure that ye mete, withal shall it be measured to you again." Luke 6. The manner in which we forgive proves whether we are in a condition to be ourselves forgiven; for a repentant heart is always a forgiving one. How perfectly the heart is laid open by this searching test! This point of all others seemed uppermost in the mind of the Saviour; for it is the only one in the prayer upon which he comments; or he may have seen our especial difficulties with reference to it. "And lead us not into temptation." It is not that God can tempt (James 1:13); but the Saviour was himself "led up of the Spirit into the wilderness to be tempted of the devil." Matt. 4:1. "Providence may lead us into circumstances which give to our inward corruptions and the temptations of Satan advantages against us. This the Lord does to try the reality of our grace, the character of our profession, or the remaining power of sin." Lead us not into temptations which shall prove too great for us.

"But deliver us from evil." This petition is connected with the preceding, and the revised edition has it "evil one," as though he were the tempter; but this model prayer would be incomplete were we to ask to be delivered from Satan alone. This last request refers, no doubt, to sin and all its results, full and final. It is a grand summing up of all we could ask of God,—the end of our desires.

"For thine is the kingdom [all things are even now subject to his control], and the power [he who has "all power in heaven and on earth" is able to grant all we can ask], and the glory [all we have, or are, or can be, comes from him, consequently his is the glory] forever. Amen."

Very beautiful is this prayer! It applies to every person and condition in life. The first words throw a brightness and warmth over the whole, while it closes up in the grandeur and infinite comfort of complete victory over every evil. "What can be more spiritual, comprehensive, or energetic? What is wanting? What redundant? What more fraught with zeal for God, love for man, and thirstings for the blessings of salvation? What more replete with instruction? It needs only to be understood and used with correspondent feeling to constitute devotion which would almost emulate heaven."

STAND FIRM FOR THE TRUTH.

BY B. M. SHULL.

A YOUNG girl, a Sabbath-keeper, went to the Normal School in the western part of Wisconsin. She was a new-comer to the place, and none except her room-mate knew that she was keeping the Sabbath.

One day some of her new friends invited her to make them a visit. "I should be glad to do so," she said, "but I don't know when I could get time. In the evening I am always busy with my lessons." "Can't you come Friday night?" said one of them. "No," she said boldly, "that is the Sabbath. I could not come then. But I can come Saturday night." "Why did you tell it," said her room-mate, when they were alone; "now they will make fun of you." "It makes no difference," was the reply, "I am not ashamed to be a Christian. It is no disgrace to be a Sabbath-keeper."

The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. 141:12.

PRACTICAL AND SUGGESTIVE.

TO FARMERS.—Under this heading the following bit of rhyme was many years ago published in the Old Farmer's Almanac:—

Neat be your farms; 'tis long confessed
The neatest farmer is the best;
Each bog and marsh industrious drain,
Nor let vile balks deform the plain,
Nor bushes on your headland grow;
For briars a sloven's culture show.
Neat be your barns, your houses sweet;
Your paths be clean, your door-yards neat;
No moss the sheltering roof enshroud,
Nor wooden panes the windows cloud;
No sink drains should above ground flow,
Nor weeds with rankling poison grow;
But flowers expand, and fruit-trees bloom,
And fragrant shrubs exhale perfume.
Neatly inclose your garden round;
Smooth, enrich, and clear the ground;
For if to taste and profit you incline,
Beauty and use you always should combine.

—Sel.

HOME POLITENESS.

A BOY who is polite to father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger, as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinion of others, and caring too little for that of those who are in a sense a part of ourselves, and who will continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, Cultivate the habit of courtesy and propriety at home—in the kitchen as well as in the parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner.—*The Presbyterian*.

DO: ADDRESSED TO MOTHERS.

Do remember that other people have children as well as yourself.

Do believe in a child's statements until you are sure they are incorrect; mistrust breeds estrangement.

Do reflect that a pert child is an abomination; train your children to be respectful and to hold their tongues in the presence of their superiors.

Do, if a baby cries, warm its feet before you dose it.

Do sing to the little ones; the memory of a nursery song will cling to them through life.

Do attend to them yourself; a go-between betwixt mother and child is like a middleman in business, who gets the largest share of the profits.

Do dress the children sensibly; cover up their limbs in winter, and study health first and appearance second.

Do show the children that you love them; do not expect them to take it on trust.

Do, as they grow older, win their confidence; if you do not, somebody else will.

Do maintain a respectful tone to their father before them; if he is not all you wish, still make them respect him; he is always their father, and disrespect to him is a reflection upon yourself.

Do, as the boys grow up, make companions of them; then they will not seek companionship elsewhere.

Do let the children make a noise sometimes, their happiness is as important as your nerves.

Do respect their little secrets; if they have concealments, worrying them will never make

them tell, and time and patience will probably do their work.

Do allow them, as they grow older, to have opinions of their own; make them individuals, and not mere echoes.

Do remember that without physical health mental attainment is worthless; let them lead free, happy lives, which will strengthen both mind and body.

Do bear in mind that you are largely responsible for your child's inherited character, and have patience with faults and failings.

Do talk hopefully to your children of life and its possibilities; you have no right to depress them because you have suffered.

Do teach both boys and girls the actual facts of life as soon as they are old enough to understand them, and give them a sense of responsibility without saddening them.

Do find out what their special tastes are, and develop them, instead of spending time, money, and patience in forcing them into studies that are repugnant to them.

Do teach them courtesy by example; be courteous to them.

Do, as long as it is possible, kiss them good-night after they are in bed; they do like it so, and it keeps them very close.

Do, if you have lost a child, remember that for the one that is gone there is no more to do; for those remaining, everything; hide your grief for their sakes.

Do make your boys and girls study physiology; when they are ill, try to make them understand why and how the complaint arose, and the remedy as far as you know it.

Do impress upon them from early infancy that actions have results, and that they cannot escape consequences even by being sorry when they have acted wrongly.

Do, as your daughters grow up, teach them at least the true merits of housekeeping and cookery; they will thank you for it in later life a great deal more than for accomplishments.

Do try to sympathize with girlish flights of fancy, even if they seem absurd to you; by so doing you will retain your influence over your daughters, and not teach them to seek sympathy elsewhere.

Do remember that, although they are all your children, each one has an individual character, and that tastes and qualities vary indefinitely. Do cultivate them separately, and not as if you were turning them out by machinery.

Do encourage them to take good walking exercises. Young ladies in this country are rarely good walkers. They can dance all night, but are tired out if they walk a mile. Girls ought to be able to walk as easily as boys. Half the nervous diseases which afflict young ladies would disappear if the habit of regular exercise was encouraged.

Do, if you say no, mean no. Unless you have a good reason for changing a given command, hold to it.

Do take an interest in your children's pleasure; mother's participation is a great delight.

Do remember that trifles to you are mountains to them; respect their feelings.

Do keep up a high standard of principle; your children will be your keenest judges in the future. Do be honest with them in small things as well as in great. If you cannot tell what they wish to know, say so rather than deceive them.

Do reprove your children for tale-bearing; a child taught to carry reports from the kitchen to the parlor is detestable.

Do send the youngsters to bed early; decide upon the proper time, and adhere to it.

Do remember that visitors praise the children as much to please you as because they deserve it, and that their presence is oftener than not an infliction.—*Sel.*

—Give the girls a plot for flowers this year.

Educational.

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

BATTLE CREEK COLLEGE ITEMS.

PRESENTATIONS.

THE friends of the College are not altogether unmindful of the interests of its library. From time to time we are receiving valuable contributions to our collection of books. The following have just been donated: "Character," by Smiles; "The Englishman's Greek New Testament with Interlinear Translation," published by S. Bagster & Sons, London; and a set of "Theological Dictionaries," by Watson. The first two were contributed by G. Fayette Knapp, formerly a student in the College, and the latter by George Lowrey, of Battle Creek.

THE PRAYER-MEETING.

The last prayer-meeting of the term was held on Friday evening. The meeting was one of remarkable interest. As the time is now reached when quite a number of the students intend to leave the College for the present for the purpose of laboring during the summer, either in connection with the lecture tents, or in the missionary field, this anticipated separation gave direction to the thoughts on that occasion. It was very evident from the remarks made, the prayers offered, and the deep feeling manifested, that the attachment of the students to each other had become very strong, and that they would separate with much regret.

A TESTIMONIAL.

The usual course of theological lectures for the year, closed with the last term. The class that listened to them was unusually large. At the close of the term their appreciation of the ability with which and the spirit in which Eld. U. Smith had conducted the lectures found expression in the following testimonial: "We, the undersigned, who have had the benefit of Eld. Smith's instruction during the present course, express our grateful appreciation of his faithful efforts to make it profitable. We would especially thank him for his patient kindness in answering questions, and showing a personal interest to help those who seek the truth."

W. H. L.

RELIGIOUS INSTRUCTION IN SCHOOLS.

THE policy and practice of the Roman Catholic church to associate instruction in their peculiar religious doctrines with secular education, is well known. Even in New York, where so large provision for education is made by the Municipal Government, the Catholics have many parochial schools. By this means they thoroughly indoctrinate the children, and secure them to the church. In the persecution of the Catholics in Corea, sixty years ago, the children of the victims desired to be slain with their parents, that they might go to heaven with them. The officers gave them their liberty, but Kai-won-kun, the Emperor, said, "No, these little ones are worse than their parents, for when they become full grown, they will spread the evil seed of the gospel everywhere." A strong testimony, this, to the thoroughness of their instruction. This policy of the Catholics is certainly a wise one. It subserves and conserves the interests of the church. And this should be the aim of every denomination of Christians.

It may not be practicable at present to inaugurate this system in connection with our Christian denominations; still it is well to collate the facts, and to keep these facts in mind. At any rate, there should be but one heart, and one mind, and one voice among Christians in favor of the reading of God's word in the public schools.—*Watch-Tower.*

—Study to show thyself approved unto God.

Our Tract Societies.

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

MEET FOR THE MASTER'S USE.

Use me, God, in thy great harvest field,
Which stretcheth far and wide like a white sea;
The gatherers are so few, I fear the precious yield
Will suffer loss. Oh find a place for me,—

A place where best the strength I have will tell—
It may be one the other toilers shun;
Be it a wide or narrow place, 'tis well,
So that the work it holds is only done.
—*Christian at Work.*

TENNESSEE TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1883.

No. of members,	28
" " reports returned,	18
" " missionary visits,	332
" " letters written,	71
" " Signs taken in clubs,	13
" " new subscribers obtained, including short-term subscriptions for Signs,	81
" " pages tracts, etc., distributed,	9,784
" " periodicals distributed,	512
Received on membership, donations, and sales, \$64 83; on periodicals, \$48 68	MRS. M. C. FULTON, Sec.

REPORT OF THE WISCONSIN TRACT SOCIETY.

For Quarter Ending Dec. 31, 1883.

No of members,	630
" " reports returned,	275
" " members added,	6
" " dismissed,	8
" " missionary visits,	1,979
" " letters written,	420
" " Signs taken in clubs,	236
" " new subscriptions obtained,	178
" " pages tracts and pamphlets distributed,	117,141
" " periodicals distributed,	6,502
" " annuals "	160
Received on membership and donation, \$75.02; on sales, \$223.75; on periodicals, \$184.41; on other funds, \$400.90.	The Societies at Avon, Albany, Elm Dale, Kickapoo, Liberty Pole, Adam's Center, Bellefontaine, Poy Sippi (Danish) Flintville, Alma Center, La Grange, Mt. Pisgah, Racine, Fish Creek, Clay Banks, Debelto, and Hillsborough, failed to report.

PHEMIE LINDSEY, Sec.

COST OF SUPPLYING MISSIONARY RACKS.

IT is the experience of one who has long attended to the Missionary Racks which have been put up at the depots and R. R. stations, that the small eight-page tracts may be used. In this way it need not cost more than fifteen cents a week. This we say in behalf of those who may be interested in this kind of tract and missionary work. The periodicals used in these racks are generally second-hand, and brethren can preserve their papers for such purposes.

Any further inquiries may be answered by addressing the International Tract Society, 215 W. Madison St., Chicago, Ill.

SURELY "WORTH TRYING."

I was recently impressed as I never had been before with the efficiency and value of our Tract Society system by reading in the *Sabbath Recorder*, the church paper of the S. D. Baptists, an article by Eld. S. R. Wheeler, entitled, "How to Distribute Sabbath Literature." The writer went on to state that there were many families almost destitute of reading matter who would be glad to read if reading was furnished them, also that "many of our people would be willing to part with their papers and pay the postage on them." He then makes the following proposition: "In my travels I will take the name and address of individuals, and give them to those who will notify me that they are willing thus to send out papers and tracts." After describing quite minutely the manner of doing this work, postal rates, what papers to send, etc., he closes by saying, "As the paper is wrapped up, do not forget to infold with it an earnest prayer that God will bless it to the recipient." Then the editor calls attention to the article in the following note: "Bro. S. R. Wheeler makes some good suggestions in another column about sending out our paper for others to read. They are worth trying."

I thought to myself, after reading the above, here are the foundation principles upon which our International Tract and Missionary Society is

based; and our good S. D. Baptist brethren, who have defended the Sabbath of the Lord so long and so nobly, are just finding them out! They even suggest that "they are worth trying." Why, brethren, it is no longer a matter of experiment with us. We have "tried" it now for these dozen years, and find it one of our most powerful agencies in getting the Sabbath truth before the people. Indeed, if we did not have our International Tract Society, teaching every church member that there is work for him to do in sending reading matter through the mails and corresponding with interested readers, making a missionary of every new convert, and opening the way for every man, woman, and child in the rank and file of our denomination to become active workers in the cause, we should feel—I could hardly tell how; but if we should now be deprived of this agency, we should consider it the hardest blow we had ever received. We believe it to be the means ordained of God to prepare the way for the living preacher. Even the children are catching the spirit, and "Rivulet" societies are being organized, whose members are sending out the *Youth's Instructor*, and corresponding with children with excellent results.

We bless God that he put into the hearts of his servants the seed-thought which has developed into a tree whose branches even now extend to nearly every civilized nation; and it gives us courage to see the same spirit at work among our S. D. Baptist brethren, for we know of a surety that it is "worth trying," and will greatly add to their efficiency.

C. C. L.

SOMETHING TO DO.

How often do we hear the words in this busy world, "I wish I had something to do;" even from those who profess to be devoted Christians; yet is it because there is nothing to do? We see that the world is busy; Satan is busy. Terrible crimes are being perpetrated daily in our own land and abroad. How engaged should we be, and how enthusiastic, in placing before the erring words of truth, and in exerting an influence that will compel them to yield to the message; even as the lord commanded the servant in the parable to compel the people to come to his great supper. Luke 14:23.

