

# Advent Review

## AND SABBATH HERALD.

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

VOL. 61, No. 19.

BATTLE CREEK, MICH., TUESDAY, MAY 6, 1884.

WHOLE No. 1563.

### The Review and Herald,

ISSUED WEEKLY, BY THE

Seventh-day Adventist Publishing Association,  
Battle Creek, Michigan.

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

Address all communications and make all Drafts and Money Orders payable to  
REVIEW AND HERALD, Battle Creek, Mich.

#### COMPENSATION.

On the compensating springs! Oh the balancings of life,  
Hidden away in the workings under the seeming strife,  
Slowing the fret and the friction, weighting the whirl and the force,  
Evolving the truest power from each unconscious source.

How shall we gauge the whole, who can only guess a part?  
How can we read the life, when we cannot spell the heart?  
How shall we measure another,—we who can never know  
From the jutting above the surface, the depth of the vein below?

Even our present ways are known to ourselves alone,—  
Height and abyss and torrent, flower and thorn and stone;  
But we gaze on another's path as a far-off mountain scene,  
Scanning the outlined hills, but never the vales between.

Ah! if we knew it all, we should surely understand  
That the balance of sorrow and joy is held with an even hand,  
That the scale of success or loss shall never overflow,  
And that compensation is twined with the lot of high and low

The easy path in the lowland hath little of grand or new,  
But a toilsome ascent leads on to a wide and glorious view;  
Peopled and warm is the valley, lonely and chill the height;  
But the peak that is nearer the storm-cloud is nearer the stars of light.

Launch on the foaming stream that bears along like a dart—  
There is danger of rapid and rock, there is tension of muscle and heart;  
Glide on the easy current, monotonous, calm, and slow,  
You are spared the quiver and strain in the safe and quiet flow.

Oh the sweetness that dwells in a harp of many strings;  
While each, all vocal with love, in tuneful harmony rings;  
But oh, the wail and the discord when one and another is rent,  
Tensionless, broken, or lost, from the cherished instrument!

For rapture of love is linked with the pain or fear of loss,  
And the hand that takes the crown must ache with many a cross:  
Yet he who hath never a conflict hath never a victor's palm,  
And only the toilers know the sweetness of rest and calm.

Only between the storms can the Alpine traveler know  
Transcendent glory of clearness, marvels of gleam and glow;  
Had he the brightness unbroken of cloudless summer days,  
This had been dimmed by the dust and the veil of brooding haze.

Who would dare the choice *neither* or *both* to know,  
The finest quiver of joy or the agony-thrill of woe?  
Never the exquisite pain, then never the exquisite bliss;  
For the heart that is dull to that can never be strung to this.

Great is the peril or toil if the glory or gain be great;  
Never an earthly gift without responsible weight;  
Never a treasure without a following shade of care;  
Never a power without the lurk of a subtle snare.

Then hush! oh, hush! for the Father knows what thou knowest not,—  
The need of the thorn and the shadow linked with the fairest lot;  
Knows the wisest exception from many an unseen square,  
Knows what will keep thee nearest, knows what thou couldst not bear.

Hush! oh hush! for the Father portioneth as he will  
To all his beloved children; and shall they not be still?  
Is not his will the wisest? Is not his choice the best?  
And in perfect acquiescence is there not perfect rest?  
—Selected.

### 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.

#### BELIEVERS CHRIST'S REPRESENTATIVES.

BY MRS. E. G. WHITE.

THE gospel is designed for all, and it will bring together in church capacity men and women who are different in training, in character, and in disposition. Among these will be some who are naturally slack, who feel that order is pride, and that it is not necessary to be so particular. God will not come down to their low standard; he has given them probation, and the necessary directions in his word, and he requires them to be transformed, to perfect holy characters. Every one who is converted from sin to righteousness, from error to truth, will exemplify in words and acts the sanctifying power of the truth.

The people of God have a high and holy calling. They are Christ's representatives. Paul addresses the church in Corinth as those who are "sanctified in Christ Jesus, called to be saints." And he adds: "For we are laborers together with God; ye are God's husbandry, ye are God's building." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." Again he says to them: "What agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people." To the saints at Ephesus he writes: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building, fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit." Says Peter, "Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvelous light."

These passages are calculated to impress the mind with the sacred, exalted character of God's work, and with the high and holy po-

sition his people are to occupy. Could these things be said of those who do not seek to be refined by the truth?

The Jewish temple was built of hewn stones quarried out of the mountains; and every stone was fitted for its place in the temple, hewed, polished, and tested, before it was brought to Jerusalem. And when all were brought to the ground, the building went together without the sound of an ax or hammer. This building represents God's spiritual temple, which is composed of material gathered out of every nation and tongue and people, of all grades, high and low, rich and poor, learned and ignorant. These are not dead substances, to be fitted by hammer and chisel. They are living stones quarried out from the world by the truth; and the great Master-builder, the Lord of the temple, is now hewing and polishing them, and fitting them for their respective places in the spiritual temple. When completed, this temple will be perfect in all its parts, the admiration of angels and of men; for its builder and maker is God. Truly, those who are to compose this glorious building are "called to be saints."

It was indeed a ministration of glory, when, veiled by a pillar of cloud by day and a pillar of fire by night, the Majesty of heaven led his people through the wilderness; when the symbol of the divine presence covered the tent of the congregation, and the glory of the Lord filled the tabernacle; but the blessings and privileges granted to God's people in the present age exceed those bestowed upon ancient Israel. Christ has been manifested in the flesh; his blood has been poured out, the perfect sacrifice for the sins of the world; and now our Mediator stands before the mercy-seat making an atonement for his people. In view of the increased light and greater privileges which we enjoy, we are laid under greater responsibilities than were the Israelites. God has given a light to the world in every soul who is brought to a knowledge of the truth and accepts his service; and he designs that each light shall be the means of lighting many others. We are not to let our light burn dim; we are to catch bright beams from the Sun of Righteousness, and reflect light to the world to the glory of God.

All that was recorded in sacred history in regard to the journeyings of the children of Israel was written for our profit upon whom the ends of the world are come; but how shall we be warned, instructed, and encouraged by these lessons, if we do not search the Scriptures? As a people, we are sadly deficient here. We do not search the Scriptures, neither the Old Testament nor the New, as diligently and carefully as we should. We are not as earnest as we should be to learn what is the will of God concerning us. During their wanderings in the wilderness, while living in tents, the Israelites were required to observe specified rules and regulations, and to be careful in regard to cleanliness, both in their personal habits and in their surroundings; and in these particulars God will require no less of his people now. Especial care should be taken in regard to order and neatness at our large

camp-meetings, where we are observed by multitudes. These meetings are important, and no pains should be spared that our faith may be properly represented. God is a God of order, and there should be no confusion in his work. These large gatherings should be made training schools, where the people are taught their duty to God and how they may help their fellow-men by letting their light shine to the world.

Our people do not come up to the standard that God requires of them. By their imperfections, many are causing the lame to be turned out of the way. When the truth is presented in a new place, some may take hold of it who are uncultured and rough. They may be untidy in dress, and careless in their conversation and surroundings. Such persons can never become subjects of Christ's kingdom without reforming in these particulars. If they feel that there is no need of reformation, be assured that the truth has not taken deep root in their hearts; for when it commences its refining process upon the receiver, there will be decided changes in the character and habits. The untidy house-keeper will become care-taking, neat, and orderly; for is she not to entertain angels of God, that minister to those who shall be heirs of salvation? And these heavenly messengers will not be attracted to untidy homes. The people of God profess to be pilgrims and strangers, seeking a better country, even a heavenly, and while here they should resemble its inhabitants as nearly as possible. The testimonies borne by ministers of the gospel should be calculated to educate. Patiently, step by step, they should carry forward those who are defective in character, until they shall become worthy representatives of Christ, such as he is not ashamed to call his brethren.

Brethren and sisters, if we have habits of speech and deportment that do not rightly represent the Christian religion, we should at once set about the work of reform. As we represent Christ to the world, let us form such habits as will honor him. Everywhere hidden from observation, agencies are at work to draw souls from Christ; and God would have still more powerful agencies at work among his people to attract souls to Christ. If our lives are the visible expression of God's word; if we manifest to the world the wisdom, purity, and nobility of the Master whom we serve, we shall have a compelling power to win souls.

Our observance of the seventh-day Sabbath makes us unpopular, and many false reports are circulated in regard to us as a people. Men who have heard the truth, and been convinced of its claims, have closed their hearts against it, and are filled with hatred of reform and reformers. These men are selfish, and their motives corrupt. They see that should they accept the truth, they would be in danger of losing their position, influence, and authority, and they choose to cling to what they call established authorities. Having rejected the plainest truths of the Bible, they try to influence others to reject them. They are of the class Christ denounced, who would not enter the kingdom of heaven themselves nor suffer others to enter. The masses of the Christian world have not searched the Scriptures, and they are deceived by those whom they have hired to explain the word to them. They are taught the customs and traditions of men, while the law of God is ignored; and the prevailing corruption in our large cities, the depravity that abounds everywhere, and is constantly breaking out in multiplied crimes, testify to the result of making void this holy law.

The people whom God has made the depositaries of his law are generally from the poorer classes, and they have not had the advantages of wealth and culture. As they wish to make a good impression, and win souls to the light of truth, they must become intelligent and refined. They should stop at no low standard;

for they will be hated and criticised by all who choose darkness rather than light.

Brethren and sisters, you are "workers together with God." You have not come into the church to let your talents rust, while others do the work. You should obey the apostolic injunction, "Seek that ye may excel to the edifying of the church." You are as a camp of armed men, soldiers enlisted under the banner of the cross, whose duty is to go out into a revolted world and bring back as many as possible to allegiance to Christ. Every new volunteer must learn to endure hardness as a good soldier, to keep the armor on, to wield the sword of the Spirit, and to gain victories for the Captain of our salvation.

#### STRAWS.

GATHERED AT THE CLEVELAND CONVENTION.

BY D. E. LINDSEY.

"God has his Sabbath law written twice,—on the hearts of his people, and in his Bible."

"Honor God by declaring that his law shall be acknowledged as the law of the nation."

"Our views must crystalize into the form of law."

"We aim now for fight."

"A 'thus saith the Lord' is an appeal to the conscience not easily resisted."

"Vote for such measures and men as will respect and enforce the plain law of God."

"Cry aloud and spare not."

"The signs are auspicious."

"Christians are becoming more united."

"Jesus, the ruler of nations."

"The Bible is God's will; its authority supreme."

"Build the superstructure of our nation on the eternal truth."

"The friends of the Sabbath cannot hope for success until it is recognized in the Constitution."

"The nation a moral person."

"A people that will obey God's law will prosper."

"All our ministers are in favor of Sabbath legislation."

"Ex-President Hayes in favor of the general principles of this Convention."

"This is a Christian nation."

"Jesus is the political Messiah."

"We must make this acknowledgment of God in the Constitution, to make this a Christian nation."

"There is no legal basis for any moral question in the Constitution of the United States."

"We should as a nation recognize the moral law as the light of the nation."

"Link the throne of the nation with the throne of God."

"This is a Christian nation and can do anything."

"Our work is a political one. The Lord Jesus is the ruler of the nation."

"The friends of the Sabbath cannot hope to succeed until the law of God is regarded."

"The men that advocate national reform, will go as far as the farthest."

"Money will not put the amendment in the Constitution; neither will lust or prejudice, but intelligence."

"Every national reformer is a Sabbath-keeper."

"We ought not to hesitate to say what we mean."

"Law has its source in the bosom of God."

"We gain in Christ what we lost in Adam."

"The statement that our government is founded by the people is a political lie; God made the nation."

"The most Christian nation has the most godless constitution."

"Whatever may be the struggle, and God only knows what it will be, we will ultimately triumph."

"No trouble to get men to acknowledge the

necessity for wholesome laws on the Sabbath and all other moral questions."

"We must anchor these institutions in the Constitutions of the States."

"Those ten words which God laid down for the constitutions of nations, are perpetual."

#### "KNOWING THIS."

BY HELEN L. MORSE.

"WHEREFORE I will not be negligent to put you always in remembrance of these things, though ye *know* them." "Therefore, beloved, seeing ye *know* these things." The foregoing passages, and indeed the entire epistles of Peter, set prominently before the remnant people certain things which they know, and of which others are ignorant; and knowing which they are admonished to "take heed" and "beware."

Many events unite to make the present a period of unparalleled interest. All that is grand and sublime and awful centers here. The lines of prophecy all come to a focus here. The wrath of Satan and his hosts is concentrated upon this people at this time. The culmination of that glorious power through which Christ has manifested himself to his people since he ascended, is to descend upon them in the outpouring of the "latter rain."

Giving the last call of mercy is the most important work that has ever devolved upon mortal man. It brings before them the most fearful issues, and throws upon them the most solemn responsibilities, they have ever had to meet. It also presents the grandest opportunities. While in uncertainty and unbelief "men's hearts are failing them for fear and for looking after the things that are coming upon the earth," we *know* that there will be "famines and pestilences and earthquakes," wars, disasters, and crimes. While "many nations shall come and say, . . . They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation neither shall they learn war any more," we know that God says for this time, "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up, beat your plowshares into swords, and your pruning-hooks into spears." While the pulpit and the press resound with the cry of peace and safety, we see the sword coming, and the cry of that faithful sentinel of nearly two thousand years ago is ringing in our ears: "*This know that in the last days perilous times shall come;*" "and when they shall cry peace and safety, then sudden destruction cometh upon them."

When so many are mistaking the inventions which man has sought out, the "science falsely so-called," and the facilities for running to and fro, as evidences of God's favor; when they point to the many who profess loyalty to God, to the numerous churches in the land, and the multitude of religious teachers, as indications of great spiritual advancement, and a certain prelude to a temporal millennium; we know that this fulfills the declaration of the prophet, "Having a form of godliness, but denying the power thereof;" and that the cup of the iniquity of this world is almost full. While with the masses the commandment of God is made of none effect by tradition, and the testimonies of the Spirit of God are rejected as a thing of the past, we know that the remnant church will be found not only keeping the commandments of God, but will have the testimony of Jesus Christ. While the great adversary is thought to be subdued, and his dominion broken, we know that Satan is working "with all power and signs and lying wonders."

While those who should be humbly following Christ are reveling in pleasure and worldliness and feeling rich and increased with goods and that they have need of nothing, we know the command is, "From such turn away," and "Come out of her, my people, that ye be not

partakers of her sins, and that ye receive not of her plagues." While there is almost universal 'ease in Zion,' we know that "a time of trouble such as was not since there was a nation," is right before us. While men are looking for a future for this country, and planning for grand displays of its power, we know that it is destined to be smitten by a stone "cut out of the mountain without hands," and is "to become like the chaff of the summer threshing-floors" to make way for the kingdom of God, which "shall not be left to other people;" and "it shall stand forever." While others look forward indefinitely to a gospel to be preached, we know that "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished."

"Wherefore, beloved, seeing that ye look for such things, be diligent, that ye be found of him in peace, without spot, and blameless."

After Christ's resurrection he addressed himself no more to the impenitent; his earthly mission to sinners ceased with his crucifixion. So now, when he leaves his position as mediator in the heavenly sanctuary, there is no longer mercy for the impenitent. The privilege of "redeeming the time" will be past. The "still, small voice" will be no more heard. The entreaties of the Spirit will no more reach the ears or hearts that have been closed against them. If our own robes are not washed white in the blood of the Lamb, if our work for others is not done, it will be fatal to us. Our opportunities will be gone forever. Angels are engaged in this work. "Prophets and righteous men have desired to see those things which ye see, and have not seen them." We have almost reached the "better thing" that the apostle says is provided for us, and which the faithful worthies saw afar off, and for which they became "pilgrims and strangers, on the earth." May God help us to sense the situation.

"Come to the ark ere yet the flood  
Your lingering steps oppose;  
The door which long has open stood,  
Is now about to close."

Battle Creek, Mich.

### HOW BLIND!

BY ELD. WM. COVERT.

A NEW point for the opposition to the law has quite lately been discovered by a First-day Adventist in Northern Indiana. It relates to the parable of the rich man and Lazarus. He teaches that the law is the rich man, and Lazarus, the beggar, is the gospel. The law died and was buried, and then discovered its lost condition in hades.

I suppose that this gentleman was so elated over his discovery of a new mode of releasing himself from obligation to the law that he did not trace the subject to see what became of the beggar. Perhaps he will tell his people when he again preaches for them why the beggar died before the rich man. They may be anxious to know how the gospel can be in force after its death, when the death of the law releases us from its obligation. Perhaps he will tell them when the gospel lay sick and sore at the gate of the law. Then they will be interested to learn what five brethren the law had, who were in danger of dying and going to torment. Of course it must be five other laws that God had that had not yet died. Other queries will be propounded when these are answered.

—When the sun's rays are let into a room, clouds of dust will be seen floating in the air which before were unseen, and various stains and spots will appear which before were unnoticed; so it is with the spiritual and moral light of the gospel, by which, as the conscience becomes more tender, more vigilant, and better regulated, we shall be given increased insight into our own defects.

### TRUST.

BY MRS. MARY M. COOK.

THE night is dark, the tempest high,  
Trials and sorrows round me lie,  
Alone where foes possess the land,—  
Oh, for some true and guiding hand!

But hark! a voice most clear and sweet  
Above the gloom I hear repeat,  
"Be not dismayed. I am thy God;  
I'll shield thee passing 'neath the rod."

'Tis music to my heart so lone;  
I will not fear, but travel on,  
And though I cannot see my way,  
His presence sweet shall be my stay.

Then, though no stars or sun appear  
For many days, I will not fear;  
While he is with me all is well;  
I'll help the notes of praise to swell.

His counsel now shall be my guide,  
His word within my heart I'll hide;  
By faith upon his arm I'll lean,  
And trust the Glorious One unseen.

So shall I safely reach my home;  
So surely I shall overcome;  
So fearless pass from earth away,  
And meet the loved in endless day.

Fl. Scott, Kan.

### STRAIGHT JACKETS.

BY A. T. ROBINSON.

AN article in the *World's Crisis*, entitled "Straight Jackets," contains the following paragraph: "The seventh day question is another straight jacket that makes the wearer generally ugly and treacherous, working Sabbath in sight of others going to meeting. Not working to get sinners to repent, unless it is to gain strength in numbers instead of graces, they generally steal or decoy other people's converts away. This is worse than doing nothing with their dupes; for it makes them ugly."

It seems a little strange that the writer of the above should go so far out of his way to show up the "ugliness" of those who keep the Sabbath of the Lord; as under other circumstances he does not hesitate to put himself on record as a "no-Sabbath" advocate. We recommend him to adopt the "jacket;" and we can assure him that so long as he wears it, he will never find himself so straightened for an argument in favor of his theory.

### THE CHURCH IN THE WILDERNESS.

BY JOSEPH CLARKE.

"AND to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." Rev. 12:14.

The passage here quoted no doubt refers to the condition of the true church, while more or less crushed under the pagan and papal powers, from the time of the apostles down to the decline of the papal authority. (See "Thoughts on the Revelation.") The true people of God through all the long centuries of persecution, have been obliged to retire from the great cities and populous countries to more retired places, where in seclusion and in quietude they might worship God in spirit and in truth. Hidden away from the great world, and from the notice of the cruel persecutor, they have had (comparatively) long periods of rest from persecution, and have had opportunity to serve God among the mountains and in the valleys. But often their places of retirement were scented by the hounds of the persecutor, and the little church in the wilderness has felt most keenly the wounds inflicted by the serpent, whose power to hurt the people of God seemed to them almost without limit.