There are many ways in which we can labor in town and city to get the light of truth before others. In the providence of God, periodicals have been prepared which are adapted to all classes of readers, and inducements are offered to all who will do something in this way to promote the spreading of the gospel of Christ, besides the reward that God will give. How we should be inspired with new zeal to do something to instruct others in the way of righteousness, in view of the blessed promise recorded in Daniel 12:3: "And they that be wise [teachers] shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

Oh that we might realize the solemn times in which we are living, and the opportunities that should be improved! Dear reader, we shall be held responsible for the opportunities we have let pass, and for the souls that might have been warned if we had been faithful ambassadors of Christ. We believe, as a people, that the time is at hand when the honest in heart will consider these important words of warning, if properly brought before them; yet it may not be duty for those who are better adapted to making money to sustain the cause of God by following their various occupations to leave them, and by thus doing be of less service to the cause of Christ. But let us use the talents God has given us, and labor in harmony with the sentiment expressed in the following familiar words, and we shall always have "something to do:"—

"Workers in the Master's vineyard,
Toilsome though the way may be,
Scatter, early morn and evening,
Far and wide, the precious seed:
In the by-ways and the hedges,
On the narrow, crowded street,
You may drop a word of welcome,
For the Saviour's coming feet.
Crowns and stars await thy coming,
Over on the golden shore,—
Precious fruits of thine own sowing,—
When thine earthly work is o'er."

K. C. RUSSELL.

—Toward the soul which places itself in the attitude of reception, all things flow.

Special Mention.

IS PROTESTANTISM A MISTAKE?

ACCORDING to the *Dakota State Record*, the Bishop of the Episcopal church of Ohio speaks of "the Protestant portion of the Catholic church of Rome." He proposes a union between all Protestant sects and the Romish church on marriage and divorce and the Sabbath (Sunday). He calls these (Protestant sects and the Romish church) "every portion of the *Christian* church," and thinks that "it is within reasonable expectation" that this "Christian church throughout the world will speak the same language on all these moral issues," and that "legislation will not fail to follow the lead of such a public opinion."

Yes, if Protestantism is only a "portion of the Catholic church of Rome," why should it maintain the position of a schismatic, and keep up the division? Why not go back at once to the mother church? But if that Catholic church which is represented in the Scriptures as a harlot woman, drunken with the blood of the saints,—a church which has harried a hundred millions of innocent victims to their graves, which has invented and inflicted upon the humble followers of Christ horrible barbarities, more in number and more fiendish in character than those of all heathendom combined, from the earliest ages—if such a church is *Christian*, God pity Christianity; and God pity the man whose moral sensibilities have become so benumbed and paralyzed as to assume such an attitude toward it.

That such words can be spoken by Protestants, and such propositions be urged by them, is one of the most alarming indications of the tendency of the times.

MALARIA IN NEW ENGLAND.

THE *Scientific American* of March 22, 1884, contains a remarkable statement concerning the presence and spread of malaria in New England, a section of country which has heretofore been considered phenomenally exempt from such influences.

According to the article under notice, it commenced at Southport, Long Island Sound, in 1860, and spread with an irregular front till it reached New Haven in 1864, Hartford in 1872, and the northeastern part of the State in 1882. It has now swept the State so fully that not a town is exempt from it, except, possibly, a few in Windham and New London counties. In 1878 it crept over into Massachusetts, and has invaded the sacred precincts of Boston. The article continues:—

"This progress is astonishing; for no change has taken place in the surface or condition of the country to which it can be traced. Ponds and swamps have always existed of natural formation, and artificial ponds have been formed, dating back to the first settlements; but they have been harmless. Nor can we say that they have anything to do at the present time with the evil. For, disregarding its name of marsh fever, the epidemic has just as freely selected its victims on the hills as in the swampy valleys. Litchfield, 'a city set on a hill,' which had always boasted its healthfulness, acknowledged the tread of the invader in 1880; and he had come to stay, to their great disgust. And disregarding also the fact that, according to all previous theories, a 'good white frost' ought to destroy the malarial poison, the present epidemic has often maintained its activity in the very dead of winter. We are forced to conclude that the true cause, or causes, for the affection, and for its present eccentric northeastern march, yet remain for search. The pollutions of streams by the refuse from factories, etc., may of course cause much injury to health; but there is no evidence that they ever produce ague."

All of which, we should say, only still further shows that the earth is growing old and palsied and decrepit. It cannot maintain its pristine vigor

nor its former conditions of health. New diseases show themselves, and old ones claim new territory. It sighs for the coming days of rejuvenescence, when it shall blossom forth in immortal youth.

SUNDAY AMONG THE GERMAN METHODISTS.

THE Evangelical Association (sometimes known as the Allbrights or German Methodists) in their Conference at Lebanon, Pa., Feb. 29, 1884, took the following action on the Sunday question:—

"THE SANCTITY OF THE SABBATH.

"The Christian Sabbath is both a National blessing and religious institution, the destruction of which is threatened by the enemies of law and order; therefore,—

"Resolved, 1. That more determined efforts must be made to maintain the sanctity of the Christian Sabbath inviolate.

"2. That we give our united and unqualified support to all civil authorities in their laudable efforts to suppress all violations of the Sabbath laws.

"3. That we preach at least one sermon annually on the sanctity of the Sabbath."

INCREASE OF POPERY IN ENGLAND.

THE *London Tablet* gives the following tables, comparing the strength of the Roman Catholics in England in 1840, with their strength forty years later in 1880:—

	1840.	1880.
"Churches.....	520	1,461
Colleges and schools.....	31	514
Clergy.....	624	2,282
Laity.....	539,500	1,384,000

"A correspondent of the *Times*, commenting on these figures, says:—

"Thus in forty years they have built 1,422 churches and schools—that is, thirty-five each year. At present the Catholics of Great Britain have one church or convent for every forty-five square miles, as compared with one for every 162 miles in 1840. Their numbers have grown in that time about three times as fast as the population; for while the latter has increased sixty per cent, Catholics have increased at the rate of 158 per cent, constituting now about five per cent of the inhabitants."

This array of figures would be most alarming were it not for the evidence that the King of kings is at the door, who by the spirit of his mouth and the brightness of his coming shall consume and destroy forever the "man of sin."

PLAGUE-CLOUDS.

JOHN RUSKIN'S LAST LECTURE IN LONDON.

LECTURING at the London Institution, last evening, on the plague-cloud, Mr. Ruskin said he was desirous of drawing attention to a series of cloud phenomena which, so far as he could weigh existing evidences, were peculiar to our own time, and had not hitherto received any special notice from meteorologists. Neither ancient nor modern poets referred to these storm or plague clouds, and so far as he could ascertain, they had not been seen in the skies of England, France, or Italy prior to 1870. In olden days, when the weather was fine it was beautifully fine, and when it was bad it was abominably bad; but then there was an end to it. Now, however, we had these plague-clouds for months without intermission. In considering the whole question of clouds they should be careful of the advice of scientific people who, if they endeavored to explain anything, would be sure to show one of two things—either that they know nothing to speak of about their subject, or that, having seen one side of it, they had not troubled to go round to the other. Newton, for instance, was supposed to have explained why an apple falls, but he never explained the more difficult question, how the apple got up there. Therefore, they would not expect him to explain anything, but merely to put a few facts before them. His first experience of the plague-cloud was in 1871 when walking from Oxford to Abingdon, and he then described it as appearing to be composed of dead men's souls, blown hither and thither as if doubting which was the fittest place for them. The scientific signs of the plague-wind were briefly these: It was a wind of darkness, the sky becoming suddenly dark. It

was a malignant quality of wind, unconnected with any one quarter of the compass. It always blew tremulously, making the trees shudder, and it polluted as well as enhanced the violence of all natural and necessary storms. If they wanted to know what the sun looked like in one of these plague-clouds they had only to throw a bad half-crown into a basin of soapy water. If he were asked the meaning of these venomous clouds he could tell them none, according to their modern belief. He could tell them what meaning it would have borne to men of olden time. For the last twenty years England, and all foreign nations either tempting her or following her, had blasphemed the name of the Deity deliberately and openly, and every man, by the advice of his superior, had done as much injustice to his brother as it was in his power to do. The seers of old predicted physical gloom, and we had had so much physical gloom the last few years that it had been said that England was no longer the empire on which the sun never set, but had become one on which the sun never rose. What was best to be done? Whether they could bring back the sun or not, they could bring back their own cheerfulness, their own honesty, their own tranquility of mind. The paths of rectitude and piety once regained, who would say that the promise of old time would not be found to hold good, and that the windows of heaven being opened, blessings would not be poured out so that there would not be room enough to receive them. Mr. Ruskin's lecture was illustrated by some excellent diagrams.—*London Telegraph*, Feb. 5.

THE VATICAN.

A WRITER in one of our contemporaries concludes that this word is often used by many who do not understand its import, and he proceeds to explain. The term refers to a collection of buildings on one of the seven hills of Rome, which covers a space of 1,200 feet in length and 1,000 feet in breadth. It is built on the spot once occupied by the garden of the cruel Nero. It owes its origin to the Bishop of Rome, who, in the early part of the sixth century, erected a humble residence on its site. About the year 1160 Pope Eugenius rebuilt it on a magnificent scale. Innocent II., a few years afterward, gave it up as a lodging to Peter II., King of Arragon. In 1305 Clement V., at the instigation of the King of France, removed the Papal See from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the Pontifical Court to Rome, an event which had been so earnestly prayed for by poor Petrarch, and which finally took place in 1376, the Vatican was put into a state of repair, again enlarged, and it was thenceforward considered as the regular palace and residence of the Popes, who one after the other added fresh buildings to it, and gradually encircled it with antiquities, statues, pictures, and books, until it became the richest depository in the world.

The library of the Vatican was commenced 1,400 years ago. It contains 40,000 MSS., among which are some of Pliny, St. Thomas, St. Charles of Borromeo, and many Hebrew, Syrian, Arabian, and Armenian Bibles. The whole of the immense buildings composing the Vatican are filled with statues found beneath the ruins of ancient Rome, with paintings by the masters, and with curious medals and antiquities of almost every description. When it is known that there have been exhumed more than 70,000 statues from the ruined temples and palaces of Rome, the reader can form some idea of the richness of the Vatican. It will ever be held in veneration by the student, the artist, and the scholar. Raphael and Michael Angelo are enthroned there, and their throne will be as enduring as the love of beauty and genius in the hearts of their worshipers.—*Scientific American*.

MEN'S HEARTS FAILING THEM FOR FEAR.

BISHOP Foster, in the *Christian Advocate*, says: "One cannot long sojourn in Europe without feeling how exceedingly sensitive all political relations are. The quiet is never assuring. There are so many colliding interests among the different powers, and so many internal questions, that any moment may culminate in a wide and ruinous conflagration. The very air pulsates with danger. No

power can move, or even silently grow, without disturbing all the rest. India is feverish, Egypt is in unrest, Turkey is a prey around which the vultures are gathered, Greece is dissatisfied, Austria, Germany, France, Italy, and England are distrustful of each other. The Nihilists, Communists, and other guilds of destructionists are planning and scheming general chaos; and so the nations, from India to the Isles of Britain, are liable at any new complications to break forth into the flames of war. There is so much at stake, such vast interests of civilization and human advancement, political and religious, that it cannot help but cause great anxiety with all thoughtful observers, as well as make uneasy all heads that wear crowns. What will come next, is a question propounded every day over all these uneasy surfaces of the globe, and the only rest to be found is in faith in an over-ruling power who will somehow out of the many alarming possibilities work to the general progress and welfare."

THREE HUNDRED persons recently paid \$10 each to see a dog-fight at Boston.

—It is now proposed to annihilate tornadoes, or turn them away from towns, by the explosion of large quantities of gunpowder.

A BAND of boys, emulating Jesse James, and occupying the Concord Street School at Boston, has been broken up and two arrests made. One urchin in his flight turned and fired at a policeman.

The Sabbath-School.

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

LESSON FOR THE SECOND SABBATH IN APRIL.

(See Instructor of April 2, 1884.)

(Acts 20:7 to 21:3.)

LESSON SURROUNDINGS.

In the last lesson Paul had completed his tour of Macedonia and Greece before his intended visit to Jerusalem, and had just accomplished in five days the voyage between Philippi and Troas, which was made in two days in the opposite direction when the gospel was first carried to Macedonia. Acts 16:11, 12. They remained at Troas a week before continuing their journey to Jerusalem.

TIME.—Bible margin, A. D. 60; other authorities, as Townsend, give A. D. 58.

PLACES.—*Assos*, a city of Asia about nine miles south of Troas; *Mitylene*, the capital of the island of Lesbos; *Chios*, an island about five miles off the coast of Asia Minor, opposite Smyrna, about 32 miles long and from eight to ten miles wide; *Samos*, an island about a mile from the main-land, west of Ephesus; *Trogyllium*, a high, rocky cape opposite the island of Samos; *Miletus*, a seaport, 36 miles south of Ephesus, where Paul met the elders of the Ephesian church; *Coos*, a small island off the coast of Caria; *Rhodes*, a large island at the southwest angle of Asia Minor; *Patara*, the port of the province of Lycia; *Phenicia*, a country between the western base of Lebanon and the Mediterranean, from six miles south of Tyre to two miles north of Sidon, about 28 miles long, and from one to five miles wide; *Cyprus*, a large and beautiful island in the northeastern angle of the Mediterranean Sea, 140 miles long and from 15 to 40 miles wide; *Tyre*, an ancient fortified city of Phenicia.

PERSONS.—Paul, Eutychus, and the elders of Ephesus.

CRITICAL NOTES.

Verse 7. *The first day of the week . . . until midnight.*—This meeting was not held on Sunday evening, as many suppose, but upon Saturday evening; for, according to Bible usage, the evening belongs to the day which follows, not to that which precedes it; and, consequently, an evening meeting on the first day of the week must have been on what we now call Saturday evening. On Sunday morning, Paul continued his journey, an act scarcely in harmony with the assertion that that day had become the Sabbath. Prof. Hackett

says in his revised commentary on the Acts, p. 250, that if Luke here reckons according to the well-known custom of the Jews, "as many commentators suppose, the apostle then waited for the expiration of the Jewish Sabbath, and held his last religious service with the brethren at Troas at the beginning of the Christian Sabbath, *i. e.*, on Saturday evening, and consequently resumed his journey on Sunday morning." Conybeare and Howson also say in "Life and Epistles of Paul," p. 592, "It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail."

Verse 9. *Sat in a window.*—There were then no windows of glass. This was a lattice of joinery, or a door, reaching nearly to the floor, open at this time for ventilation. Such windows would correspond well with the original meaning of the word; namely, *windore, wind-door; i. e.*, a door for the admission of wind or air.

Verse 10. Compare Paul's manner with that of Elisha in 2 Kings 4:33-35.

Verse 13. *Minding himself to go afoot.*—The examination of a good map will make clear the movements of the apostle. Troas and Assos are situated 20 miles apart, on opposite sides of a peninsula, and were connected with a paved road. The distance around the peninsula between the two cities was about 40 miles. Paul could thus, by walking across to Assos, gain a little more time to stay with the brethren at Troas.