But persecution has not been the greatest foe to the church; her long conflict with error has not been altogether favorable to her purity. Little by little she has lost her first love,

and has adopted the maxims, traditions, and customs of her persecutors, until she has tarnished her fair record, and has become more acceptable to the world, more unacceptable to God.

Since the days of the reformers, great light has shone forth from the word of God, and good men have acted their part, and warned the church faithfully of her dangers; and at times it seemed as though general reforms would bring back the people of God to apostolic purity. Then the church seemed to fulfill the words of the wise man: "Who is this that cometh up from the wilderness, leaning upon her beloved" (see Solomon's Song 8:5); but too often it has seemed that the church had been so long in the wilderness that she had become bewildered, and instead of pressing on into the light, she preferred to remain as she had long been, in the twilight of the forest; and now the professed people of God prefer the institutions and doctrines of the papal church to the word of God. Papists honor paganism by adopting pagan ideas and customs, and Protestants honor the papal church by adopting hers.

Paul, the great apostle to the Gentiles, warned us fully of this alarming state of things. The "great falling away" of the church is as visible to us in 1884 as it has ever been. The apostolic purity degenerated into papal corruption, and now Protestantism is on the march back to Rome. Worldliness, vanity, pride, corruption, and backsliding are the order of the day. The seven churches, as described by the Revelator, with few exceptions, show a marked and steady departure from God, from the Ephesian to the Laodicean church. The Sardis state shows the most alarming condition of backsliding; the Laodicean, of lukewarmness; right here we come in for our share of the general decay of vital godliness. How many of those now living upon this planet can say that we have fully recovered from the injury received by the church in the "great falling away" prophesied by Paul? Some of us had our first lessons in practical godliness from the Sardis state of the church; some of us from the Philadelphian, and all have had an experience from the lukewarm Laodicean. Truly, the times are not favorable to vital godliness. Zeal in reforming is not common. To seek for ease and profit and honor and pleasure, is the established custom.

Backsliding from God is not confined to individuals alone; nations, communities, families, and churches are on the downward grade. Indeed, so rapid is the dangerous journey that almost all are dazed and insensible to their danger. One is wrapped up in his trade, another in his profession; another is stupefied by alcohol or narcotics, or other stimulants, until all think it an era of peace and quiet; and all goes merry as a marriage bell until a cyclone or some other terror partially awakens them for a moment. Then they are quieted again till another trouble comes, from which they learn only that reformers are disturbing the elements, that stricter laws must be made for the Sunday-Sabbath, that it must be kept more strictly. This is the reform sought for by many; but instead of reform, they are leading the way back to Rome.

But the most important lesson for us to learn as individuals is, that we are all in danger of backsliding from God. We are more or less affected by early education and influences around us, and it is only by prayer and earnest labor in the cause of God that we can resist the influences for evil all about us.

—"The church in the world," says a recent writer, "is like a ship on the ocean. The ship is safe enough in the ocean, so long as the ocean is not in the ship. The church is safe enough in the world, so long as the world is not in the church."



## IS IT DANGEROUS?

BY N. J. BOWERS.

It is sometimes objected that the doctrine of the destruction of the wicked makes infidels, and that it is calculated to quiet the fears of the sinner, making him indifferent to the claims of the gospel, and that the immoral condition of society at the present day is due in a measure to the growing prominence of the doctrine in question.

These objections have been presented to me in a private conversation, and I have thought it proper to reply to them briefly in this article. These are serious charges, and if they can be sustained, the doctrine has an evil tendency in society, and should be discarded. But let us not be too hasty. Let us examine a little into the matter. The prejudices of even well-meaning people will sometimes prompt them to make statements that cannot be sustained by reason and the logic of facts.

1. If the doctrine of the destruction of the wicked is a bad one, making infidels, then the Bible is a bad book; for it teaches just this doctrine. Read Ps. 5:6; Rev. 20:9; Ps. 21:8, 9; Mal. 4:1, 3; Matt. 3:12; Ps. 37:38; Rom. 6:21, 23; 2 Thess. 1:9; 2 Pet. 2:12; Heb. 6:8; 10:27; John 15:6; Rev. 21:8; and other scriptures. *Therefore the Bible is chargeable with making infidels if the doctrine in question does so!* Is the Bible a good book if it runs men and women into infidelity? Those who have faith in the Scriptures should be careful, lest they discard the Bible entirely; for surely (as we may see by looking up the above references) if one is rejected the other must be.

But, really, does the doctrine make men infidels? This can be settled by a short and easy test. Ask the first infidel you meet why he does not believe the Bible, and note his answer. If he tells you it is because he does not believe that the sinner will suffer to endless ages in hell, but that instead of this he believes it teaches the complete destruction of the wicked, you may conclude that the doctrine has to some extent at least made him an infidel. But ten chances against one, he will tell you the Bible teaches the eternal misery of the greater part of the human race, and for this reason he cannot accept it as a divine revelation. This is one of the strong reasons Col. Ingersoll urges against the Bible, and many other infidels present the same. *So this is the infidel-making doctrine rather than the other, that ought to be given up.*

It is safe to suppose that *not one* individual on reading the Bible has thrown it aside as no revelation of God because he believes it does not teach an eternal hell of woe to the sinner, but instead an everlasting destruction. It is safe to suppose that *not one* of the thousands who have departed from the faith of the Bible has done so because he believed it did not teach everlasting torment to the wicked, but destruction instead. But it is a fact that many who once believed the Bible taught the first of the two doctrines just mentioned, and who for this reason rejected it as of divine authority, have accepted it as such when brought to believe it taught the second! Men who scoffed at religion and mocked at her messengers, and who had no faith in the atoning blood of Jesus, have become men of Christian gravity, of pious sobriety, of prayer and praise to God and of faith in his promises, when they saw the Bible doctrine of the destruction of the wicked. Do not say the doctrine *makes* infidels. It *unmakes* them.

The most influential body of infidel Bible disbelievers in the world to-day, the spiritualists, do not believe in the destruction of the wicked. So this doctrine did not make them infidels. A tree is known by its fruits. So is an item of faith, or a doctrine. I think it can be safely said of those who hold to the

doctrine of the ultimate destruction of the wicked, that they read the Bible as much and prize it as highly, if not more so, than do those who hold to the so-called orthodox view of future punishment. Also their daily life and Christian character will compare equally with the latter class. A Bible doctrine will carry with it no bad results; therefore the doctrine here defended can have no such character of evil.

2. If the doctrine hardens, or at least leaves the sinner at ease, then blame the Bible, not the doctrine. The former, as has been said, plainly sets forth the latter. If the Bible admonitions and warnings will not move the wicked, then we need use no others. We cannot justify ourselves in so doing, nor will God. The word has given us the means of awakening the ungodly. We cannot improve upon them. We must not use false alarms and false threatenings. We should not use here what God has not. We must plainly, patiently, kindly, and fully present the truth. Then our work ends. People should have the truth presented to them. If this will not win, nothing will.

The truth is, and there is no use of denying it, people are fast losing faith in the hell of our fathers, and are looking upon it as a monstrous absurdity or with an indignant scorn. This is shown in part by the softening and toning down of the doctrine on the part of some of the orthodox ministry, and by others who deny it *in toto*. This doctrine to-day has no great influence upon the ungodly, because they do not believe it. If the doctrine of the destruction of the wicked will not arouse the sinner, neither will the other, because people treat it with neglect and contempt. But the doctrine of destruction *will* arouse the sinner as I have indicated.

3. The idea that this doctrine has anything to do with the prevailing immorality of to-day is simply foolishness. It is about as absurd as is the Catholic bigotry that lays to Protestantism the national and individual calamities of the world for the last four hundred years. If the doctrine is blamable, I say again, Charge it all to the Bible! The doctrine has about as much connection with the present moral status of society as the Declaration of Independence, State Rights, or the Five Points of Calvinism. Look to atheism, intemperance, greed for gain, personal and political supremacy. These are the springs that feed the swelling tide of immorality at the present hour.

CONTENTMENT.—What a beautiful example for all of us is the resolution of the old lady, who from a crabbed and anxious body became quite the opposite! When asked what had induced the change, she replied: "To tell you the truth, I have been all my life striving for a contented mind, and have finally concluded to sit down contented without it."

—Christianity is the true citizenship of the world; and universal peace, and the free exchange of all lands and tributes of their several peculiar goods and gifts, are possible only as all are grouped around and united by the cross of a common Redeemer and the hope of a common heaven.—*William R. Williams.*

—It is to so happy and self-forgetful a temper of soul that the citizen of God's kingdom has the right to come.—*Dr. Duffield.*

—The end of learning is to know God, and out of that knowledge to love him and imitate him as we may the nearest by possessing our souls of true virtue.—*Milton.*

—Whoso trusteth in the Lord shall receive help in time of trouble.

## 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. 144:12.

## LOST! A BOY.

He went from the old home hearthstone,  
Only six years ago,  
A laughing, frolicking fellow  
It would do you good to know.  
Since then we have not seen him,  
And we say, with nameless pain,  
The boy that we knew and loved so  
We shall never see again.

One bearing the name we gave him  
Comes home to us to-day,  
But this is not the dear fellow  
We kissed and sent away.  
Tall as the man he calls father,  
With a man's look in his face,  
Is he who takes by the hearthstone  
The lost boy's olden place.

We miss the laugh that made music  
Wherever the lost boy went,  
This man has a smile most winsome,  
His eyes have a grave intent;  
We know he is thinking and planning  
His way in the world of men,  
And we cannot help but love him,  
But we long for our boy again.