Verse 16. *Had determined to sail by Ephesus.*—He was opposite Ephesus when at Samos; but he did not stop, for he feared the necessities of the church or the importunities of his friends might delay him, and make it impossible for him to reach Jerusalem by Pentecost. On arriving at Miletus, about 30 miles south of Ephesus, he learned that the vessel would be detained for a short time (see "Sketches from Paul," p. 198), and so sent for the elders of the Ephesian church to meet him there.

Verse 22. *Bound in the spirit.*—This probably refers to his own spirit, mind, or feelings; constrained by an irresistible sense of duty. Some understand the Holy Spirit to be meant; urged by his influence or command. These interpretations do not differ greatly in result; for the sense of duty which Paul felt in his own spirit was produced by the operation of the Holy Spirit.

Verse 25. *Shall see my face no more.*—"Paul had not designed to bear this testimony; but while he was speaking, the Spirit of inspiration came upon him, confirming his former fears that this would be the last meeting with his Ephesian brethren."—*Sketches from the Life of Paul*, p. 99.

Verse 29. *Wolves.*—False teachers, claiming to be apostles. Compare with Matt. 7:15 and 24:11, 24.

Verse 32. *Build you up.*—Compare with Eph. 2:20.

Verse 33.—Paul's account of his own disinterestedness is much like that given by Samuel of his. 1 Sam. 12:3-5.

Verse 37. *Fell on Paul's neck.*—"Leaned their heads against his shoulders, and kissed his neck. This was not an unusual custom in the east."—*Clarke*.

Chap. 21:1. *Gotten from them.*—More literally, "torn away from them." *With a straight course.*—A seaman's phrase which literally means, "sailed before the wind."

Verse 2. Their vessel seems to have been going no farther than Patara; but here they fortunately found a ship just about to sail for Phenicia, and so they were not delayed.

Verse 3. *Discovered Cyprus.*—Having had a view of Cyprus; literally, having had it brought up to sight, made visible above the horizon. How the sight of this island must have brought before Paul's mind the scenes of his first visit to the place 15 years before, when with Barnabas he first preached the gospel there! And where was Barnabas now?

They sailed south of Cyprus, leaving it on their left hand, and came to anchor at Tyre, where the ship was to unload. The winds had been so favorable that there were left nearly two weeks before Pentecost. Paul's anxiety on this point was now at an end; he spent seven days with the disciples at Tyre before departing for Jerusalem.

It will be impossible to gain a correct understanding of this voyage without a map. With such a help, the whole account will be more real and life-like, and will be much more easily remembered.

PRACTICAL SUGGESTIONS.

THE present lesson, especially the address of Paul to the Ephesian elders, abounds with food for practical instruction.

1. The 9th verse presents a temptation to indulge in witty remarks against sleeping in meeting, which many writers have not resisted; but as the text may be turned quite as effectively against long sermons, and as there is no blame attached to either the sleeper or preacher, I have concluded to attempt to draw no lesson from the passage, leaving each one to his own thoughts.

1. A twenty-mile walk was cheerfully performed by the apostle that he might remain a few hours longer to instruct and encourage his brethren. Verse 13. The meeting of Paul with the elders must have been a very joyful one. Gladly they must have hastened to meet him who had brought to them the glorious news of the gospel, and had taught them its principles for three years. "It is a very pathetic and practical discourse with which Paul takes leave of these elders; and it has in it much of the excellent spirit of this good man." It presents a model, more especially adapted to the gospel minister, but which could profitably be followed by all. Let us notice a few points:—

1. Paul's conduct "from the first day that he came into Asia" was such that no one could find fault with it. He was a man to be depended upon at all times. He did not mar the work of God by unguarded words and actions. Verse 18.

2. As a true child of God, he was clothed with humility; his heart was at times melted into tenderness by the love of God. May the Lord grant to us all more of this tenderness of heart. One cannot fail to notice the difference between Paul, who served the Lord with tears, humility, and temptation, and some of these modern "sinless" ones, who are neither remarkable for their humility nor tenderness of heart. Verse 19.

3. Paul was a faithful preacher, "keeping back nothing that was profitable" for the people to know.

4. He was a plain preacher; not soaring above his hearers, but "showing" and "teaching" them till they thoroughly understood his meaning.

5. He was a faithful pastor, seeking to enforce at the homes of his hearers the truths of his public sermons.

6. He did not forget that he was called to preach faith and repentance, rather than philosophy or politics.

7. "It was a melancholy peal" which the Holy Spirit rung in his ears, that in every city bonds and afflictions awaited him. It was pretty hard for a man to forsake everything to do good to his fellow-men, and then to be treated so cruelly by those whom he would benefit. Those who labor in the third angel's message know something of this now, and they will know more before the work closes.

8. Paul was flesh and blood as well as other men; yet by the grace of God he cheerfully endured all these persecutions. It will do us good to inquire into his motives, and the hopes that sustained him. These he has fortunately revealed in verse 24: (1.) He had a holy courage and resolution to persevere in his work in the face of all opposition and difficulties. "None of these things move me;"—I make no account of them. He had firmly resolved by the help of God not to be moved from his work by all the hardships the devil could bring upon him. (2.) He was willing to hazard his life rather than lose the favor of God, and forfeit eternal life. (3.) "Two things this great and good man is in care about, and if he gain them it is no matter to him what comes of life." The first is that he may be faithful to his trust, may "finish his ministry," may do the work given him by the Lord Jesus; and the second is that he may do his work well, may "finish his course with joy."

May we all be encouraged by Paul's example, imbued with his spirit, fortified by his resolutions, deaf like him to the world's allurements, unmoved by the persecutions of the wicked, and solicitous only to do well the work God has given us. So shall we pass with safety through the fiery trials of the last days, and have an "abundant entrance" into the kingdom of God. C. C. L.

—See page 223 for description of pocket map of Paul's travels.

The Review and Herald.

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

BATTLE CREEK, MICH., APRIL 1, 1884.

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

THE MORE EXCELLENT WAY.

IN 1 Cor. 12 : 31 we receive this explicit instruction: "But covet earnestly the best gifts; and yet show I unto you a more excellent way." The apostle sets forth the gifts of the Spirit as something most desirable. He says in chapter 14 : 1, "Desire spiritual gifts," and again in verse 39, "Covet to prophesy."

If then these gifts are so precious that they may be legitimately "coveted," or sought for, objectively, with vehement desire, what is the "more excellent way" of which the apostle speaks in the verse first quoted? Some have thought that by this expression the apostle designed to show that there was something more excellent, more desirable, than the possession of spiritual gifts. But is this idea in harmony with the line of argument which he is here presenting? The whole chapter is a masterly presentation of the subject of the gifts, showing the different operations of the one Spirit, and making it clear how essential these different gifts are, by comparing them to the different members of the body, and how desirable it is that the church, to be a symmetrical, well-proportioned, and capable body, should possess them all; and his argument finally reaches such intensity that he exclaims, "Covet earnestly the best gifts." It is even legitimate to make them a direct object of desire and acquisition; "and yet," he says, "I show unto you a more excellent way." A more excellent way to what?—*A more excellent way to secure these gifts!*

And what is this more excellent way? It is to follow after charity, to let the crowning Christian grace of "love" reign supreme in the heart and life, as is so beautifully and impressively set forth in the following chapter. He enters upon the elucidation of the more excellent way which in the last verse of chapter 12, he said he would show them, by the strong assertion that were it possible, without charity, to speak with the tongues of angels, the lofty speech, having not this love for its motive or subject, would be but the empty sound of rattling brass or a clanging cymbal. And if one could, apart from this Christian grace, exercise the gift of prophecy, though he could understand all mysteries and knowledge, and could by faith remove mountains, and give his goods to the poor and his body to be burned, he would himself be nothing, and his achievements profit him nothing.

Love, then, is first to be sought. It is the grand foundation, the substratum, upon which all the superstructures of the Christian graces, spiritual gifts, heavenly perfection, and future glory, are to be reared.

The apostle immediately presents an enumeration of the chief characteristics of this heavenly grace by which its presence may at once be known. These cannot be described more forcibly, and need scarcely be more fully, than the sacred writer has done it.

He who has charity, "suffers long;" he patiently bears insults, oppressions, provocations, calumnies; and he is "kind," gentle, tender, affectionate; he "envies not" the gifts and graces, the comforts and prosperity, of others; he does not "boast" of his own achievements or acquirements, "nor act unbecomingly" and in an unbecoming manner to those about him; he is "not selfish" nor easily "excited to anger;" cherishes no evil surmises about others, and does not take pleasure in seeing another fall-

ing into sin and wrong, but rejoices in the truth, that is, in seeing others walking therein.

He who has charity beareth all things, or as some read, "covereth," that is, hides faults rather than exposes them, or manifests a disposition not needlessly to expose them; believeth all things, or puts the best construction upon another's motives and actions; hopeth all things, even where he cannot believe,—hopes that dark things may become clear, or that where things are wrong they may become right, or that deeds that need repentance may be repented of.

Love endures all things; it bears up under persecutions and injuries, without a murmur or complaint; and it will never fail, but accompany its possessor into the blessedness of the eternal world.

What a community would that be, in which all the members were in possession of these lovely traits of character! It would be the beginning of heaven upon the earth. No wonder the apostle took occasion to digress from the direct line of his argument to show us this "more excellent way." By it we are to learn that

THE PATH OF LOVE

is the direct path to spiritual gifts. In that path we shall find all graces, all gifts, all Christian perfection. Do we desire these things? Seek them through love. Seek those heavenly traits of character which the apostle in the poetry of inspiration holds up in so attractive garb in this chapter; and then the Spirit can dwell with us, and, in the appointed channels of its operation, work through us. Do we wish to see the gifts in full exercise in the church? Let the church array itself in the spotless robes of charity.

That this brotherly love, or charity, is coming into the church in larger measure than heretofore, we are happy to believe; and that, in proportion as this is the case, God will manifest his presence among us, we are happy to know.

AN ARCTIC AURORA.

THE sublime prophecy concerning the wonders which were to appear in the heavens, "blood, fire, and pillars of smoke," before the coming of the "great and notable day of the Lord," probably never received a more striking fulfillment than in the incident herewith described; and no more vivid description of a scene of overwhelming sublimity has it been our lot to meet. The reader will be interested in its perusal. We copy from "Tent Life in Siberia," by Geo. Kennan, pages 331 to 336:—

"Among the few pleasures which reward the traveler for the hardships and dangers of life in the far North, there are none which are brighter or longer remembered than the magnificent auroral displays which occasionally illumine the darkness of the long polar night, and light up with a celestial glory the whole blue vault of heaven. No other natural phenomenon is so grand, so mysterious, so terrible in its unearthly splendor as this; the veil which conceals from mortal eyes the glory of the eternal throne, seems drawn aside, and the awed beholder is lifted out of the atmosphere of his daily life into the immediate presence of God.

"On the 26th of February, while we were all yet living together at Anadyrsk, there occurred one of the grandest displays of the Arctic aurora which had been observed there for more than fifty years, and which exhibited such unusual and extraordinary brilliancy that even the natives were astonished. It was a cold, dark, but clear winter's night, and the sky showed no signs of the magnificent illumination which was already being prepared. A few streamers wavered now and then in the north, and a faint radiance like that of the rising moon shone above the dark belt of shrubbery that bordered the river; but this was a common occurrence, and it excited no remark. Late in the evening, just as we were preparing to go to bed, Dodd happened to go out of doors for a moment, to look after his dogs; but no sooner had he reached the outer door of the entry than he came

rushing back, his face ablaze with excitement, shouting, 'Kennan! Robinson! Come out, quick!'" With a vague impression that the village must be on fire, I sprang up, and without stopping to put on any furs, ran hastily out, followed closely by Robinson, Harder, and Smith. As we emerged into the open air, there burst suddenly upon our startled eyes the grandest exhibition of vivid dazzling light and color of which the mind can conceive. The whole universe seemed to be on fire. A broad arch of brilliant prismatic colors spanned the heavens from east to west like a gigantic rainbow, with a long fringe of crimson and yellow streamers stretching up from its convex edge to the very zenith. At short intervals of one or two seconds, wide, luminous bands parallel with the arch, rose suddenly out of the northern horizon, and swept with a swift, steady, majesty across the whole heavens, like long breakers of phosphorescent light rolling in from some limitless ocean of space.

"Every portion of the vast arch was momentarily wavering, trembling, and changing color, and the brilliant streamers which fringed its edge swept back and forth in great curves, like the fiery sword of the angel at the gate of Eden. In a moment the vast auroral rainbow, with all its wavering streamers, began to move slowly up toward the zenith, and a second arch of equal brilliancy formed directly under it, shooting up another long serried row of slender, colored lances toward the North Star, like a battalion of the celestial host presenting arms to its commanding angel. Every instant the display increased in unearthly grandeur. The luminous bands revolved swiftly like the spokes of a great wheel of light across the heavens; the streamers hurried back and forth with swift, tremulous motion from the ends of the arches to the center, and now and then a great wave of crimson would surge up from the north, and fairly deluge the whole sky with color, tingeing the white, snowy earth far and wide with its rosy reflection. But as the words of the prophecy, 'Blood and fire and vapor of smoke,' formed themselves upon my lips, the crimson suddenly vanished, and a lightning flash of vivid orange startled us with its wide, all-pervading glare, which extended even to the southern horizon, as if the whole volume of the atmosphere had suddenly taken fire. I even held my breath a moment, as I listened for the tremendous crash of thunder which it seemed to me must follow this sudden burst of vivid light; but in heaven or earth there was not a sound to break the calm silence of the night, save the hastily-muttered prayers of the frightened native at my side, as he crossed himself and kneeled down before the visible majesty of God.

"I could not imagine any possible addition which even Almighty power could make to the grandeur of the aurora as it now appeared. The rapid alternations of crimson, blue, green, and yellow in the sky were reflected so vividly from the white surface of the snow, that the whole world seemed now steeped in blood, and then quivering in an atmosphere of pale, ghastly green, through which shone the unspeakable glories of the mighty crimson and yellow arches.

"But the end was not yet. As we watched with upturned faces the swift ebb and flow of these great celestial tides of colored light, the last seal of the glorious revelation was suddenly broken, and both arches were simultaneously shattered into a thousand parallel perpendicular bars, every one of which displayed in regular order, from top to bottom, the seven primary colors of the solar spectrum. From horizon to horizon there now stretched two vast curving bridges of colored bars, across which we almost expected to see, passing and re-passing, the bright inhabitants of another world. Amid cries of 'God have mercy!' from the startled natives, these innumerable bars began to move, with a swift dancing motion, back and forth along the whole extent of both arches, passing each other from side to side with such bewildering rapidity that the eye was lost in the attempt to follow them. The whole concave of heaven seemed transformed into one great revolving kaleidoscope of shattered rainbows.