We are proud of this manly fellow  
Who comes to take his place,  
With hints of the vanished boyhood  
In his earnest, thoughtful face;  
And yet comes back the longing  
For the boy we henceforth must miss,  
Whom we sent away from the hearthstone  
Forever with a kiss. —*Ed.*

## FARMERS AND THEIR WIVES.

FARMERS' wives are human beings as well as the men. But they are not always treated as such. They have to work and toil, and don't always see as much of a happy life as they should. They are confined too closely to the house, and are largely deprived of out-door air and sunshine. The farmer who is so much interested in his farm and making money that he thinks little about his wife, should remember that her work is hard and very monotonous; when he comes in from his work at night, he should have a pleasant word for her. If she has a good supper, and things look neat and tidy about the house, he should take notice of it. Farmers should take their wives out riding more than they do, give them pure air, and let them see more of nature and the glorious things that God has made for all to enjoy.

If your wife is a lover of flowers, don't hoe them all up or let the stock into the yard. But take an interest in their welfare; spade up the flower-beds; buy flower-seeds; set the plants out, and when you see the chickens in the flower-beds, drive them out.

Another thing: see that your wife has spending money; a woman hates nothing more than to have to go to her husband continually for money. Women are made to spend money as well as men, and should have it. They earn as much as men, if they do the housework. Also let your wife have her own way just a little; don't try to run the farm and house both. If men would only think how valuable a wife is, they would always treat her with respect and courtesy as they do during courtship. When house-cleaning time comes, don't scold, but take hold, help her put down the carpets, and see to it that she don't overwork herself. When "blue" Monday comes round, help her or see that she has help; don't get angry because dinner is late, but whistle or sing; you will feel much better than if you scolded your wife, and made her feel unhappy all the rest of the day. If you want any advice, don't run over to a neighbor, but go to your wife. Another thing farmers do which is unpleasant for their wives. They take them to town in mid-winter, and if they meet a neighbor, they will stop and talk with him for two hours, forgetting that their wives are freezing. Talk about

women being great talkers! They can't beat the men when they get excited. One more thing I almost forgot to say: Don't let your wife milk, and chop wood, just because she is a farmer's wife. See that she has plenty of wood or coal, not half a mile away, but near the house. It will save her a great many steps. And when you feel lazy, bring in the water and wood; it will revive your spirits, and you will have a clean conscience. Let her have the butter money, if you can't afford to give her cash out of your own pocket. See that she has good magazines and papers to read, and don't be afraid to make it pleasant for her.—*Cor. Country Gentleman.*

#### ADD ANOTHER "R."

THE New York *World* of last week publishes in a column what is certainly an "astounding record" of one week's crimes for boys in or under their teens. Three highway boys garrote and rifle a boy victim on the steps of a Philadelphia church. Three masked robbers, aged respectively fourteen, fifteen, and sixteen, rob a peddler on the highway in Schuylkill County, Pa.; they have been reading dime novels, and take this means to get funds in order to go West and emulate Jesse James. Six little burglars, the oldest twelve, the youngest nine, are arrested in Paterson, N. J.; they constitute a regularly organized gang, and when arrested are on their way from a cheap theater. Two gangs are discovered in Quincy (the State is not given); one a "Jesse James" gang, the other a "Billy the Kid" gang, organized for the purpose of systematic robbery in the town; both gangs are made up of boys belonging to the public school. A gang of sixteen, in age from twelve to sixteen, with a "den" in a cellar, and a "patois" of their own, is arrested in Boston; three other similar gangs in South Boston, Lowell, and Salem, respectively;—we need not go on. All these are, according to the *World*, included in the record of ten days' arrests. The crime school in America is prolific; and the public school does nothing to counteract it. In most instances these juvenile desperadoes are members of or graduates from the public school. The moral is plain: America cannot afford to leave the moral education of her children to either the home or the Sunday-school. She cannot safely teach her boys to read, and then leave them to select their own literature without guidance. This batch of crimes is a natural result of teaching boys, ungoverned at home, and untaught by church or Sunday-school, how to read, without teaching them what to read. It is high time that we added another R to our public school curriculum, and made them four instead of three; to Reading, 'Riting, and 'Rithmetic we must add the knowledge of Right and 'Rong.—*Christian Union.*

#### USEFUL INFORMATION.

- THE Erie canal is 363 miles in length.
- The canal uniting Lake Erie and the Ohio River is 306 miles in length.
- There are 2,750 languages.
- The average human life is 31 years.
- Until 1776 cotton-spinning was performed by the hand spinning-wheel.
- The cathedral at Cologne, which was completed in October, 1880, was commenced in August, 1248.
- Niagara river, at Niagara, is 4,750 feet wide, one-fourth of which is occupied by Goat Island.
- The monument at Bunker Hill is 280 feet high.
- Denver, Colorado, is the healthiest city in America.
- Great Salt Lake was discovered in 1820.
- The population of London doubles every 40 years.
- Japan consists of 3,800 islands.

### Choice Selections.

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

#### BE NOT CONFORMED TO THIS WORLD.

THERE is great danger that you may be. There is clinging to our natures elements of depravity, even after our introduction into the kingdom of Christ, by which this world may draw us into affinity with itself too close for eminent spirituality. So peculiar and intimate are our relations to the world, that a too complacent disposition, a desire of pleasing, a fear of offending, a dread of ridicule, a shrinking from singularity, may influence us to a hurtful affiliation with its spirit and manners.

When I notice that a professed follower of Jesus Christ manifests a more absorbing desire for temporal than for spiritual prosperity, for the accumulation of wealth than for promoting the glory of God,—is more earnest to procure for his children a coffer of gold than a crown of life,—I want affectionately to say to him, *Be not conformed to this world.*

When I hear a professor of religion conversing with animation and interest about crops, markets, politics, news, and fashions, and then notice that he is silent and indifferent when religious subjects are themes of conversation, I want to remind him of the exhortation of Paul, *Be not conformed to this world.*

When I observe a professor of religion seeking and enjoying the society of ungodly men more than that of the saints, more punctual and cheerful in his attendance at the social and convivial party than at the prayer-meeting and the sanctuary, I should like to kindly whisper in his ear, *Be not conformed to this world.*

When I behold a professor of religion panting and grasping after the plaudits and honors of earth, eager to bind about his temples the fading wreath, climbing till absorbed in his struggles, upon a crumbling pedestal of earthly fame, I want to direct his eye to the exhortation, *Be not conformed to this world.*

When I see a Christian female decorated with the gaudy trappings of fashion, eager to catch the gaze and admiration of the vain and thoughtless, imitating the glitter of the dissolute, and exciting the envy of the poor, I want to thunder in her ear so loudly as to startle and awaken her conscience, *Be not conformed to this world.*

When I observe a Christian mother sending her children to the ball-room and the theater, the fashionable assembly and the festive party, among the profligate and licentious, to perfect their education, and polish their manners, while I weep for her children, I want to repeat to the misguided parent the charge of Paul, *Be not conformed to this world.*—*Christian Treasury.*

#### A LITTLE LATE.

IN a small country parish there is a certain member of the congregation, whose habit it is to be a few minutes late at church. He generally enters it some three to five minutes after the services have commenced, seldom more than that. Were it his habit to be half an hour late, it might be inferred that he had some good excuse for it; we should be inclined to think that for some cause he was necessarily detained, but that, notwithstanding, his love for the sanctuary was so strong that it was still his determination to attend on its services, regarding half a loaf as better than none at all. But as he is rarely more than five minutes late, we are inclined to think that the fault is with himself, and that a little resolution and energy would bring him to church on time. It might not be amiss for him to consider a few things. And amongst them is the loss to himself by this habitual tardiness, and also the interruption to the minister, and to other worshipers, by his unsea-

sonable entrance. And moreover, he should ask himself how it would operate were all others to imitate his example in this regard,—were the whole congregation habitually to be from three to five minutes behind the appointed time. As for ourselves, we like to see a worshipping assembly all quietly in their seats on the ceasing of the tolling of the bell, seemingly saying, "Now we are all here present before God," and waiting for his blessing. Such a sight impresses us favorably; and we doubt not that were it more common, it would be greatly encouraging to the minister. We doubt not that the appearance of the congregation on his entering the house of prayer, must go far, as the case may be, to encourage or dishearten him, in commencing the sacred services.

And now, if any reader thinks that he sees his own face in this glass, he may be assured that he has made no mistake. The glass has been held up before him for his own special benefit. And if he doesn't like the looks, we can't help it; but he can.—*Sel.*

#### PULPIT AND SKEPTICAL CULTURE.

IT is neither a new nor an alarming fact that those "set for the defense of the gospel" should find themselves confronted by what anciently was called the "wisdom," but in this age the "culture," of the world. The Founder of our holy religion, though his advent was heralded with the song, "Peace on earth," announced that he "came not to send peace, but a sword." His apostles found themselves confronted by the secular culture of an age in many respects similar to the culture of this. Stoic and Epicurean alike mocked at their gospel as "foolishness." The most intellectual and learned of the apostles readily admitted that "not many wise men after the flesh are called; but God hath chosen the foolish things of this world to confound the wise." Throughout the entire era of the planting of the Christian church, the gospel preached was assailed, not only by the malignant fanaticism of the Jew and the violence of Roman statecraft, but also by the intellectual weapons of philosophers, wits, and poets. Now Celsus denounced the new religion as base imposture; now Tacitus described it as but another phase of the *odium generis humani*; now Julian proposed to bring into contempt the prophetic claims of its Founder by the practical test of rebuilding the temple; now Lucian poured out upon it the floods of his scornful satire as the supremest folly of the world's mad-house. And so at every period of special intellectual activity since, have these assaults upon the gospel been renewed. Yet the world looks, "and, behold, the bush burned in the fire, and the bush was not consumed." In spite of this perpetual conflict, with "the wisdom of the world" in arms against it, this religion has somehow dominated the civilized world. In the famous saying of Richter, this Jesus, "being holiest among the mighty and mightiest among the holy, has, with that pierced hand of his, lifted the gates of empire off their hinges, has turned the stream of centuries out of its channel, and still governs the ages."—*Dr. Stuart Robinson.*

MUSIC AND LABOR.—When the Egyptians wanted to transport one of their gigantic obelisks, they placed it on a number of wheeled carriages, and harnessed men to them, not by hundreds but by thousands; and, as represented on ancient bas-reliefs, in order to animate this multitude by the same impulsion, a man mounted on the monolith, sang a song, beating the measure with his hands. On board ship, the heaviest anchors are heaved by sailors stepping to a rhythmical chant. Horses feel the effects of rhythm. Not to mention the obedience of cavalry to the trumpet, note how the steeds in a circus alter their pace at a change in the music.

## Our Tract Societies.

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

### THE SEALING TIME.

"Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."—Rev. 7:3.

While angels hold the winds of strife,  
Soldiers of Christ, arise;  
And onward with the message go,  
Till you shall win the prize;  
Pause not nor linger by the way,  
Remember ye Lot's wife!  
Look not behind, nor more delay;  
The prize is endless life.

Though for awhile peace there may be,  
Yet it not long will last;  
The stillness of the deep blue sea  
Omens the stormy blast;  
And it is so with kingdoms now,  
And calm upon the main;  
But war and tumult soon more rife  
Will spread o'er earth again.

Up, then, and work, and watch, and pray,  
Nor seek here for repose;  
Throw ease and pleasure quite away,  
Our work here soon will close;  
And then if faithful we have been,  
We'll have a rich reward;  
Eternal life shall be our gain,  
So saith the faithful word.

—N. Y. Evangelist.

### OUR FOREIGN WORK.

It is evident that God has selected this country as the great missionary field for the world. His special providence was over the framing of the Constitution of the United States. God gave men wisdom to draft a Constitution which should govern so great a people, and at the same time secure to them religious liberty and freedom of thought.

There is a great work to be done in Europe, in Asia, and in other portions of the globe, but the great missionary center is, as it always will be, in America. Millions of people are flocking to this country to find homes, actuated by the same principles that led our forefathers to American shores. God's providence has intrusted to us American people the last warning message to the world, and if we discharge our duty, we shall take steps to place the light he has given us before those of other countries whom he has brought within our reach. To do this will require an investment of means in foreign publications and otherwise, which will not bring immediate returns into the treasury. But why are these people flocking to our shores, and why has God given the burden of his work to a people in this land, if it is not his desire that they shall place the precious light of truth before these nationalities? Facts have already developed which show that many of the foreign people, particularly the Scandinavians and Germans, receive the truth as readily as Americans. Ship missionaries tell us that they can sell five dollars' worth of publications to these people to one dollar's worth to our people. We want missionaries and colporters among these foreign elements.

There should be active foreign missionaries in the city of New York at the present time, selling and giving away our publications to the thousands that are constantly pouring into that city from the old countries. Those passing through Chicago, seeking western homes, could then receive a second supply. They have broken up former associations, they have come to a new land, they are receiving new ideas, and there can be no more favorable time to give them the light of truth than when they first step upon American soil.

We are thankful for what God is doing among the German people. Books in this language should be prepared as soon as practicable, but until it is possible to do this, a good supply of premiums and other helps to the German works should be provided. Canvassing for the *Stimme* can then be carried forward, which will develop laborers. No stone should be left unturned in order to encourage the work in the German tongue.

Those who are successful laborers among other nationalities, find that great caution is needed in presenting the subject of health reform and other peculiarities of our faith. In many cases these people at first become interested in some prominent point of our faith, as the Sabbath, for instance.

Their minds are in a condition to receive favorable impressions, and to be led in the right direction if proper influences are exerted around them; but not infrequently some injudicious person,—a minister, perhaps,—desiring to do them good, will present some of the less important parts of our faith in a manner so objectionable as to give them erroneous ideas of our position; and destroy the interest which had been awakened in them respecting the truth. The work of the successful minister is thus made ten times as hard as it would otherwise have been. These facts we learned many years ago in Minnesota, and letters received recently are in harmony with the statement then made. May God help us to exercise true wisdom. Notwithstanding he has given us great light, we need wisdom from above to know how to present that light in the best manner. Martin Luther most beautifully illustrates the wisdom and caution which should be used in presenting the truth to others:—

"But we need a something beyond faith, and that is love. If a man who carries a sword is alone, it matters not whether he draw it or keep it sheathed; but if he is in a crowd, let him have care lest he wound any of those about him. Observe a mother with her babe. She first gives it nothing but milk; and then the most easily digested food: what would be the consequence were she to begin by giving it meat or wine? . . . Observe the sun. He dispenses two gifts; namely, light and warmth. The mightiest monarch cannot turn aside his rays; they come straight on, arriving upon this earth by a direct course. Meanwhile his warmth goes out and diffuses itself in every direction. So it is that faith, like light, should ever be simple and unbending; whilst love, like warmth, should beam forth on all sides, and bend to every necessity of our brethren. . . . Our first aim must be to win the heart; and to this end we must preach the gospel. Then we shall find the word impressing one to-day, another the next day; and the result will be that each one will withdraw from mass, and cease to receive it. God does more by the simple power of his word than you and I and the whole world could effect by all our efforts put together. God arrests the heart; and that once taken, all is won."

We must have the same spirit in this closing work. The work of God repeats itself in its history, and we shall need as much wisdom as any people ever needed at any time in the past. May God help us to act well our part so that the blood of souls may not be found on the skirts of our garments.

S. N. HASKELL.

### QUARTERLY MEETING, DIST. NO. 3, MICH.

THE T. and M. quarterly meeting of Dist. No. 3, Mich., was held at Burlington April 20. Eld. Kenyon and Bro. Sisley were present, which added much to the interest of the meeting. The local societies were well represented, and all seemed to feel a burden of the great work that lies before us in getting before the people the light of present truth. The Lord came very near, and hearts were filled with overflowing gratitude. May the work go onward, that at last we may see the result of our labor.

After remarks from several on the importance of the missionary work and the best method for carrying it forward, the following resolutions were adopted:—

*Whereas*, The evidences of the near coming of our Saviour, and the close of all earthly things, are thickening around us; and—

*Whereas*, There are in our districts many promising fields for missionary efforts as yet unentered; therefore—

*Resolved*, That we heartily approve of the action taken at the State meeting in regard to canvassing for the *Signs of the Times*; and we pledge ourselves to do all in our power to introduce it into every city, village, and township in our district that has not been thoroughly canvassed.

*Whereas*, There are but few in our district who can devote themselves wholly to the canvassing work; and—

*Whereas*, Some of our most promising fields for missionary labor lie adjacent to our local societies; therefore—

*Resolved*, That we urge upon all a sense of their individual responsibility to do what they can to carry the truth to those in their adjoining vicinity; and we would recommend dividing the territory into small sec-

tions, to be canvassed in a thorough and systematic manner.

*Whereas*, There is in many of our ship missions an increasing demand for old papers, which demand is unsupplied; therefore—

*Resolved*, That we urge all our brethren, sisters, and children in this district to carefully preserve every paper unused by them in other missionary ways, and have them ready for our director when he shall visit the local societies, that these papers may be sent from our State Society to the various missions needing them.

*Whereas*, The interest of our missionary society is greatly increased by frequent general meetings; and—

*Whereas*, There is more and more necessity for such meetings as we are nearing the end; therefore—

*Resolved*, That we earnestly urge upon our brethren the importance of attending all our general meetings, whenever they may be appointed, and that they should not allow any worldly consideration to keep them away.

Adjourned *sine die*. F. L. MEAD, Director.  
E. L. COCHRAN, Sec.

### "THOUGHTS" AND "SUNSHINE."

I FIND that "Sunshine at Home" and "Thoughts on Daniel and the Revelation" work well together. I have given it a good trial. The first day I took four orders for "Thoughts" and five for "Sunshine." The second, I took four for "Thoughts" and four for "Sunshine." Yesterday, took three for "Thoughts" and five for "Sunshine;" and to-day took one for "Thoughts" and five for "Sunshine."

This will be another step toward making our canvassing work self-sustaining. There are many who will take "Sunshine" who will not take "Thoughts"; but some will take both. One person yesterday took both. It will be perfectly safe to encourage our canvassers everywhere to use the two books together; in fact, one will help the other, and thus keep up the spirits of the agent. A specialty should be made of "Thoughts," unless it is clear that the agent can do nothing with it; then introduce "Sunshine." I am very glad to learn by a fair trial that the books can be used together; for it will help us a great deal. Many of those who take "Sunshine" are good people, whose names might be given to the Vigilant Society.

During the last two weeks, while working for "Thoughts" I have taken 22 orders for that book, and 40 for "Sunshine." It will be perfectly safe to get out an edition of 10,000, since we find that it can be used as an opening wedge for "Thoughts" in many places. If we pay attention to it this summer, we may do a good work with "Sunshine" this fall, as all things will be in operation.

GEO. A. KING.

—The St. George apartment house in New York City, a seven-story structure, was recently destroyed by fire, and happily without loss of life, though there were several narrow escapes. After the building was consumed, behold, on the standing front the cheerful sign still hung unscorched, "These elegant fire-proof flats to let." "Fire-proof" forsooth! A fine comment on the destruction then visible! That is about the figure Universalist doctrine will make one day.

—Out of every 10,000 deaths in the United States, 21 are murders. This proportion is not exceeded anywhere on earth, within the range in which careful statistics are taken, except in Italy and Spain.—*Joseph Cook*.

—Calumny may defame, mobs may combine, armies may assemble; but the truth of God will go forth, boldly, nobly, and independently, till it has visited every clime, swept every continent, and sounded in every ear, and the Great Jehovah shall say the work is done.

—No institution of religion can escape corruption when it relies upon the civil law for support and enforcement.—*Outlook*.

—Every attempt to support the religious Sabbath by the "civil Sabbath," has proved disastrous to the former.—*Outlook*.