"Never had I even dreamed of such an aurora as this, and I am not ashamed to confess that its magnificence at that moment overawed and frightened me. The whole sky, from zenith to horizon, was 'one molten, mantling sea of color and fire, crimson and purple, and scarlet and green, and

colors for which there are no words in language and no ideas in the mind,—things which can only be conceived while they are visible.' The 'signs and portents' in the heavens were grand enough to herald the destruction of a world: flashes of rich, quivering color, covering the sky for an instant and then vanishing like summer lightning; brilliant green streamers shooting swiftly but silently up across the zenith; thousands of variegated bars sweeping past each other in two magnificent arches, and great luminous waves rolling in from the interplanetary spaces, and breaking in long lines of radiant glory upon the shallow atmosphere of a darkened world.

"With the separation of the two arches into component bars, it reached its utmost magnificence; and from that time its supernatural beauty slowly but steadily faded. The first arch broke up, and soon after it, the second; the flashes of color appeared less and less frequently; the luminous bands ceased to revolve across the zenith; and in an hour nothing remained in the dark, starry heavens to remind us of the aurora, except a few Magellan clouds of luminous vapor.

"I am painfully conscious of my inability to describe as they should be described the splendid phenomena of a great polar aurora; but such magnificent effects cannot be expressed in a mathematical formula; nor can an inexperienced artist reproduce, with a piece of charcoal, the brilliant coloring of a Turner landscape. I have given only faint hints, which the imagination of the reader must fill up. But be assured that no description, however faithful, no flight of imagination, however exalted, can begin to do justice to a spectacle of such unearthly grandeur. Until man drops his vesture of flesh, and stands in the presence of the Deity, he will see no more striking manifestation of the 'glory of the Lord, which is terrible,' than that presented by a brilliant exhibition of the Arctic aurora."

MEETINGS IN ENGLAND.

Our party have now been in this kingdom over two Sabbaths, and we have attended in all seven religious meetings and two or three others. Soon after arriving at Grimsby, our party, with Eld. John, attended an opposition meeting at Ulceby, where he has been lecturing for months past. The hall was crowded; and it was evident that the interest to hear what could be said against the Sabbath was considerable. The Vicar of the Church of England had been holding meetings, laboring to quiet the feelings of the people on the Sabbath question; but not succeeding as well as he desired, had sent to London for help. Mr. Scott was secretary of the society organized to secure the "better observance of the Lord's day," as they term it. He was quite a good speaker, was courteous, made no personal thrusts, and said nothing directly of our work. He said many good things about the importance of the Sabbatic institution, and how a Sabbath should be observed. He appealed to their sense of national pride, claimed that the great prosperity of Great Britain and the United States was because they regarded the Sabbath more sacredly than the Continental nations. He made a really shrewd speech, and helped his cause in the minds of the people far more than he could have done by an appeal to the Scriptures. He scarcely quoted a text bearing upon the real points at issue, assuming all the time that Sunday was the Lord's day, or Sabbath. He was applauded quite often.

I could but see the same influences moving here in England to exalt the sacredness of Sunday that we know are at work in America. There are many here who stoutly resist the liberal spirit of the age, which tends to make Sunday a day of recreation rather than a religious day. The people loudly applauded the speaker whenever he made a good point to show the importance of Sunday as a day of religious rest; yet it was plain to see there were many who were disappointed that no evidence whatever was brought from the Bible to show that it was a Sabbath. Many of the people seemed intelligent, and gave good attention.

Our meetings on the Sabbath were held at Great Grimsby, in the house where Eld. John lives. The congregation was small. We spoke of the closing message and the work of God for this time. Excellent attention was paid to the word spoken, both forenoon and afternoon. We had a social meeting following, and the Spirit of the Lord came in, and our hearts were all melted down in tenderness before God. It was good indeed to be there, and we could but exclaim that the God we have served in America lives and reigns in Old England. We held other meetings of interest at Grimsby, also.

Quite an interest has been kindled in this place and vicinity by the labors of Bro. John. About fifteen are keeping the Sabbath here, at Ulceby eleven more, two in both Berton and Hull, and in the two former places many others are interested. The people who listen give good attention, and we trust much good will result. We cannot see why many will not be reached by the truth in this region.

Last Friday, March 7, we came to Southampton, and held three meetings on the Sabbath. The room was quite well filled, and excellent attention was paid to the word spoken. We had a social meeting following, in which quite a number took part. The people seem sincere and have a love for the truth. They doubtless need instruction and encouragement. Eld. Durland will spend some time here, laboring to advance the work. It is thought that some are inquiring after the truth.

On the whole, we are encouraged by our short acquaintance here in England. We see nothing which should discourage us. We firmly believe there are many here who will yet rejoice in the light of God's truth. Our brethren who have come here to labor feel of good courage, and we shall be much disappointed if their efforts here are not blessed of God. We leave with Eld. Whitney for Bâle, Switzerland, in a few days. G. I. B.

THE NEW PAPER IN ENGLAND.

It is well known to our people that it was voted at the last General Conference that a paper should be printed in England. One of the principal objects of my coming to Europe was to bring about this result. Accordingly, soon after our arrival, the workers in England, Eld. John, Bro. Drew, and Sr. Thayer, met at Great Grimsby for consultation with Eld. Whitney and our party from America. We spent several days in prayerful consideration of this subject, and in planning for the location of the laborers recently arrived from America.

After careful consideration, it was decided to issue a 16-page monthly paper about the size of the *Signs of the Times*, to commence the first of April if possible. The name chosen for this journal was *The Present Truth*. This was selected after examining the list of the names of the papers in Great Britain. There were so many "Heralds" and "Reviews," and one called the *Signs of our Times* with a large circulation, that we thought best to take a name peculiar to our work and expressive of its nature. For the present the management of this paper, as far as its publication is concerned, is placed in the hands of a committee of three: Eld. M. C. Wilcox, Eld. A. A. John, and Miss Jennie Thayer; managing editor, Eld. M. C. Wilcox; corresponding editors, Eld. J. H. Waggoner, Eld. Uriah Smith, and Eld. B. L. Whitney.

The question as to where the paper should be published was one of some perplexity. Our depository and the headquarters of our work had been in Southampton ever since the mission started. Our English Supplements to the *Signs of the Times* have been printed there. It would involve some difficulties to move it, and change the address of the depository, etc. But there seemed

to be important reasons why a change should be made. We found that the cost of printing in Grimsby would be much less than in Southampton. Its location is more central. More interest in the truth is kindling in the vicinity of the former than in that of the latter. When we looked around for a suitable place to rent in which to carry on the work, we found a new building with very suitable rooms, and at a moderate rent. We could not have secured a place more suitable for our present wants. The way seemed to open before us in an exceedingly favorable manner, far more so than any of us had expected. We all felt that the finger of the Lord was in it preparing the way before us.

Great Grimsby has about 40,000 inhabitants, and is quite a pleasant place. Rent and expenses will be less here than in larger places, and there will be some friends of the cause here to manifest an interest in the work. We could see no light in striking out into a new place where we were wholly unacquainted. All in the council felt very clear that for the present, at least, the paper should be printed in Great Grimsby. We also secured excellent terms for press work and other work we could not do ourselves. Eld. John and family will move into this building, and Sr. Thayer will have rooms in it for the depository connected with the mission, and will render important assistance on the paper. Eld. Wilcox will spend a portion of his time in editing the paper, and will labor in the field what he can besides.

The price of the paper, single subscription, per year will be 2 shillings and sixpence, or about 60 cts.; in clubs of 5 and upwards, 2 shillings, or 48 cts.; in clubs of 25 and upwards, 1 shilling and sixpence, or about 36 cts. Most of the papers circulated in England are not subscribed for by the year as with us, but are sold from the news stands, because they can be obtained cheaper that way by saving the postage. These news stands are in almost every depot. These terms are made favorable to those taking large clubs, hoping to encourage missionary effort, and a large circulation. The rates are low; but after long consideration of the many perplexing questions connected with fixing the price of the paper, we all came to the above conclusions.

At the close of our consultation a small meeting was held to see how many copies would be paid for the first year by those present. Only fourteen persons were in attendance, and half of these were our ministers and workers present from America. The matter was set before the company, and all were invited to participate; in a short time over 1,000 copies were subscribed for, one brother residing in Grimsby taking over 500. Since that we have visited Southampton, and one or two hundred were taken by those living there. We felt that this was very encouraging from such a small beginning. We all feel to thank God that our new enterprise of starting the paper in England is moving off so well. Material is being purchased, and the paper will soon be brought out, and one more Seventh-day Adventist journal will be heralding the notes of warning to the world. So the work continues to move forward all along the line.

It was thought best that Eld. J. H. Durland should locate for a time at Southampton in the house already rented for the depository, which will not now be used for that purpose. This arrangement may not be permanent.

And now we give our friends in America a cordial invitation to help circulate the new paper printed in England, *The Present Truth*. We should be glad to have their personal subscriptions for their own reading, and we should be glad to have them pay for clubs to be used in the missionary work. Bro. Drew says he shall want at least 1,200 per month to use in the ship work in Liverpool alone.

We expect to have an excellent paper, and we

want it to go by the thousands of copies to all this great empire. We are greatly behind in our work in this country, but we expect to see a great advance in the near future. May God greatly bless the mission in England.

G. I. B.

INTERNATIONAL TRACT AND MISSIONARY SOCIETY.

THE International Tract and Missionary Society was organized Aug. 13, 1874. It has furnished health and religious publications to co-operative missions and individuals in every State and Territory in the United States, and to every civilized nation on the globe. During 1883 it placed in free public libraries in this country over 6,000 volumes of standard religious books, at a cost of over \$6,000, two-thirds of which was donated by other funds and the publishers. It has also placed valuable books in many libraries in England, and supplied reading-rooms with health and religious periodicals.

It has a free reading-room, No. 371 Third Avenue, New York City, where it will keep constantly on hand health and temperance publications to furnish co-operative missions and branch offices on the Atlantic Coast and in Europe. William J. Boynton, 200 East 27th Street, manager and city missionary.

Free reading and lecture room, 316 Fremont Street, San Francisco, Cal., from which place all ships are visited which enter that harbor. Andrew Brorsen and H. C. Palmer, city missionaries.

Free reading-room on L Street, near corner of Fifth, East Portland, Oregon.

Boston, Mass., J. R. Israel, residence Rowley, Mass. New Bedford, Mass., Mrs. Anna Bradford, residence, Acushnet, Mass.

The ship work at Liverpool, England, is under the charge of Geo. R. Drew, 16 Rodney Street, Birkenhead, Cheshire, Eng. Eld. A. A. John, 151 Willingham Street, Great Grimsby, Eng.

Free reading and lecture rooms at 13 West Huron Street, Buffalo, N. Y., open from 2:30 to 9 P. M. Alex. Gleason, Superintendent.

Free reading-room at 215 West Madison Street, Chicago, Ill., Room 2, second floor. James Sawyer, Superintendent.

At the above-mentioned places the public are cordially welcomed.

The Society is sustained by the liberality of friends of missions. Donations by draft or otherwise will be thankfully received and gratefully acknowledged by any of the above-mentioned agents, or Miss M. L. Huntley, Secretary, South Lancaster, Mass., U. S. A.

S. N. HASKELL, *President.*

A SAFE INVESTMENT.

SOME less than forty years ago, a few pioneers commenced to publish on present truth, without friends and without means. But God, faithful to his promise to sustain those who trust in him, raised up friends who contributed of their means, and thus the work progressed. "It is not by might nor by power, but by my Spirit, saith the Lord of hosts."

This work is God's work, and he calls on men to put out to usury their talents that they may bring in returns to the kingdom of God. While the silver and gold are the Lord's, and the cattle upon a thousand hills, and in no way is he dependent on man, yet in his divine economy he has intrusted means to his servants, and made them responsible for the financial success of his work; and by fulfilling his mission man co-operates in the work of saving souls. God does not rain money from heaven to publish and print, but by his providence he places in the hands of men that means which is necessary for the carrying forward of his work upon the earth. He has taught us how with the treasures of earth his people can lay up a re-

ward in heaven. He asks his people to show the same interest and love for souls that he himself has shown in giving his all, even his life, for the salvation of the human race.

Distributing is spoken of as one means by which individuals can lay "up in store for themselves a good foundation against the time to come," the object for which is clearly stated in the last clause of the verse, "That they may lay hold on eternal life." 1 Tim. 6:20.

The Lord places in the hands of his people the mammon of unrighteousness. It is God who gives the talent to acquire means. He exhorts his people not to say, "My power and the might of my hand hath gotten me this wealth; but thou shalt remember the Lord thy God; for it is he that giveth thee the power to get wealth."

The use made of this mammon of unrighteousness tests the loyalty and faithfulness of the people of God. Our Saviour says, "Make to yourselves friends by means of the mammon of unrighteousness, that when it shall fail, they [angels] may receive you into the eternal tabernacles. He that is faithful in a very little is faithful also in much; and he that is unrighteous in a very little is unrighteous also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? and if ye have not been faithful in that which is another's, who will give you that which is your own? No servant can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Luke 16:9-13. (Revised version.) From this we learn that what we possess in this life is loaned us of God, and the use that we make of it determines whether we are worthy to receive our immortal inheritance which has been purchased by the death and sufferings of our divine Lord.

There never was a time since man fell when the cause of God needed both personal efforts and means which he has intrusted to his people more than now. One hundred thousand dollars placed in the cause of Christ to-day would not meet all the demand; but it would give it a great relief. When men have money for which they have not an immediate use, it would be a great blessing to the cause and a safe investment to our people should they loan it without interest to our legal institutions; while the various enterprises, such as the establishment of missions in cities, and our missionary work in its different phases, create a demand which should consume all surplus means of our brethren.

There is great danger of our institutions being crippled by our brethren not considering their wants at the present time; and while they are crippled, our brethren will lose the opportunity of lifting in the cause, when a hundred dollars will accomplish more than a thousand will in a very short time. There will be presented before our brethren special inducements in worldly enterprises,—schemes planned by unprincipled men,—to invest their means where they will draw a large rate of interest. It would be no marvel if some of our own people should unwittingly become instruments in the hands of Satan to advise our brethren to thus invest their means; for Satan has lost none of his cunning. He came to our Saviour as a sympathizing friend, in the garb of an angel of light, advising him to command stones to be made bread.