## The Sabbath-School.

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

### LESSON FOR THE THIRD SABBATH IN MAY.

(See *Instructor of May 7, 1884.*)

(Acts 25.)

#### LESSON SURROUNDINGS.

AFTER the trial of Paul recorded in the last lesson, he was kept a prisoner at Caesarea two years, until Porcius Festus became governor in Felix's stead. And Felix, in order to gain favor with the Jews that they might not complain to the emperor of his unjust government, left Paul in bonds for his successor to dispose of.

TIME.—Bible margin, A. D. 62; the true date is probably A. D. 60 or 61.

PLACES.—Jerusalem, Caesarea.

PERSONS.—Festus, successor of Felix as procurator of Judea, sent by Nero, probably in the autumn of the year A. D. 60. He died probably in the summer of A. D. 62, having ruled the province less than two years; Caesar, a title of the Roman emperors; in the New Testament it is applied to Augustus, Tiberius, Claudius, and Nero. After Nero's time the emperor was called both Augustus and Caesar. In a similar way the term Pharaoh was applied to the kings of Egypt. The Roman Caesar at this time was Nero, a man whose name is a symbol of cruelty to the world over; Agrippa, Herod II, son of Herod Agrippa I. and Cypros, a grand-niece of Herod the Great. At the time of his father's death, A. D. 44, he was at Rome. Not long afterward, the emperor gave him the kingdom of Chalcis, which had belonged to his uncle, and then transferred him to the tetrarchies formerly held by Philip and Lysanias, with the title of king. The relation in which he stood to his sister Bernice was the cause of grave suspicion. He died A. D. 100; Bernice (Ber-ni'-ce), the eldest daughter of Herod Agrippa I. She was first married to her uncle Herod, king of Chalcis, and after his death (A. D. 48) she lived under circumstances of great suspicion with her own brother Agrippa II.; Augustus, literally the venerable, "a title first given to Octavian, the first emperor of Rome, and afterward employed as a usual designation for the emperor. The memory of this title is preserved in the name of the month of August."—*Plumptre.*

#### CRITICAL NOTES.

VERSE 1. *After three days.*—The first thing for a newly appointed governor to do after reaching his province was to become acquainted with the customs, wants, and peculiarities of the people. The Roman governors preferred to live at Caesarea; but Jerusalem was the chief city of the province. There the religious and political interests of the Jews centered, and there were gathered the learned men of the nation. The province was, moreover, a difficult one to govern, and Festus lost no time in visiting the city where he could learn the most in the shortest time about the people whom he was to govern.

Verses 2 and 3 compared with 15, and 16, and 24. It will be seen that the circumstances under which the Jews approached Festus in the matter concerning Paul are in this chapter three times recounted. First, by Luke the historian (verses 2-5); secondly, in the language of Festus in privately acquainting Agrippa with the case (verses 15, 16); and thirdly, in the words which Festus used to formally introduce the matter in the public hearing given Paul by Agrippa. From a comparison of these verses we may learn that they urged Festus to give them a judgment condemning Paul to death, probably supposing he would grant their request without an examination as a means of gaining their favor at the beginning of his administration. Verses 15, 16, 24. Failing in this, they tried to have him send for Paul to come to Jerusalem for trial, while they would form an ambush (so the original reads) to kill him on the way. Verse 3.

Verses 4, 5, and 16. The request of the Jews that Paul be brought to Jerusalem for trial seemed plausible enough as well as reasonable; and it is strange that Festus, desirous as he doubtless was to gain favor with the people, did not grant it.

He was certainly a wise and just man, more like Gallio than Felix, and his sense of justice would have prevented his acceding to their demand for Paul's life. Verse 16. But it would have been natural for him to yield to their desire to have Paul tried at Jerusalem, unless by some means he had learned of their plot to kill him on the way. So it would seem from a human standpoint. But the Lord had told Paul in vision that he should bear witness of him in Rome (Chap. 23:11), and the purposes of the Almighty were not to be defeated. No doubt a divine impression rested upon the mind of Festus, which led him to make the decision that saved Paul's life.

Verse 5. *Which are able.*—The persons of consequence among you, those best able to present your accusations.

Verses 7, 8, 18, and 19. Luke gives us but the merest glance at the proceedings before Festus. The charges seem to have been about the same as those presented before Felix; for in his defense Paul denied that he had committed any offense against the laws of Moses, against the temple, or against Caesar. Verse 8. Festus had supposed from the violence of their rage toward Paul that the Jews would bring against him charges of serious crimes (verse 18); but he was surprised to find they accused him of nothing more than the violation of certain matters pertaining to their religion. Verse 19. This verse also brings to view the fact that in all this controversy Paul had preached Jesus, affirming that he had been raised from the dead. It was this which made the Jews so angry. But Festus could not understand why they should be so wrought up over the matter. However foolish it might have appeared to him that Paul should claim that one Jesus, who had died, was still alive, he could still see therein no good reason why the Jews should clamor for Paul's life. Why not let him go on with his insane theory that the dead Jesus was alive, if he wanted to? what harm could it do? Festus did not know how Paul's preaching brought to their remembrance the sense of their own guilt in crucifying the Saviour.

Verses 9, 20. *Wilt thou go up to Jerusalem?*—Festus seems to have been convinced that Paul was not guilty of violating the civil law; still he feared to offend the Jews by releasing him. So he asked Paul if he was willing to go to Jerusalem, and there be judged in his presence by the Sanhedrim. In his conversation with Agrippa (verse 20), Festus stated that his reason for making this suggestion was because he was in doubt concerning the questions by which the Jews proposed to try Paul. This was partly true, but not the whole truth. No doubt he felt his ignorance of the religious issues brought before him, and wished to be more fully informed with respect to the true ground of the bitter enmity existing between Paul and the Sanhedrim. Doubtless, also, he recognized the fact that such questions would come before him frequently in the discharge of his official duties; and he wished to become more familiar with them. But back of all this was his most powerful motive, that mentioned by Luke in verse 9, his own desire to gain popularity among the Jews.

Verses 10, 11, 21, and 25. *I stand at Caesar's judgment seat.*—Syria, of which Judea was a subdivision, was a province of Rome, under the direct rule of the emperor. The procurator, Festus, was Caesar's representative. Paul, therefore, properly speaks of the court as "Caesar's judgment seat." He maintained that his offense was against Caesar, if he had offended at all, and not against the Jews. He was probably aware of the plot to murder him on the way, if he went to Jerusalem; and while he was ready to die if he had done anything worthy of death, yet no man should deliver him into their hands if their accusations were not true. He therefore appealed unto Caesar. This right of appeal was the privilege of every Roman citizen, and a safeguard against tyranny and oppression on the part of the provincial magistrates. The accused had only to utter the word *appello*, and at once a stop was put to all proceedings. "These appeals were heard in Rome by men of consular dignity specially appointed for this purpose. The Julian law forbade any unnecessary impediment being put in the way of a citizen who had thus appealed."—*Revision Com.*

Verse 12. *The council.*—Certain advisers corresponding to the associate justices in our own courts at law. *Unto Caesar shalt thou go.*—"We

cannot help suspecting that over the procurator's face something like a smile of derision passed when he delivered his sentence. Well did he know the weary delays and harsh treatment such a prisoner would probably meet with in Rome. . . . We may well suppose that Paul's determination to appeal to Caesar was suggested by the special promise (23:11) that he should bear witness to the Lord in Rome before he died, and was strengthened by his well-known desire to go there."—*Revision Com.*

Verse 13. *Agrippa and Bernice.*—See "Lesson Surroundings." Their home was at Caesarea Philippi, south of Mount Hermon.

Verses 26, 27. *No certain thing to write.*—The law required, in cases of appeal, that a detailed account of the crime alleged be sent to the emperor, together with a full report of all legal proceedings. Festus was puzzled. He had no charge worthy to be brought before the emperor. Knowing that Agrippa was familiar with the religion and customs of the Jews, he hoped that additional facts would be brought to light at this interview which would furnish data from which he might specify charges against the prisoner.

#### PRACTICAL SUGGESTIONS.

1. Two long, wearisome years spent in confinement, and then years more of imprisonment at Rome—how the time must have dragged upon Paul's hands! Thousands thirsting for the waters of salvation, millions perishing from lack of knowledge, and instead of preaching the gospel Paul must spend his time with the Roman soldiers—Why does God permit it? he must have thought. And so thought John Bunyan, confined in prison. But God's ways are not always our ways. He can cause the wrath of man to praise him; he can bring good out of seeming calamity. "Pilgrim's Progress" has done more good than Bunyan at liberty could possibly have done. Paul's epistles, written while he was in bonds, have exerted an influence for Christ that will increase while time shall last.

2. "A love of popularity is the cause of much compromise with sin. Festus, no doubt, was thoroughly convinced of Paul's innocence. But in order to curry favor with the Jews (verse 9), he was willing to do an act of injustice, and try the patience of an innocent man. The good will of man is a very desirable thing, but popularity gained by the sacrifice of principle is a poor and miserable acquisition. Had Moses been willing to secure it thus, there would have been no Exodus of the children of Israel; and if Luther had so done, we would not now have had the Protestant Reformation.

3. "Paul appeals to Festus' conscience (verse 10), as he had before done to the conscience of Felix. He was in the right, and therefore both these governors were abashed before him, a prisoner. Wickedness *does* in the long run bow to uprightness, and vice slinks away before virtue. So Felix and Festus did before Paul; so the Pharisees, who accused so harshly the woman taken in adultery (John 8:9), did before Christ's look.

4. "Unnecessary martyrdom should be avoided. (Verse 11). Paul did not shrink from death. But he prized his life, and did not recklessly throw it away. Nothing could have been gained by his appearing before the Sanhedrim again and being torn in pieces. Did not the Saviour say, When they persecute you in one city flee ye into another? A great work yet lay before Paul in Rome; and had he not appealed to Caesar and gone to Rome, we should not have had the Epistles to the Ephesians, Colossians, Philippians, Timothy, etc.

5. "How much trouble a single humble man gave to the Jews and the Roman courts! This was not because he attempted to stir up an insurrection, nor because his life was flagitious, nor because he had ever laid violent hands on any individual. His only crime was that he preached the resurrection through Christ, which has been of inexpressible comfort to the world ever since, and that he declared the equality of all peoples in the sight of God, which no one in the Christian world now has the temerity to deny."—*Revision Commentary.* C. C. L.

—Consult the lips for opinions, the conduct for convictions.

## The Review and Herald.

BATTLE CREEK, MICH., MAY 6, 1884.

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

### SHAKING OF THE POWERS OF HEAVEN.

THAT by the expression "the powers of heaven," the evangelists refer to the sun, moon, and stars, of our solar system, there can be no doubt; and that the prophecies respecting the "shaking" of these powers of the heavens (Matt. 24:29; Mark 13:25; Luke 21:26) will receive their complete fulfillment when, at the voice of God, among the opening scenes of the great day, the heavens and the earth shall shake, is equally evident. Isa. 24:19, 20; Joel 3:16; Heb. 12:26, 27; Rev. 16:17, 18.

But is the fulfillment of this prophecy, unlike that of most others, to be preceded by no preliminary stages of fulfillment? For instance, the drying up of the great river Euphrates (Rev. 16:12), symbolizing the destruction and disappearance of the once great Ottoman or Turkish empire, is set down as the result of the outpouring of the sixth vial, after the close of probation; and there the complete fulfillment of the prophecy will take place. But the river is now "drying up;" that is, Turkey is daily growing weaker, and sinking toward an inevitable and speedy dissolution. And although the climax, in the utter extinction of that power, is not to be reached till the sixth plague, we point to events now transpiring in the East, as in a degree fulfilling that prophecy, because these preliminary stages are natural, if not necessary, to the result which is to follow. And from this stand-point every symptom of coming collapse in the Turkish empire is a significant and startling sign of the times, as showing that we must be near the time when Rev. 16:12 will be fulfilled.

So also the prophecy respecting the gathering of the nations to the last great battle by the spirits of devils. Rev. 16:13. The agency there brought to view is undoubtedly spiritualism in the climax of its power. Spiritualism is now abroad in all the earth; but we are not yet under the sixth plague. What we see now is spiritualism in its incipient working, its preparatory development; and this we call a preliminary fulfillment of the prophecy; for we should look for just such a period of introduction and growth, before it reaches the point specified in the prophecy. And this very condition of things is proof to us that we are on the eve of the fulfillment of Rev. 16:13, and hence near the close of probation.

May we not justly reason in like manner respecting the shaking of the powers of the heavens? May we not expect that the approach of that last convulsion of nature, when the voice of God is heard under the seventh plague, will be indicated by antecedent disturbances among the members of our solar system? and that the prophecy respecting the shaking of the powers of the heavens will also have its preliminary fulfillment, like the prophecies respecting the Turkish empire and spiritualism? If you say that the phases now presented by the latter are necessary to what is to come, as cause to effect, we reply, May it not be so also in the former? We know not what agencies God may see fit to use to cause the commotion which takes place at the utterance of his voice. May it not be that he is even now developing new and abnormal forces, the effects of which we are beginning to see, but which will then reach the climax of their power?

Such would seem to be a consistent conclusion. On this ground the great cyclonic storms in the sun, the sun-spots, the strange appearances of Jupiter, etc., would all have their meaning. But any

derangement or perturbing influence in the other planets of the solar system has its reflex action upon our own earth, causing more or less disturbance here.

But we must also bear in mind that our earth constitutes one of the planets or "stars" of the solar system; and, as such, it is one of that galaxy of worlds spoken of as "the powers of the heavens."

Hence the conclusion follows that the preliminary fulfillments of the prophecy respecting the shaking of these powers which is here supposed, would be manifested on this earth, perhaps some of the antecedent disturbing elements be here developed.

Certain it is that the earth has lately plunged into a period of phenomenal atmospheric disturbances, to the great alarm of many of its inhabitants. Electric storms, cyclones, tornadoes, devastating fires, denoting a peculiar condition of the atmosphere, overflowing floods, drouths, unbalanced distribution of heat and cold, the fiery sunset heavens, etc., are the manifestations of strange forces suddenly let loose. And it seems to us no forced construction to suppose that these fearful manifestations are a preliminary fulfillment of the predictions concerning the shaking of the powers of the heavens, just as the decline of the Turkish empire and the present workings of spiritualism are preliminary fulfillments of Rev. 16:12, and 13.

If so, these throes of nature are stirring signs of the times. They show that we have already entered into that brief period of disturbance and elemental commotions which is to find its completion only in the last convulsion of nature when the heavens and the earth shall shake, and that alone which cannot be shaken will remain

### INSPIRATION. NO. 8.

#### IN WHAT SENSE ARE THE SCRIPTURES INSPIRED?

MANY may think the discussion of such a question of very doubtful propriety. We are free to admit that it should not be done from motives of idle curiosity, or from any other motives than to benefit our fellow-men.

We are living in an age when every form of skepticism is extant. In our judgment, some of the most dangerous kinds of infidelity are proclaimed from the pulpit, where it is so mingled with truth and apparent reverence for God and his word that it is not readily perceived. In this manner the principle of faith is imperceptibly weakened in the very house of its professed friends, till the Bible loses its authority over the mind, and human science and pleasing fables usurp its place. From the teaching of such professed ambassadors of Christ to the rankest atheists, there are many grades of skeptical teachers.

We do not apprehend that the greatest danger to faith in the inspiration of the Bible lies in the attacks of such men as Paine and Ingersoll, by any means. Their hatred to it is perhaps as great as possible. But the audacity of their oppositions rather shocks than pleases those who think with fairness and candor; that is, the better classes of the people, those who really form the public opinion of the present age. We live in an age when everything is being examined quite critically, a period when there is little reverence for age or authority. People do not accept opinions because their fathers did. The question of the inspiration of the Bible is being considered as well as other things; and while great efforts are being made by out-and-out infidels to overthrow faith in it, and while some who claim to regard it highly are undermining confidence in it by the acceptance of so-called scientific views which are squarely contrary to its statements, its true friends are contending earnestly for its authority, and are doing what they can to resist these influences which operate against it.

It is always important in discussions involving such momentous consequences as this one does, that its defense be placed upon the right basis. Should we put forth claims which could not be sustained by the evidence and the facts, our opponents would gain an advantage over us. It is never wise to try to sustain a good cause by false claims of any kind; for when the falsity is made manifest, it reacts against the cause itself, and leaves a feeling and impression in the mind of the inquirer that perhaps the other arguments or supposed facts are no more true than those which have been exposed.

Sometimes a good cause has reason to ask that it may be saved from its friends. We have sometimes feared this was so with the Bible. If zealous defenders of the Scriptures put forth claims for an inspiration such as its Author has never claimed for it, there would certainly be no virtue in such a course. If they make claims which cannot be sustained by evidence and just arguments, they are certainly doing the Bible no real service. We want the Bible itself to settle this question. If it is a revelation from God to man of his will and purposes, it would most likely inform us concerning a question of such importance for man to understand. Is it not right that we should try to ascertain the truth in regard to this point, as well as others revealed in the Bible.

That the Bible is inspired we cannot doubt if we believe it at all. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:19-21. "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." 1 Pet. 1:11. "The Spirit of the Lord spake by me, and his word was in my tongue." 2 Sam. 23:2.

These Scripture are perhaps as emphatic as any, and plainly show that the word of the Lord comes through the operation of the Holy Spirit. They declare that "Scripture is given by inspiration of God;" that prophecy comes not by man's will, but "men of God spake as they were moved by the Spirit of God." "The Spirit of Christ was in the prophets," and the "Spirit of God" spake by David. The inspiration of the Scriptures, then, we cannot doubt, if we believe the Bible.

But these Scriptures do not tell us just in what sense or degree they were inspired. They do not inform us whether every word they used was given them by the Spirit of God, and every form of expression; or whether the matter and substance was revealed to them, and they were left to clothe it in their own language. The language quoted above might be true in either sense. Mr. Webster defines inspiration to be "specifically a supernatural, divine influence on the prophets, apostles, or sacred writers, by which they were qualified to communicate moral or religious truth with authority; a miraculous influence which qualifies men to receive and communicate divine truth."

We conclude, therefore, that the object which God had in view when he inspired the Scriptures was to reveal to man such truths as he needed to know in order that he might be saved, and which he could not otherwise have ascertained, also to place the stamp of certainty and truthfulness upon these sacred writings so that they would be sure



and reliable. When God thus placed the stamp of authority upon them, man could fully trust himself to their guidance. This stamp of truthfulness is all that man can require or inspiration can confer. The object of God in giving them is to impart such information to man, as will enable him to be "wise unto salvation," and thoroughly furnished unto all good works."

But if the matter or substance of that which God designed to communicate was brought before the mind of holy men such as God selected to write the Scriptures, by any of the different methods of inspiration which have been noticed in these articles, the results indicated above would be accomplished without the very words or the forms of expression being given. We can implicitly trust a witness we know to be truthful, if he has a good understanding of what he has to communicate, and sufficient ability to clothe it in proper language. We can leave him to select his own words or forms of expression. His love of truth will make him careful to do this faithfully; much more so when he is conscious of being a mouthpiece for the Lord, in revealing to man truths upon which his eternal destiny hangs. Unfaithfulness here would seem wholly impossible, when all the circumstances are considered.