There is great uncertainty in every worldly enterprise at the present time. A gentleman having a few thousand dollars to invest, and feeling extremely anxious to have it safe, came to the cashier of the bank in the town where I live, and inquired, "Where can I invest and know it is secure." "In heaven," replied the cashier; "that is the only safe place I know of." In this he answered truly;

although he might not have comprehended fully how his money could be invested in heaven. But how can we invest where our money will be safe and yield us a good per cent? Our Saviour has answered this question: "Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

There is nothing more uncertain than investments which are oftentimes made. Thousands of dollars may be lost by the depreciation of stocks and in securities in which your money may be placed. Some tornado, earthquake, or flood may within a few hours' time destroy the best securities that earth can afford. But it is not so in any enterprise that tends to the salvation of souls. Not a dollar was ever lost that was loaned to any of our institutions; but thousands of dollars have been drawn from these institutions by those who had deposited it there, to invest in some enterprise where they could receive a higher rate of interest, which in a short time has proved a partial, if not a total, loss. Money invested in any branch of our work tells directly for the salvation of souls. At the present time

THE SANITARIUM

presents inducements to our brethren who have means which they cannot give. Some have money intrusted to them; they are guardians for children. While they have the means, they cannot spend it; but they can invest it, providing the security is good. There are widows who have a few hundred dollars living on the income therefrom. There are many circumstances of this character where our brethren have money which they cannot give, but they can invest it. The Sanitarium presents an excellent opportunity for such, and also our school interests, but I wish to speak particularly of the Sanitarium. In 1877 it became necessary to erect a new main building for the treatment of the sick. This building was 150 feet long, 136 feet deep through the center, four stories high above the basement, and cost \$100,000. The prospering hand of God has been over this institution, and although it was mortgaged at the time at a high rate of interest to pay for the same, yet by the aid of the friends of the cause this mortgage has been entirely removed, so that to-day it stands free from all incumbrance. Patients have flocked to this institution from all parts of the country, coming from every grade of society, so that the managers have been obliged to rent cottages at an expense of thousands of dollars a year, and to make use of tents in the summer.

The prosperity of the College at Battle Creek has been so great during the last six months that the buildings occupied by the patients from the Sanitarium have been needed for the students. It has therefore become necessary to have an addition to the building, 100 feet in length, 46 in width, and five stories high above the basement. With this addition, the entire length of the building, including the rear extension, and exclusive of the porches, will be 336 feet, making by far the largest and most complete structure ever erected for the purpose of a Sanitarium in this or any other country. This addition will be at a cost of \$50,000. A new company has been formed, called the "Sanitarium Improvement Company," so that stock can be issued bearing interest. The President of the General Conference is the President of this company. We are sure that our brethren have this amount of means invested in uncertain enterprises which for certain reasons they cannot donate, but which can be converted into Sanitarium Improvement Company stock, where it will be perfectly safe, draw five per cent interest, and, what is more, will directly help forward the cause of present truth. This will not interfere with other enterprises.

Should our ministers and leading brethren make

inquiry to learn of persons thus situated, and properly advise them, in a short time this entire amount would be secured. In doing this our brethren should not forget that the Sanitarium issues stock on the same principle as the Publishing Association and all of our legally incorporated institutions. This institution, like the Publishing Association should have the financial and moral support of our people. It brings together thousands of people yearly, many of whom know nothing of the truth until they come here for their health.

Those who help forward the work at this important time, before the prejudice is aroused by the amendment party against those who observe the seventh day, will be aiding a worthy cause. We recommend this important branch of the work to the consideration of our brethren. Health reform sustains the same relation to the cause as the right arm does to the body. The Sanitarium at Battle Creek is as important in teaching and illustrating the principles of health by a practical application of those principles as the Publishing Association is in the issuing of our denominational literature.

Our institutions are a safe banking institution for our people. God's providence has brought this about so that the funds of our people may be safely invested. There can be no failure in this respect. Each of our institutions should be amply sustained. The Spirit of God has spoken upon these points, and we recommend to our people everywhere to make the institutions connected with present truth the place of investment for their means.

The time has come when the Saviour's instruction to sell and give has a special application. Many are doing it—many more should do it. This is a part of the gospel of Jesus Christ. Many of our brethren hold mortgages of lands, and in giving their income they may feel that they are doing a liberal thing; but how much better it would be to transfer those mortgages and take bonds for the Sanitarium at five per cent interest, providing they do not feel that God requires them to donate this means. In this manner they are putting their money out to usury, and the principal as well as the interest will tell directly for the upbuilding of the cause of Christ upon the earth. We are glad to hear that some of our brethren are pursuing this course. The time is not far distant when some will desire to invest their means in the cause, but then it will be too late. "Go to now," will be the words addressed to them. Now is the time to prepare for the coming storm. Now is the time to make safe investments of our means, our talents, and of all we possess. S. N. HASKELL.

THE CLEANSING OF THE SANCTUARY.—NO. 4.

HAVING seen how the earthly sanctuary became defiled by the sins conveyed to it by the blood of the sin offerings during the year, we now come to the ministration by which it was cleansed at the close of the yearly round of service. In Lev. 16 this work is described. The time appointed was the tenth day of the seventh month. On that day only the high priest was permitted to enter within the second vail, where the mercy seat and the ark containing the law of God were situated. And he must enter there with an offering for his own sins before he could minister in behalf of the people. Our High Priest is without sin; consequently offering in his own behalf is no part of his work.

On the day of atonement the high priest receives from the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. The two goats are presented before the Lord at the door of the tabernacle, and lots are cast upon the two, one lot for the Lord, and the other for Azazel, called the scape-goat. The goat upon which the Lord's lot fell was to be offered as a sin offering for the peo-

ple. The slaying of this goat typified the death of the great sin offering, Jesus Christ. But the scape-goat is presented alive before the Lord to receive the sins which have been atoned for, and are borne out of the sanctuary by the high priest. After offering the blood of the bullock which is for himself, sprinkling it upon the mercy-seat and before the mercy-seat seven times, he then kills the goat of the sin offering which is for the people, brings its blood before the vail, and sprinkles it upon the mercy-seat and before it as he did the other.

We read: "And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." Lev. 16:16. From this we learn that the cleansing of the sanctuary was made necessary by the sins of the people; its object being the removal of their sins by which it had been defiled. "And he shall go out [of the most holy place], unto the altar that is before the Lord [the golden altar in the outer apartment], and make an atonement for it: and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Verses 18, 19.

Why must an atonement be made for the golden altar? why must it be cleansed? The sins of the people have been left there, conveyed thither with the blood of the offerings for sins. It is cleansed also by the offering of blood, the final offering for sin. "And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and he shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited [Heb., a land of separation]; and he shall let go the goat in the wilderness." Verses 20-22.

This ceremony typified the final disposal of sin. The sins were borne out of the sanctuary by the high priest,—a type of Jesus Christ, the mediator of the new covenant,—placed upon the head of the goat representing another person called Azazel, and sent away into a land of separation. Thus the sins of all Israel,—those who have complied with the conditions given, who have afflicted their souls, have consecrated themselves to the service of God, and ceased from their own selfish labor,—are removed from them as far as the east is from the west, and they are free. See verses 29-31.

The service of this solemn day of atonement was a representation of the final blotting out of sins by our great High Priest in the sanctuary in Heaven, in that judgment described in Dan. 7:9, in which he is brought near before the Ancient of days to finish his priestly work and receive his kingdom, preparatory to his return to earth as King of kings and Lord of lords. See Luke 19:11-15. The Jews looked upon it as a day of judgment; and well they might; for those who complied with the conditions, and humbled themselves with prayer and fasting, were, in the figure, freed from all their sins; while those who did not afflict their souls in that day were to be cut off from among the people. Lev. 23:27-30.

We who live now in the real day of atonement, will do well to learn a lesson from this. Our time on earth is about to close. If we have faith in what God has revealed to us, and deny ourselves of all ungodliness and worldly lusts, consecrate ourselves to the service of God, and labor for our fellow-men in a self-sacrificing way, evincing a true missionary spirit, we shall have our sins blotted out and be accounted worthy to have a part in the world to come. But if we do not seek God in earnest, holding fast the faith once delivered to the saints, our names will be blotted out of the book of life, and we shall be cut off from Israel and consigned to the second death. May God give all to realize the importance of the present time. R. F. COTTELL.

THE SWEETEST WORD.

ONE sweet word of holy meaning
Cometh to me o'er and o'er,
And the echoes of its music
Linger ever—evermore.
Trust—no other word we utter
Can so sweet and precious be,
Tuning all life's jarring discords
Into heavenly harmony!

Clouds of thickest blackness gathered
O'er the soul's dark sea of sin,
And the port of heaven was guarded
From my guilty entering-in;
Then came Jesus, walking to me
O'er the surging waves of sin,
Calling, clear above the tempest,
"He that trusteth, heaven shall win!"

Now, through all the sacred pages,
Where my woe and doom had been,
Gleam those golden words of promise,
"He that trusteth, heaven shall win!"
Blessed, sure, and blood-bought promise,
Let me drink its sweetness in;
He that trusts his soul to Jesus,—
"He that trusteth, heaven shall win!"

Trust O Saviour! give its fullness
To me at thy feet in prayer;
Grant my dying lips to breathe it,
Leave its lingering sweetness there—
Sweetness there to stay the breaking
Of the hearts which love me so;
Whispering from my silent coffin,
"Trust the Hand which lays me low!"

Loved ones, as ye near the marble
Pure above my waiting dust,
Grave no other word upon it
But the holiest, sweetest,—Trust;
For this password know the angels,
Guarding o'er the pearly door—
Password to His blessed presence,
Whom I trust for evermore.

—Herbert Newbury.

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.

PENNSYLVANIA CONFERENCE.

SINCE our State meeting at Wellsville we have spent most of the time in visiting the churches and scattered brethren in Chemung and Steuben Counties, N. Y., and Tioga, Potter, and Mc Kean Counties, Pa. With a few exceptions, we found the brethren desirous of keeping pace with the onward-moving message. The Lord blessed in our meetings, and we trust good has been done. May the dear brethren throughout this field so live as to rightly represent the truth they profess.

F. PEABODY.

MISSOURI.

WINSTON.—From Jan. 7 to March 1 I gave a course of lectures in this place. Eight signed the covenant for the first time. Others who had been in a state of discouragement have renewed their covenant. We partially organized a company of twenty-three, with a Sabbath-school of some forty. Some interest is still shown by outsiders. A few books were sold.

March 7-20, was with Bro. Watt in De Kalb Co., at the Hitchens school-house, helping him what I could in closing up an effort of some four weeks. We were obliged to close on account of rain and mud; still some good was done. Bro. Watt had a good hearing all through, and sold \$16 worth of books. I also sold \$3 worth of pamphlets and tracts. There were a few Sabbath-keepers there when we went, and three others promised to keep it. They will meet in the future, and encourage each other. We formed the acquaintance of some excellent people there, for whom we hope. I love the truth of the third angel's message, and beg an interest in the prayers of all of God's people. C. H. CHAFFEE.

NEW YORK.

AUBURN, CAYUGA Co., MARCH 24.—I spent last week with Bro. Miles and Wild, at Cortland. The Lord is helping them to do a good work there. Since my last report, Bro. S. O. Lane has gone to South Lancaster to attend the spring term of school to better prepare for the summer campaign; and

Brn. E. S. Lane and J. V. Wilson, are attending to home matters. So our working force is rather small at present. But the good work still goes on. We are not able, in this city, to take as many subscriptions for the *Signs* as are being taken in some places; but where we cannot take subscriptions, we talk the truth to the people, search out interested ones, and visit and pray with them, loaning and selling them reading matter.

We call attention to our books in the public library by writing the list on the back of our cards. These books are being read, and are doing their work. We visited a very intelligent and deeply interested English family last evening. They have just read "Thoughts on Daniel and the Revelation," "History of the Sabbath," some from the "Spirit of Prophecy," and are now reading "The Constitutional Amendment," besides some tracts. They are convinced on the Sabbath question, and I believe will keep it. The lady arranged with me for "Thoughts," "History of the Sabbath," and "Constitutional Amendment," to send away at once to her relatives. Others are interested. We are trying to prepare the city for a tent effort this summer, and hope for a harvest of souls. Brethren and sisters, remember the work and workers here. J. E. SWIFT.

DAKOTA.

SIoux FALLS AND MADISON.—I returned to Sioux Falls March 7, to continue holding meetings, and stayed over Sabbath and Sunday. Our meetings were encouraging, and we were glad to see some advance steps taken. Four united with the church, \$60 was pledged for their local Tract Society, and \$25 for a Sabbath-school library. We believe that if these friends are faithful and persevere in the right, they will yet see much good accomplished.

March 15-16 I was with the friends near Madison, where I held meetings in the early part of the winter. Was glad to find that the interest there had increased, and that seven more had taken a decided stand for the truth. At our meeting on Sunday, seventeen covenanted together to keep all the commandments of God and the faith of Jesus. Others would have done so had they been present. The V. M. Society should receive much credit as a means in the hand of God of accomplishing this work. The friends at Madison are of good courage, and are trying to do what they can to forward the last warning message. As we visit our brethren we feel an intense desire that all who profess the solemn truths for this time may be fully awake, and earnest and zealous in the Master's cause. A. D. OLSEN.

MAINE.

PHIPPSBURG.—We came to this place March 2, and commenced meetings the 5th. Although the roads have been very bad, yet the average attendance has been about thirty. The Lord has helped in presenting the message, and two have decided to obey. Sunday, the 16th, we held a Bible-reading on the subject of the third angel's message. The reading was well attended, and all seemed interested. The 23d we had another, on the subject of the saints' inheritance. All seemed interested in the promises made to the faithful. We have sold books and tracts to the amount of \$4.25, and taken several orders for the papers. Brethren, pray that when the sheaves are gathered, some ripe fruit may be found in this part of the wide harvest-field. S. H. WHITNEY.

MONTICELLO, MARCH 23.—Since my report of the 9th inst. I have visited the Oakfield church. On account of sickness, a number of our brethren and sisters could not attend the meetings. A few came from Dyre, Brook, and Linneus. We find many of our brethren losing ground spiritually. Some of them have given up family prayer, and some pray but once a day, while in days past they prayed twice. This is cause for alarm. Such do not realize the danger they are in. It is impossible for us to stand in these days of peril and evil without praying much. Our Saviour felt such need of help from his Father that he spent whole nights in prayer. Read Heb. 5:7, and Luke 6:12. Satan is making a strong effort to lull God's commandment-keeping people to sleep, and he will succeed unless we arouse to a sense of our danger. His efforts will be to such an extent

that, if it were possible, he would deceive the very elect (Matt. 24:24); and the fury of God will be poured out upon all the families that call not upon his name. Jer. 10:25. A form of godliness while the power is lacking is a characteristic of the last days. 2 Tim. 3:1-5. The reader is referred to what our Saviour and the apostle Paul say on the subject of prayer in Luke 18:1; 21:36; Rom. 12:12; Eph. 6:18; Col. 4:2; Phil. 4:6; 1 Thess. 5:17, 18. These are a few of the many texts that might be referred to on this subject; but these are sufficient to show us the importance of seeking help from God. Do not feel satisfied with praying once a day; spend much time in prayer; and you will find that it is not time spent in vain. S. J. HERSUM.

INDIANA.

NORTHFIELD AND THORNTOWN.—In the meetings with the first company, March 6-9, the Spirit came in to overflowing. The ordinances were celebrated. Four new ones were added to their number, among them a young man of worth and merit, a native of Kentucky, who came to spend the winter with his aunt, a Sabbath-keeper near Thorntown, the result of which was his conversion. He will spend the summer on a farm; then he expects to enter college to prepare for the ministry.

As a result of the lectures given near Thorntown, one good family has begun the observance of the Sabbath. The battle was a hard one,—contending with mud, rain, and bitter opposition; but the fruits are worth many times the labor. To the Lord be all the praise. The quarterly meeting of the Thorntown church was held March 14, 15. One new member was added. All who partook of the ordinances seemed to feel the spirit of them deeply. This church takes a club of the *Signs*, 50 copies of the *Sentinel*, and also pledged quite freely on the tent fund.

Foes both inward and outward, have for years been working hard against the prosperity of this company. And the dragon is still wroth; but the few remaining are determined, with the Lord's help, to conquer. I have lately moved my family to my former home, Goodland, Newton Co., Ind., which is now my permanent address.

March 23.

J. P. HENDERSON.

MINNESOTA.

FRAZEE CITY, MARCH 24.—The interest here is good. Many are thinking seriously in regard to present truth, and two have embraced it. One of these persons had always been a Catholic; but when she heard the plain truth of prophecy, she readily renounced the Catholic faith, and is now free in the truth. On the Sabbath we had a refreshing season waiting before the Lord. All enjoyed a portion of his Spirit. The presence of some Sabbath-keepers who came to the meeting, had a good influence upon those who are deeply interested. I, am of good courage in the work. M. H. GREGORY.

GROVE LAKE, STEARNS Co., MARCH 17.—Came to this place yesterday; spoke last evening to a very attentive congregation. Have been at Orange, Douglas Co., about nine miles from Villard, holding meetings for the past two weeks. As the result, three have signed the covenant. Last Sabbath we organized a Sabbath-school of twenty-two members, ten of whom were interested ones who are investigating in regard to these things. The school subscribed for ten copies of the *Instructor*. They also purchased question books, "Song Anchors," and record books. They expect to hold Bible-readings on important subjects, so as to become intelligent in regard to the truth while I am gone. I expect to stay at this place about three weeks, and then shall return to that place to stay as long as needed. At Villard another family have begun to keep the Sabbath; one more has signed the covenant, and others seem deeply interested. One, the head of a large family, has promised to keep the Sabbath, and thinks most of his family will join him in the good work. We have sold \$34.80 worth of books and Bibles, and obtained six subscriptions for the *REVIEW*. I feel very thankful for the blessing of God that has followed the work, and I earnestly desire the prayers of God's people. A. M. JOHNSON.

OTTAWA, LE SUEUR Co., MARCH 20.—Having received several letters from Bro. Charles Oppelt containing the Macedonian cry, at the request of the president of the Conference, I came here the 18th. I have held two meetings; and considering the unfavorable state of the weather, the attendance has been quite good, and the attention paid, excellent. Bro. and Sr. Oppelt embraced the truth three years ago. Ever since moving to this place, over a year ago, they have felt a responsibility resting upon them to try to set the truth before the people here. But prejudice and opposition were so strong that it seemed very discouraging. Still, they have tried to do what they could by distributing reading matter and talking with the people. For the last few months the tide has seemed to turn; prejudice has been giving way, and many have expressed a desire to hear the truth. During the winter, Bro. Oppelt met with different families in the country and explained the Scriptures to them. God blessed his labor, and several have already embraced the truth.

I feel a measure of God's blessing in this work, and I shall try to labor with earnestness and faith. I desire to be remembered in the prayers of God's people, that good may result from my labors here. E. A. CURTIS.

GOOD THUNDER, MARCH 23.—Since coming to this place I have held meetings every night until the bad roads and stormy weather prevented the people from attending. The interest has been good throughout. Ten new ones have promised to keep the Sabbath, and the church has been greatly encouraged and strengthened. In our Sabbath meetings the Lord came especially near, and heartfelt testimonies were borne in quick succession. Our Sabbath-school has received an addition of twenty new members.

I preached thirty-two times in German and six times in English. Have held fifteen Bible-readings, and find them a great help in bringing home the truth to the hearts of the people. Have sold \$14 worth of books, received \$20 in donation, and obtained twenty-one subscribers for the *Stimme*, two for the *Herold*, and one for the *REVIEW*. Bro. Shrock has been with me lately, assisting in the colporter work. We both intend to start for Kansas this week.

The work among the Germans is onward. Have lately received good news from Dakota, also from far-off Russia. One brother writes for laborers, more tracts and papers, and also for bound volumes of the *Stimme*. Will the brethren and sisters still remember the work among the Germans, that the Lord may add his rich blessing to the efforts put forth to spread the light among this people, that when Jesus comes many of this nationality may be found among the saved. R. CONRAD.

IOWA.

DIST. No. 4.—I have recently visited and held meetings with our people in Birmingham, Bentonsport, Bonaparte, and Bloomfield. At Birmingham, Van Buren Co., our meetings were held in a private house, and were quite small as a consequence. Steps are now being taken to build a meeting-house; over \$700 has been raised for this purpose. This church was raised up by Elds. I. J. Hankins and E. J. Waggoner. Some have fallen away, but others are firm, and growing stronger in the truth.

The churches at Bentonsport and Bonaparte, raised up by the labors of Eld. L. McCoy a few years ago, are only five miles apart, and may yet feel the necessity of uniting, as they are both quite small, and some are moving away. Our evening meetings in both places were quite well attended by those not of our faith. One aged brother in Bonaparte has commenced lately to observe the Sabbath, and seems in earnest to serve God. These churches may well feel a deep interest in the tract and missionary work. A few tracts having been dropped near Bro. J. W. Burton's by an unknown hand, he received the truth through reading them. He then sent for a minister to come and hold meetings, first at Bentonsport. Let us all take courage in the missionary work, and "sow beside all waters;" for we know not which may prosper.

At Bloomfield, Davis Co., there is no organized church. A few are trying to observe the commandments of God in this place as the result of a tent-meeting held about two years since. In all

the above-named places an effort should be made to build up these churches and companies of Sabbath-keepers. Is it wisdom to let these small churches go down, in our zeal to raise up other new ones to (perhaps) share the same fate? If the believers have lived out the truth before the world, oftentimes much more could be done with the same amount of labor than was accomplished at first. I am now engaged in a new field of labor, and have given ten discourses up to this date. My address for the present is Croton, Lee Co., Ia. C. A. WASHBURN.

March 22.

MICHIGAN.

WATERFORD, OAKLAND Co., MARCH 25.—Began a course of lectures at the Webster school-house, eight miles west of Pontiac, March 16, and have held seven meetings. Although the roads have been muddy, the house has been filled, and quite a general attendance has been maintained from the first. Some are becoming interested. We labor in hope, and ask to be remembered in the prayers of God's people. H. P. HOLSER.

FERRIS, MARCH 25.—Our meetings continued here until we had held about thirty-five. Although the attendance was not large, yet it was quite regular, and the interest seemed good. But as the straight truths were presented, some seemed to lose their interest; some continued to attend, however, and as the result, five have taken a public stand for Christ, and are trying to live consistent Christians. Others are fully persuaded that they ought to do the same, but as yet have not made the start. We continue to pray and labor with them, hoping they may yet yield themselves to Christ.

We have regular Sabbath meetings with the few at Vestaburg, where we hope to organize a church in the near future. There still seems to be some interest, evinced by attending our Sabbath meetings. If these prove faithful to the light already received, we see no reason why others may not be added to their number.

The work in Cedar Lake is still moving on, and those who have recently given themselves to the Lord, are becoming stronger in all the truth. May each realize that the work of overcoming is an individual work. Pray for the work in District No. 7. L. A. KELLOGG.

OTSEGO.—By the advice of Eld. Butler and a vote of the church, we commenced meetings at this place on Thursday evening following the close of the general meeting held here by Bro. Butler and others. Our efforts were mostly of a practical nature, though some discourses were given on some of the leading features of our faith.

The meetings consisted not only of public efforts on the Sabbath and first-day and in the evening, but prayer-meetings were held from house to house in the afternoons during the week. Some of these meetings were indeed very precious seasons. Humble confessions were made, and the tender, melting Spirit of the Lord came very near us. Other meetings of the same kind were not so free. The Sabbath social meetings varied also. Some meetings were bound, and in some there was a degree of liberty. On one occasion eleven persons responded to an invitation to come forward for prayers. Deep feeling was manifested; and when the meeting was dismissed some lingered on the anxious-seat.

The church here numbers about seventy; but some of its members lack that spirit of devotion necessary to raise them above the spirit of the times in which we live. It is too late to fear God and serve the world. 2 Kings 17:33. Others lack faith in the position and work of our people. This brings an additional weight upon the church. But in the midst of all this the Lord enabled us to speak very plainly to this people. We had the assurance that he accepted our efforts; for at such times things would move in the right direction. By the good blessing of the Lord we accomplished something. On the last Sunday of the meeting, five were buried with their Lord in baptism, and united with the church. At the close of the examination of the candidates before baptism two-thirds of the congregation were in tears. One of the persons baptized was a young lady from the Congregationalist choir. She steps out alone from relatives and friends to keep the commandments

of God and the faith of Jesus. We pray that all such may earnestly seek strength from above to prove faithful to the end. Matt. 10:22.

The missionary work was cared for. Sixty copies of our periodicals were taken in clubs,—twenty each of the REVIEW, Signs, and Sentinel. Many of the latter had been previously taken by members of the church for missionary purposes. The village is being canvassed for the Sentinel, and a good many paying subscribers are being obtained. Besides all this, other hearts were stirred by our meetings; and we can but wish that at no distant day they may enter the service of the Lord, and enjoy the peace spoken of by the Psalmist. Ps. 119:165.

M. B. MILLER.

L. G. MOORE.

DIST. No. 7.—Through the larger portion of January and February, Bro. Squire and myself visited most of the churches in this district. And in nearly every place we found our people ready to co-operate in every branch of the work. This district, which consists of the churches in three counties, have ordered one thousand copies of the Sabbath Sentinel for missionary work. The demand for our reading matter is greater by far than ever before, so that in almost every neighborhood the people want to know more of our faith. The spirit of doing something for the Lord seems to be getting hold of our churches. At Cedar Lake and Ithaca we had the pleasure of meeting Bro. Loughborough. At the last place I bade farewell to the brethren with whom I had lived so long and loved so much, and started for my new field of labor in the East, stopping over Sabbath at Battle Creek.

Sabbath eve, March 7, I had the pleasure of attending the student's meeting. Here I noticed a very marked change for the better; things are very much improved. The tenor of the testimonies showed that the minds of these students were impressed with the shortness of time, and that they must be ready for the coming of the Lord. I learned that the Biblical department had shown marked progress during the winter term, and that a goodly number were expecting to go out this summer to engage in the work of God. The services on the Sabbath at the Tabernacle impressed me that this church is rising with the message; and as I parted from them I could but say, God bless this people.

Just as we were ready to leave Battle Creek, an urgent request came from Bro. B. B. Francis to return with him to Newark, Ohio, to attend the funeral of his daughter, Sr. Chrisman, who had died very suddenly the day before. Accordingly, on the following Tuesday I attended her funeral, which took place at her home in Newark, Ohio. The house was well filled. The following evening we had a meeting at the house of Bro. Francis, which will long be remembered by us all on account of the presence of the Holy Spirit in a marked manner. Here, four young persons, two of whom were children of Bro. Francis, took their stand to obey God. Although this family had passed through such grief that sadness seemed stamped upon their countenances, yet as wave after wave of blessing passed through the room, these countenances soon lost all sadness, and appeared to be lighted up with heavenly joy. I had never been in such a meeting before. How good the Lord is to his people! We all felt that the Lord had laid one loved one away that he might bring the remaining children to his fold. "Blessed are the dead which die in the Lord;" and is it not true that by death God could be glorified more than by life in this case?

We would gladly have remained here to follow up this work and the interest which has been awakened by Bro. Randall's selling more than \$500 worth of our publications in the city; but I could not do so; for my engagements in Vermont said, Go. So at 4 A. M. Wednesday I took the cars for Marshall, Mich., where I had left my family; and the next morning at 2 A. M. we bade farewell to our friends, and in 32 hours reached South Lancaster, Mass., where we are at this writing.

March 14.

A. O. BURRILL.

—"Ezra," said an aged man to a young friend just starting out to preach, "always when you preach a sermon with seven heads and ten horns be sure to have one horn in it to poke sinners with."

OUR MEETING IN VERMONT.

AGREEABLY to appointment, Elds. Haskell and Hutchins met with the church in Jamaica, the meeting commencing March 8, and continuing until the 16th. We were greatly disappointed in not seeing Bro. Burrill as we had expected; yet it was a source of great joy and comfort to us all to be favored once more with the presence of two of God's dear servants, and hear from their lips the message of life. The Spirit of the Lord was present with power; and the remark was made after the meetings had closed, that it seemed like what we used to experience in 1844. It was truly a season long to be remembered by all present. Deep solemnity rested upon us as our present position was so forcibly portrayed before our minds, and we instinctively asked ourselves the question, "Who shall be able to stand" in the fearful scenes just before us?

Bro. Haskell gave most stirring and heart-searching appeals relative to our cause and work, the necessity of having correct ideas of its magnitude, and laying our plans so broad and deep that we shall put forth untiring efforts to save our perishing fellow-men. Especially was this the case in his appeal for the Sentinel; and the liberal response that was made at the conclusion of these remarks, showed that hearts were still alive to the wants of God's precious cause. He talked of taking advance steps in our effort to accomplish something in the cause of God; and when the response was made by the taking of 300 copies of the Sentinel, his expectations were more than met. This move on the part of the brethren and sisters brought the blessing of God into our midst; courage and hope filled our hearts as we looked forward to the time when these little papers should go forth on their mission, preparing the minds of the people to act in the coming conflict.

Very interesting remarks were made by Bro. Haskell regarding the school enterprise, the wonderful providence of God which had been over the New England Academy, and how God would bless us in bringing our children under the right influence by having a school here during the coming summer, where our children and others could be instructed in missionary work. A teacher from the South Lancaster school was promised us. This suggestion was also responded to in another business meeting by appointing a committee of three to lay plans to carry it into effect.

About \$125 was pledged on our reserve fund. Advance steps were also taken in our Sabbath-school work. The last Sabbath and Sunday were devoted to the quarterly meeting for the church; one person was received into church fellowship, and the ordinances were celebrated. This was a very refreshing season. We all felt that the dear Saviour was very near to us. It was very much regretted that Bro. Haskell could not remain longer with us; but he was obliged to leave after the first Sabbath and Sunday. The good Spirit of the Lord remained with us; and as we listened still to the warm counsel and appeals of our dear Bro. Hutchins, we felt a stronger determination than ever to make thorough work for the Judgment, and do all in our power to save souls for whom Christ died.

The election of officers for the church was attended to on Sunday. Forcible remarks were made by Bro. Hutchins regarding the responsibility resting upon the elders, and the necessity of their filling their trust with faithfulness; and when action was taken, the same elders were re-elected. Bro. Wm. White, who has served the church as deacon for several years in the past, resigned his position on account of ill health and the infirmities of age. The church released him, and the duties of his office were placed upon the elders. At the close of the business meeting, a most interesting social meeting was enjoyed, and thus our good interview together closed. Dear brethren and sisters, let us not soon lose the impression this good meeting has made upon our minds; but let us carry into effect the valuable instruction in regard to Bible-readings to become more familiar with God's precious word, and be ever ready to give an answer to every man that asketh us a reason of the hope that is in us, with meekness and fear; and when the dear Saviour comes, may we be found among his jewels saved in his kingdom. NELLIE D. RICHMOND.

SEVENTH-DAY ADVENTISTS.

WE are happy to find in the *Afton Tribune-News* (Afton, Ia.), of Wednesday, March 19, 1884, the following concise synopsis of our faith and work, from Brn. Farnsworth and Pegg. It all helps to "keep it before the people."

"Since the protracted meetings conducted by Eld. Pegg have been in progress, we hear much said about Seventh-day Adventists and their peculiar doctrines, and many are the discussions in the stores and on the streets concerning the sermons preached. On account of this general inquiry, we present our readers with a brief summary of their views, as given by Elds. Pegg and Farnsworth.

"They believe we are now 'in the time of the end;' that the chains of prophecy are being rapidly fulfilled; that soon the second coming of Christ and the resurrection of the dead will occur; that immortality is not an attribute of all men, but is given to the just at the resurrection; and that sinners, being only mortal, die the second death, from which there is no resurrection, after which this earth will be brought back to its Edenic condition, and the saved will inherit it; that the devil will be destroyed, and from thence there will be a clean universe, without sin, sinners, or any of the consequences of sin upon the earth, and forever after no suffering or death will be known by any living creature anywhere.

"They place great stress upon the ten commandments as the law of God, and especially do they hold firmly to the observance of the seventh-day Sabbath, believing it to be of binding obligation upon all men, and that this Sabbath, is peculiarly God's 'sign' or 'ensign,' and that the day has not been changed, as many have believed, and that it is of Edenic origin.

"They believe that the observance of Sunday was borrowed from the heathen sun-worshippers, and that it was introduced after the church had departed from its original purity; that it was confirmed by decrees and councils as an institution of the Roman Catholic church, and that Sunday-keeping is peculiarly the mark or ensign of the 'papal church,' and that during the supremacy of the Catholic church God permitted it to be kept without condemning its observers; but that just before the coming of Christ a special message is to go to 'every nation, kindred, tongue, and people,' calling the attention of God's people to the long-neglected Sabbath; that this is a test to those who are to be translated when Christ comes. They go so far as to say that no one will be translated when Christ comes who does not keep the seventh-day Sabbath. They think this is taught in the fourteenth chapter of Revelation, commencing at the 9th verse. In harmony with this idea they are bending their energies to carry these views to the ends of the earth. They have sent men to all parts of the United States with books, papers, and tracts, which they distribute and sell to those who wish to hear and read upon these subjects, until they now have twenty-six self-supporting Conferences, and six missions which are yet under the care of the General Conference. They also have a Scandinavian Conference, which embraces Sweden, Norway, and Denmark, with a publishing house in Christiana, Norway, which supplies these countries; also a publishing house in Great Grimsby, England, which is intended to reach those who speak the English language in Europe; also a publishing house in Bâle, Switzerland, which is now publishing in the French, German, Italian, and Roumanian languages.

"They have the largest publishing house in the State of Michigan, which employs about one hundred hands and eight steam presses, and with all this force of workers they are unable to keep ahead of the work. At this house seven different periodicals are published in five different languages—they go to every part of the world. There is also a large publishing house in Oakland, Cal., where the *Signs of the Times* is published. This paper increased its circulation 10,000 within the last year.

"They are expecting, according to their interpretation of the prophecies, that laws will be passed restraining them in their work; hence they are making every effort to advance their views now while they have the opportunity, and for this purpose a fund is being raised in the State Conferences to push the work to all parts of each State as rapidly

as possible. Iowa has raised \$9,000, and Michigan \$10,000, Minnesota \$20,000, and other States according to their numbers and wealth are doing proportionately well; this is independent of the fund for the support of the ministry. In all these contributions no one is pressed to give; yet their faith in the success of the enterprise is such that at Des Moines, in June last, over \$5,000 was raised in less than one hour to go to the foreign missions, while other States raised the sum to over \$50,000 to support the foreign publishing houses. In Minnesota a few weeks ago, at a State meeting, \$7,500 was raised for the home work, which shows that they are in great earnest.

"They are putting a library of bound books into every free reading-room in the United States where they can have the assurance that the books will be used as the other books of the library are. In January last, a paper was started for the purpose of pushing the Sabbath question into public notice, called the *Sabbath Sentinel*, a monthly sheet. It was hoped a circulation of 40,000 copies could be reached; but ere the third number was out, the 40,000 was called for, and now they expect 100,000 will be reached before the year of 1884 closes.

"Thus it will be seen that whatever their views may be or however erroneous, they are in great earnest, and will reach the people if their zeal continues as at present. It would be well for the people to become acquainted with their views, as the matter bids fair to be agitated more and more until the views either prove true or false."

News of the Week.

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

FOR WEEK ENDING MARCH 29.

DOMESTIC.

—The first through train from the city of Mexico arrived in Chicago Friday.

—Barnum's white elephant reached New York Friday on the steamship Lydian Monarch.

—There are 500 geysers and 500 hot springs in the Yellowstone National Park.

—Hebrew settlers in Northern Dakota are reported to be suffering for clothing and the necessaries of life.

—There is great suffering in Louisiana from floods, whole parishes being inundated.

—Yellow fever is reported to have broken out on the United States steamer Iroquois, now on its way to Alaska.

—A severe cyclone visited Kentucky and southern Ohio and Indiana Tuesday, killing many persons, and wiping from existence the village of Scipio, Ind.

—A hurricane at Kansas City Thursday evening unroofed three dwellings and tore up the sidewalk for a distance of two blocks.

—Sheep are dying in great numbers in the vicinity of New Comerstown, Ohio, from a disease called "grub,"—a worm which hatches out in the nose and burrows into the brain of the animal.

—The Bell Telephone Company, at Boston, Thursday, in experimenting with a No. 12 wire and an ordinary instrument, could hear the faintest whisper in an attempted conversation with New York.

—A cyclone early Monday morning ravaged the country in the vicinity of Columbia, S. C. The storm was heralded by a roaring sound. Farm property and houses were badly damaged, and some persons injured.

—In a collision between an emigrant and passenger train, near Red Wing, Minn., Saturday, fifteen persons were injured (none fatally), and two coaches and a locomotive were wrecked.

—A dispatch from Yuma, Arizona, says the Gila River has overflowed its banks, and inundated half the town. Fully one hundred families have been rendered homeless and destitute by the flood.

—An explosion in the Carson mine, near Shamokin, Pa., Friday, caused the fall of a mass of coal and slate, which buried and shockingly mangled two men, and seriously injured a third.

—Two earthquake shocks, one lasting fifteen seconds, occurred at San Francisco Tuesday afternoon. The people rushed from their houses in terror, and several structures near the water front were severely damaged.

—The Iowa Senate adopted on the 13th inst. the Woman Suffrage amendment to the Constitution by a vote of 26 to 24. It now goes to the House, and if there adopted, will go to the people at the next presidential election.

—Thursday the House, by a vote of 132 to 87 struck

out the enacting clause of the whisky bill, thus killing the measure. This means that the \$70,000,000 of tax on the bonded whisky will have to be paid. Some of it is already due; and it is estimated that \$20,000,000 more will be due before the first of June.

—Ludwig Shulties and four members of the Gollea family, living in Westmoreland County, Pennsylvania, are fatally ill with trichinosis. A microscopic examination of the leg of Mrs. Mary Shulties, who recently died, showed myriads of trichinæ parasites in all stages of development.

—Cyclones Tuesday afternoon ravaged the country near Dayton, Ohio, and Colemansville and Falmouth, Ky. Near the former place houses and barns were leveled and two persons killed, while Colemansville was completely wrecked, ten people losing their lives. Near Falmouth forest trees were mowed down in great numbers.

FOREIGN.

FRANCE AND CHINA.

—The French in Tonquin are discussing the occupation of Amoy, China.

—Marquis Tseng, the Chinese ambassador, has been ordered to return to Paris from London.

—Hartford, Conn., March 23.—The Gatling Gun Company received an order for ten more guns for the Chinese Government, to be delivered in sixty days.

—Marquis Tseng, the Chinese ambassador to Paris, spoke Thursday for the first time on the Tonquin business. He says that he has not requested to be recalled from Paris as reported; and that if the French make a demand on his country for a financial indemnity, as it has been intimated it will do, war will at once be declared. The Marquis holds that Bac Ninh was evacuated by the Black Flags before it was captured by the French; and that if the latter attack Hung-Hoa as proposed, they will meet with a reception they little expect. The ambassador is as warlike a diplomat as Bismarck; who, by the way, is no doubt watching French movements in Tonquin very closely. A later Paris dispatch says the French Minister to China has been instructed to demand a trifle of \$32,000,000. Bismarck is now listening intently for the first gun.

THE SOUDAN WAR.

—A dispatch from Suakim states that the Tenth Hussars, York and Lancaster regiments, and Irish Fusiliers, embarked for home Friday.

—Egyptian advances indicate that the whole country south of Berber is in revolt. The rebels have surrounded Khartoum and cut off all communication.

—The British advance to Tamaniab began Wednesday morning. A battle with Osman Digna is expected to take place Friday. The British troops are suffering severely from the heat.

—An order has been sent by the U. S. government transferring Minister Sargent from Berlin to the court of St. Petersburg. Several Berlin papers assert that he declines the Russian mission.

—Thursday General Graham advanced to Tamaniab and burned the village, the Arabs fleeing after making slight resistance. The Cairo authorities consider that Osman Digna's retreat without a decisive battle leaves the opening of the Berber route unsettled.

RELIGIOUS INTELLIGENCE.

—The Episcopalians will build a \$500,000 cathedral at Albany, N. Y.

—Dr. Ezra Abbot died at Boston Friday night. He was noted for his Biblical learning.

—One hundred and thirty-nine new members were received into Dr. Talmage's Brooklyn Tabernacle at the recent communion, making the present membership 3,107.

—Joseph Cook says the New Congregational Creed "is a fast and loose compromise. It is a tissue of latitudinarian loopholes. What would be the result of adopting it? A millennium of milk and water."

—The leader of the Salvation Army was arrested Monday for marching through the streets with drums and tambourines, on complaint of C. S. Morey, a prominent citizen, whose horse was frightened Sunday by the procession.

—Nellie Himmelrich, a pretty little girl of 14 years, in Reading, Pa., was baptized in the icy cold water of the river a week ago, and has since been prostrated under religious excitement. She lies in a trance, and says she is in heaven; and to her friends she described the angels, who wore crowns of lilies.

—Referring to the result of revivals, one paper expresses the opinion that pastors need not felicitate themselves much upon revivals that do not create a demand for papers, for books, for truth, for increased knowledge. One thing they may be sure of, such revivals will give fresh illustrations of results of seed-sowing on stony ground, where there is no deepness of earth.

Obituary Notices.

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

Low.—Died of consumption, at Somerset Mills, Me., March 17, 1884, A. W. Low, aged 69 years. He commenced a religious life at the age of twenty-four. In 1853 he was the first in this place to accept the light on the nature of man, and began the observance of the Lord's Sabbath in 1874. He was earnest and persevering in his efforts to carry out the principles of his faith. He was a man of excellent judgment, and has filled important places in connection with our annual meetings. But we shall meet him no more; he has gone to rest until the last trump shall sound, which will bring back our dear ones from the land of the enemy. He was an indulgent husband and a kind father, and may God hear his prayers in behalf of the salvation of his children, and grant them a reunion in the kingdom of heaven. He leaves a widow and four children to mourn their loss. May the promises which God has made to his people comfort their hearts in this hour of deep affliction. Remarks by the writer on the day of the burial from 1 Thess. 4: 13-17.

J. B. GOODRICH.

Perrine.—Died, at Orange, Minn., March 12, 1884, Edith, youngest daughter of John and Mary Perrine, aged 2 years, 6 months, and 12 days. Her death was unusually sad, cut down in the full bloom of health and strength. I had been holding meetings at this place for the past two weeks, and Bro. and Sr. Perrine, with their three younger children, went to visit a neighbor who was interested in the truth. Little Edith, Willie, and a little five-year old boy belonging to the neighbor, went up stairs to play. The little five-year old boy seeing a pistol that had been left on a table in a bed-room, the owner not knowing it was loaded, took it, and in handling it, it went off, instantly killing the little girl. She was one of those little ones who unconsciously win their way into almost every one's heart. The afflicted parents feel this bereavement deeply, yet they mourn not as those without hope; for soon they expect to clasp their little treasure in their fond embrace when the Life-giver comes. Words of comfort were spoken by the writer to a large company of sympathizing friends, from Isa. 25: 8.

A. M. JOHNSON.

Boggs.—Died of diphtheria, near Columbus, Neb., Jan. 2, 1884, Gertrude Catherine, aged 13 years, 7 months, and 7 days, and Jenet Alice, aged 8 years, 5 months, and 8 days, daughters of Bro. and Sr. Jas. Boggs. This family moved to this State from Pennsylvania about four years ago. The girls were intelligent beyond their years; and with a clear understanding of their duty to God, they embraced the Adventist doctrine with their parents, who had been members of the United Presbyterian church. Gertrude was baptized, and united with the church. With their winning sweetness of disposition, they were ornaments to society, the church, and the family. Illness prevented my responding to the call to pay the last tribute of love and respect to these dear ones, the news of whose death saddened me as I had never been before by the death of any one. But as I afterward heard an account of their patient submission and confiding trust in the promises of Jesus, I could but feel assured that they sleep in Jesus, awaiting a call to the first resurrection. It will be but a short time that the parents, brothers, and sister will have to mourn the separation from their loved ones, and they can be cheered by the hope of soon being a re-united family.

A. J. CUDNEY.

Appointments.

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

APPOINTMENT CHANGED.

ON account of the State meeting to be held the second Sabbath in April, my appointment at Howell, Mich., will be postponed to the third Sabbath and Sunday. We earnestly desire an attendance of all the members of the church, as far as possible, and hope those who cannot attend will report by writing.

I. D. VAN HORN.

It has been thought best to hold the Michigan State quarterly T. and M. meeting, April 11-14, at Lyons, instead of Battle Creek as announced last week.

J. FARGO. W. C. SISLEY.

THE quarterly meeting for Dist. No. 4, Mich., will be held at Lyons, April 11-14, in connection with the State meeting.

F. HOWE, Director.

THE district quarterly meeting for Dist. No. 9, Ill., will be held at St. Anne the third Sabbath and Sunday in April, instead of the second. We put it off till this time in order to have the help of Eld. Andrews. Every church

in the district should be represented by some of its leading members at this meeting. How to get the truth before the large number of foreigners among us, to enter our cities with the message, and to get a number of our young men, and old ones too, trained and actively devoting themselves to the work, are matters that must be considered, and we need all the counsel we can get. Brethren, what we do we will have to do right off; for the end is rapidly approaching, and Satan is doing all in his power to block the way before us. Let us come bringing the Lord with us as our helper and counselor.

A. O. TAIT, Director.

THE quarterly meeting of Dist. No. 4, Iowa, will be held at Mt. Pleasant, April 12, 13. We very much desire a full attendance from each church and company in the district, so that we can talk up important matters. Eld. Hankins will be present, and perhaps Eld. Washburn.

W. W. CONKLIN, Director.

THE church quarterly meeting of Fremont, W.s., will be held April 5, 6. We desire to spend the Sabbath in humiliation, fasting, and prayer, and hope that all will come seeking the Lord.

JAMES HILTON.

THE quarterly meeting for Newton church will be held at Ceresco, April 5. The churches of Convis and Marshall, are cordially invited. Bro. Veysey will be present.

H. HILLIARD.

THE quarterly meeting for Dist. No. 2, Kansas, will be held with the church at Ballard's Falls, April 12, 13. We request that the church meetings be held at least one week before that time, and that the librarians immediately forward a report of such meetings to the district secretary, Ada M. Shields, Greenleaf, Washington Co., Kan. We appeal to the librarians: Arouse your societies, and bring them out in force. We must martial our forces, that we may work more effectually in the cause we love so well.

C. W. FLAIZ, Director.

THE Lord willing, we will meet with the churches in Oakland Co., Mich., as follows:—

- Rochester, April 5, 6.
Birmingham, " 7.
Pontiac, " 8.
White Lake, " 9.
Holly, " 10.
Will Bro. Dean please meet us at Davidsburg the 9th.

ALBERT WEEKS. JAS. WILSON.

CHURCH quarterly meetings will be held in Dist. No. 6, Ind., as follows:—

- Patricksburg, April 5, 6.
Unionville, as Bro. Butcher may appoint, " 12, 13.
Middletown, " 19, 20.
Farmersburg, " 26, 27.

The district quarterly meeting will be held in connection with the meeting at Farmersburg. Hope to see a general turnout, as important matters are to be considered at these meetings.

D. H. OBERHOLTZER.

THE Lord willing, I will meet with the church at Williamstown, N. Y., Sabbath and Sunday, April 19, 20. Shall hope to see the friends from Pulaski, Union Square, and West Camden in attendance.

J. E. SWIFT.

PROVIDENCE permitting, Bro. E. E. Marvin and myself will hold church quarterly meetings in Indiana as follows: Koko, April 4-6; Alto, April 11-13; New London, April 18-20; West Liberty, April 25-27. We are anxious to see a full attendance of our brethren and sisters at these meetings. Let us come together praying for God's Spirit to aid us, that we may gain strength for the coming battles.

M. G. HUFFMAN.

PROVIDENCE permitting, I will meet with the church at Little Prairie, Wis., in quarterly meeting, April 12, 13.

W. W. SHARP.

THE next quarterly meeting for Dist. No. 2, Iowa, will be held at Olin, April 12, 13.

J. T. MITCHELL, Director.

NOTHING preventing, I will attend the quarterly meeting at Eagle Lake, Minn., April 6, 7. We would be glad to see a large attendance.

O. A. OLSEN.

PROVIDENCE permitting, I will hold quarterly meetings as follows:—

- Lucas, Wis., April 5.
Burnside, " " 12, 13.
Eau Claire, " " 19.

G. C. TENNEY.

No preventing providence, I will meet with the church at Grinnell, Iowa, at their quarterly meeting, April 5, 6. Hope for a full attendance.

H. NICOLA.

Publishers' Department.

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

POCKET MAP OF PAUL'S TRAVELS.

THIS is a pretty little folding map of seven and a half inches by five and a half, published by George M. Powell, Philadelphia. It is called the "Radical

Key Map;" and by concentric circles it shows the distances from Jerusalem of the places mentioned in the Acts. On the back of the cover is a map of Egypt. It is printed on bond paper, and put up in postal-card covers, making it convenient for carrying in the pocket, also for class use by teachers or scholars. Its price is ten cents a copy by mail. Address REVIEW AND HERALD, Battle Creek, Mich.

The P. O. address of J. H. Durland is 239 Shirley Road, Southampton, England.

The permanent address of Eld. A. O. Burrill and Mrs. A. E. Burrill is South Lancaster, Mass.

BUSINESS NOTICES.

[Under this head short business notices will be inserted at \$1.50 for each notice of four lines or under. Over four lines, 25c. a line. Persons unknown to the managers of THE REVIEW must give good references as to their standing and responsibility. Ten words constitute a line.]

WANTED.—A Sabbath-keeping man to work on a farm, and a woman to do general house-work, this season. Sabbath-school and meetings can be enjoyed every Sabbath. Address G. G. Dunham, Leslie, Ingham Co., Mich.

RECEIPTS.

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

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

Books Sent by Express.—T R Williamson, A B Mosley, H E & A B Mosley, W A Young, W M Davy.

Books Sent by Freight.—Mary Heleson, H T Hoover, Delia Fitch, A H Beaumont, N E Tract Depository, Pacific Press, C L Boyd.

Cash Rec'd on Account.—J T Alverson \$7.10, Mrs James W Clark 2.00, S N Haskell 1.00, Missouri T & M Soc per Wm Evans 55.00, T P Angel 1.15, Wm Schram 50.00, W F Killen 3.00, H T Hoover 75.00, Miss A C Hudson 1.00, Christ Jorgensen 2.25, W H Kynett 10.75, R J Moffatt 10.00, E G A vord 10.00, James Sawyer 2.00, James Sawyer per R D Sawyer 4.00, E E Olive 4.35.

Gen. Conf. Fund.—Tithe from Penn'Conf \$27.84.

Thank Offerings.—C T W & Wife 1.00, Viola Garvin 6.25.

Donations & Legacies.—per L W S 100.00.

Mich. Conf. Fund.—Elmwood per A W Nichols 18.61, W H Littlejohn 100.00, Alaciton per W H Kynett 5.00, Muir & Lyons per F Howe 3.50, Parkville per M Langdon 53.73, Shelby per M C Thayer 33.13, Hillsdale per E M Parshall 3.18.

S. D. A. E. Soc.—H M Mitchell (Shares) 20.25, Noah Hodges (Shares) 30.00.

Mich. T. & M. Society.—S M Swan 25c, T H Butler 85c, J G Whipple 25c, D A Owen 1.50, B A Rogers 1.65, Dist 10 per F D Starr 2.00, Mrs R C Fargo 2.00, Dist 4 per Geo Leighton 2.00, Dist 4 per F H Carpenter 20c, J T Terrell 1.00, T B Lewis 25c, E H Woolsey 50c, H Stephenson 20c, August Rasmussen 1.50, Dist 3 per E L Cochran 32.35, A W Atherton 2.00, Day Conklin 38.60.

Mich. T. & M. Reserve Fund.—Dist 4 per James Roff 25.00.

B. C. V. M. Soc.—per M A Edwards \$8.23.

Inter. T. & M. Soc.—Luther N Lane 10.00 (L M), D M Stiles 10.00, J H Jaquith 75.00, Donation per Wm L Johnson 3.10, Sarah Ross 10.00.

European Mission.—D M Stiles 10.00, J H Jaquith 75.00, Harry W Hurlburt 5.00.

English Mission.—J H Jaquith 75.00, Harry W Hurlburt 5.00.

Scandinavian Mission.—J H Jaquith 75.00.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations and departure/arrival times.

Grand Rapids and Detroit Express leaves Kalamazoo at 6:45 a.m. Battle Creek 7:33, arrives at Detroit 11:45 a.m. All trains run by Nineteenth Meridian, or Central Standard Time. Day Express and Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and New York Expresses east, daily. Night and Evening Expresses daily except Saturdays. DECEMBER 8, 1883. O. W. RUGGLES, Gen. Pass. Agt.

CHICAGO, BURLINGTON & QUINCY R. R.

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

Feb. 20, 1884.

Table with columns LEAVE, TRAINS TO AND FROM CHICAGO, and ARRIVE, listing train names and times.

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

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

PERCEVAL LOWELL, Gen. Pass. Agt.

The Review and Herald.

BATTLE CREEK, MICH., APRIL 1, 1884.

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THE WORK IN CALIFORNIA.

THE *Signs of the Times* of March 13, 1884, gives a very encouraging account of the work on the Pacific Coast. Meetings have been held at Healdsburg on two occasions, and one at Woodland, which are reported as being the best in some respects of any ever held in California.

The prospect for laborers has never been so favorable as at the present time. Not less than twenty will be ready to enter the field at the close of the special Biblical course of study at the Healdsburg College, April 4. A general meeting will be held in Oakland, April 18-28, at which will be present Elds. White, Waggoner, Loughborough, Sr. White, and others.

The spring camp-meeting will be held at Los Angeles, to be preceded by a tent-meeting by Elds. Healey and Briggs. Labor is arranged for Humboldt, Siskiyou, Fresno, Tulare, Stanislaus, and Los Angeles Counties, and perhaps the State of Nevada.

The North Pacific camp-meeting will be held at East Portland, Oregon, at which time a council will be held, composed of delegates from California, Oregon, Washington Territory, and Idaho, to devise ways and means, so far as can be done with present facilities, to meet the pressing calls for help which exist all over that extensive territory. Two laborers will commence work in the Sandwich Islands in May.

Thus the outlook in California and the Pacific Coast, as in other parts of the field, is of the most encouraging nature.

CAMP-MEETINGS.

IN the REVIEW of March 18, Bro. Haskell called our attention to the camp-meetings of the coming season. As he expressed it, "In many respects our camp-meetings are the most important meetings held by Seventh-day Adventists. Each year they increase in importance; and this must necessarily be so from the nature of the position we hold."

This should be fully realized by all who have the burden and responsibility of arranging and preparing for camp-meetings.

There are reasons why the camp-meetings held the coming season will be much more important than those of any previous year. Since the last General Conference the work has taken advance steps all along the line, and it is evident that the time is not far distant when this truth will make a mighty stir in the land. Measures to enlarge and extend the work have been adopted by many of the Conferences. Arrangements to enter large cities with our work are also being made in several States. All these matters are of the greatest importance, and call for the most experienced counsel and heavenly wisdom. At the time of our camp-meetings, when there is a general gathering of our people from all parts of the State, these things should be carefully considered and properly set before our people, that all may fully understand our true position and the importance of our work, that all may act the part that God would be pleased to have us.

In view of these things, the most experienced and efficient help should be secured at these important gatherings. We shall all miss Bro. Butler, whose faithful labors we so much prize, but Eld. Haskell, whose long experience qualifies him to give judicious counsel at this time, will be present; and if consistent with other duties, we greatly desire that Sr. White and Bro. W. C. White will attend some of our Western camp-meetings. It would be a great blessing to the cause; and in behalf of our people I would extend a most cordial and urgent invitation to them to do so. Sr. White's testimony would be most highly appreciated, and a source of the greatest encouragement, and just what we need at this time. Bro. White's labor and experience would be of the greatest value at this point in the missionary and Sabbath-school work.

We hope to hear from those interested in the camp-meetings, and shall do all we can to help make arrangements.

My home P. O. address is Box 319, Mankato, Minn., and not Parker, Dakota, as it is in the Year Book.

O. A. OLSEN.

WESTERN CAMP-MEETINGS.

SOME time ago Eld. Butler made a call through the REVIEW to the presidents of the several Conferences to learn their wishes in reference to the time most desirable to hold their camp-meetings.

From the information thus received we submit the following arrangement for consideration:—

Kansas,	Lawrence,	May	22 to —
Missouri,	Southern,	"	29 to June 3.
"	Northern,	June	5-10.
Wisconsin,	—	"	12-17.
Minnesota,	Mankato,	"	19-24.
Dakota,	Madison,	"	26 to July 1.

We present this list as subject to such changes as may really be necessary. We should be glad to hear at once from those concerned. The time should be permanently fixed for these gatherings as soon as possible, and when fixed should not be changed without special reasons.

O. A. OLSEN,

For Gen. Conf. Committee.

GENERAL MEETING.

By the advice of Bro. Haskell and other leading brethren it has been decided to hold a general meeting for all of New England and Canada. This meeting will be held at Brownington, Vermont, one and one-half miles from Barton Landing Station, on the Passumpsic R. R., April 18-22; first meeting Sabbath evening at 7:30 P. M. The ministers from all these States and Canada are expected. The special object of this meeting is to lay plans for more successful labor in the cause of God for the future. Licentiates, canvassers, col-

porters, and all desiring to find a place to work in the cause of God in this State are urgently invited to attend this meeting, as important instructions in all these branches will be given. Since a large gathering is expected, let all who can, bring bedding and provisions. Those coming by rail will be met at the station on the 18th.

A. S. HUTCHINS.

TENTS FOR CAMP-MEETINGS.

KANSAS CAMP-MEETING.

As the time is drawing near again when the camp-meeting season will be on us, we wish to call the attention of the Kansas brethren to the necessity of supplying themselves with tents, so that they may be ready for these large gatherings we expect to hold in the State this season. All who are able should provide themselves with tents, so as to make themselves comfortable on the camp-ground, as well as to present a neat and tasty appearance. The time is now short; but if parties desiring tents will send in their orders soon, I will furnish them at the following prices, freight added, and have them on the ground at Bismarck, May 22, ready for the parties when they arrive on the camp-ground:—

Tents 10x12,	\$ 8.30.
" 10x14,	9.56.
" 12x14,	11.58.
" 12x16,	12.45.
" 14x16,	15.79.

These tents are of 8 oz. duck.

At Bismarck, there will be accommodations for many families; but we expect many strangers to be there, and some also of our people who will not be able to provide for themselves. We wish to reserve these accommodations for those classes. We therefore say to all, Buy you a tent if you are able; but if not, come along, and you will find shelter. Bring all your friends. Send in your orders for tents immediately.

J. H. COOK.

NEBRASKA CAMP-MEETING.

We will furnish tents, pitched on the ground, at the spring camp-meeting, for the prices stated above by Eld. Cook. Send in your orders. I hope all our brethren will take advantage of these very low prices to furnish themselves with good tents. Tents may be paid for now or at the camp-meeting. Send all orders to L. D. Chambers, Fremont, Neb., or to the Nebraska Tract Society, Fremont.

A. J. CUDNEY.

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