There are reasons which seem to forbid the idea that the inspiration of the Scriptures is a verbal inspiration; that is, that the very words and forms of expression are given to the inspired writer. In that case, he would be nothing more nor less than a machine, a mere copyist. There would be no stamp of individuality in his writings. He would simply copy the words given him. But this is evidently not the case with Bible writers. There are as many evidences of individuality in their productions as in other writers. Every writer has a style peculiarly his own. Every discerning reader will recognize the majestic style of the prophet Isaiah. It has no resemblance to the style of Ezekiel or Zechariah. No one can confound the style of St. Paul with that of St. John; the Psalms of David with the Proverbs of Solomon or the writings of Moses. There is as much difference between these writings in their manner of expression as there is in any writings extant. Had the Spirit of God fixed all their words and forms of expression, evidently this variety would not have been seen.

If God had bestowed a verbal inspiration upon the prophets in the original Hebrew or Greek in which the Scriptures were written, it could not be retained in the translations which have come to us. The Bible was nearly all written in two languages. It is now translated into hundreds of other tongues. It is read by a hundred fold more persons after its translation than it ever was in the original tongues in which it was written. We know these translations cannot be inspired in such a sense as a verbal inspiration would require, for they differ in their form of expression. They agree in nearly all essentials, yet there is a variety of forms of expression in every different translation. Had God given a verbal inspiration in the original, not one in a hundred or a thousand would ever have had the benefit of it. Foreseeing all this, and designing, no doubt, that his word should be translated into all these tongues, we cannot suppose that he would have given a verbal inspiration to the very few which he knew could never be transferred through translators to the many who should read it. If a verbal inspiration was necessary for the few, he would have supplied it to the many. In that case, he would have given the Bible in each tongue, and not have made it necessary that it should be translated at all.

Again: if such a form of inspiration was necessary for the proper instruction of his people, he would have placed around it such circumstances as would always have kept it in exactly the same form. This has not been done. There are various readings in the original manuscripts, the only

ones we have from which translations are made. These agree in all important essentials, but not in every word. God has remarkably preserved the Holy Scriptures, as no other ancient writings have been preserved, yet not without some variations. Hence we conclude that he did not consider a word-for-word inspiration necessary or essential. If he did, his purpose was certainly defeated, for we do not now possess it in the original manuscripts or in the many translations from them. But it would be absurd to suppose that God's plans and designs would be defeated. Hence we conclude that he never saw it necessary to bestow such a form of inspiration, for we certainly need it as much now as those did who lived when the prophets wrote.

In drawing this article to a close, we express the conclusion that God's Spirit enabled the sacred writers to present before us such portions of God's will as were necessary to prepare us for salvation. What they wrote was truth, and all that was necessary for man to know in order to meet God's acceptance. They were made acquainted with these truths sufficiently to bring them clearly before us. The clothing of these thoughts in words and forms of expression was left to them, so that the individuality of each writer may be clearly discerned. Let us treat these precious words with reverence, and use them for our salvation. G. I. B.

#### THE CAUSE IN ITALY.

In company with Eld. Whitney and my niece, Edith Andrews, who goes with us to translate into French, I have spent two Sabbaths in Italy; one at Torra Pellice, in the northwest part of the peninsula, and one at Naples, in the southwestern part. Our cause has but just made a beginning among the 32,000,000 who speak the Italian language. There are three or four in the former place who observe the Sabbath of the Lord, and a few more who believe in the truth, but owing to the special difficulties which surround them, have not as yet commenced its observance.

The Sabbath was preached at Torra Pellice some eighteen years ago by Eld. M. B. Czechowski. It was the first place in Europe where he labored. He was not sent to Europe by our people, not being at the time in union with us, though he believed most of the doctrines held by us. The First-day Adventists assisted him with means for some reasons which it is not necessary for me to mention. Hence I suppose we as a people are under some obligation to them for helping to establish the Sabbath truth in Europe. Whatever their motives were, the fact remains the same. Considering their well-known feelings on that subject, we should hardly have expected it of them. But perhaps it is another illustration showing how the Lord causes "the wrath of men to praise him," and that "we can do nothing against the truth, but for the truth."

One of these Sabbath-keepers, a sister, has stood alone here for this long period. Her soul responds to the truth as warmly as ever, and her eyes filled with tears as she listened to our discourse. What power the truth of God has upon the heart which it really enters. Here a lone woman for eighteen years clings to the Sabbath, meeting opposing influences in her own family, having no reading matter in her own tongue, and scarcely hearing a sermon once in ten years. May God bless this dear sister.

We spent one Sabbath here. Eld. Oscar Cocorda, who had formerly been a Baptist but is now separated from them, having embraced the doctrine of conditional immortality, of which he is a zealous and able advocate, having written a book on the subject in Italian, kindly invited us to have a meeting in the hall which he had rented for meetings of his own. Ten of us in all assembled,

and I spoke while Eld. Cocorda translated. His ability in translating is of the first order, and it was pleasant to speak through such a helper. Most of those present were interested in our views, and gave good attention. It seems to me a course of lectures should be given in this vicinity in the near future by Eld. Bourdeau or some one competent to present the truth, for the sake of those interested and those who already keep the Sabbath. Perhaps a church could be established.

This place is the center of the old Vaudois or Waldensian settlements. In the mountain valleys which center here, the witnesses for God gave their lives freely for the sake of the word of God. There are caves in these mountains where many have given their lives for Christ's sake. Times have greatly changed since then. Much of that love and fervor has given place to spiritual sloth and indifference. That church is now closely allied to the Presbyterian in religious character. They have a large college here at Torra Pellice where young men are trained for the ministry. There are several interested in the truth, who we think would fully take their stand if it was properly presented. We had quite a pleasant conversation on religious topics with Eld. Cocorda. He agrees with us on several important points, and believes the seventh-day Sabbath to be binding. On other points he sees differently.

We spent five days, including the following Sabbath, in Naples. There is a small company of intelligent people observing the Sabbath of the Lord in this place. These first heard the Sabbath truth from Eld. Ribton some years since. Eld. R. was an earnest man and thoroughly believed in most of the truths we held as a people, and loved the Sabbath of the Lord. He labored under the disadvantage of never having been associated in labor with our experienced brethren, and hence his labors did not accomplish in every respect what they otherwise might. Those who have had the benefit of the twenty-five or thirty years of rich experience which some of our laborers have had in this cause, are sure to have learned many useful lessons thereby. They are enabled to lead on those who have embraced the Sabbath to a deeper and more thorough experience than could be expected in the case of those who have never been thus privileged. But some of these souls have shown a perseverance in keeping the Sabbath, and a spirit of sacrifice under difficulties, which certainly gives them high claims upon our confidence. We hope God will lead them on, and qualify them for usefulness in the cause.

We held three public services during our stay in a small hall in the fifth story of the building where Bro. A. Biglia resides. In two of these services Bro. B. translated. He has a limited understanding of the English tongue, and speaks French well. When he did not comprehend the English, Sr. Edith put it into French, and then Bro. B. rendered it into Italian. Of course this translating twice over is not a very interesting way of preaching, and probably not very satisfactory to the hearer. The last night, Eld. Papingouth, of the Baptist church, translated directly into Italian for us, and did it in a most satisfactory manner. He invited us to his house, and treated us in the kindest manner. He is somewhat interested in the Sabbath question. We trust God will lead his mind in the way of his commandments.

Some twenty persons came up to this hall, and gave very good attention. They were intelligent people, and most of them favorable to the Sabbath; some of them were fully convinced. Our visit to Naples was quite pleasant. Some of the friends were at our room much, and we talked with them considerably concerning the Italian paper and the prospects of the work in Italy and Naples. Bro. A. Biglia is spending the most of his time in canvassing for the new paper, and visiting from house to house. He finds quite a number who

consent to the truthfulness of our positions. But it is very difficult to get them to take their stand.

A very few at Bara claim to be observing the Sabbath, but we did not have time to visit them. If we had, it would have seriously interfered with our other arrangements. Bro. Biglia will visit them soon, and learn all about them and give us the information at the time of our expected council at Bâle the last of May, before I return to America.

The prospects of the cause in Italy are not as flattering as in some other countries. I tried to become acquainted with the condition of the people, by conversing with native Italians and those long resident in the country. The religious condition is truly deplorable. There is a good degree of religious liberty. Our sentiments can be as freely proclaimed in Italy as in almost any European country. But the morals of the people are not the best. Conscience is greatly lacking among the masses. The people are polite, and many of them are bright and quick to see into any subject. The country has for ages been the home of art and literature among certain classes. Painting, sculpture, and poetry have been cultivated more than in most countries. But the masses are ignorant and bigoted, and the higher classes wholly indifferent to anything but the form of religion. The people cannot be depended upon; and in the southern part of the peninsula it is far worse than in the northern. Poor Italy! It presents the logical results of the papal rule. The higher and nobler sentiments have been debased and blunted. There is a great deal of degradation. Civilization to me seemed to be almost worn out; there were only a few in whom there was anything noble to which to appeal.

Around Naples is one of the most beautiful countries in the world, with a lovely climate. Fruits of all kinds are abundant. Oranges, lemons, pears, etc., flourish. Nature has done her part well. But man has become debased and degraded. The Protestant churches, since liberty has been granted, have been making great efforts to evangelize the country. They have poured out money like water, and nearly all Protestant churches are represented. They have flooded the country with tracts and papers, till they have become almost nauseous to the people. Yet according to the best information I could obtain, they were really accomplishing but very little. In many cases those who attended their meetings have some pecuniary object in view, and no real religious conviction. I was told of many such cases. While they are not directly paid, their employment or some other inducement holds them. The higher classes are generally wholly indifferent. Some of the most earnest workers to secure religious liberty were infidels; and it is no wonder that they were, when all the knowledge they had of religion was as it is represented in the Catholic church.

Priests are plentiful. They look sleek and well fed,—a striking contrast to many of the people. If they can keep the people satisfied, they are satisfied also. They do not want to see them, as a body, intelligent and elevated; for then their influence over them would be gone.

Poor Italy! we say again. May God pity her. And yet we cannot doubt that there are honest souls here who will receive the truth. With the little effort made already, we have proved this. We can but regard the establishment of the truth here as providential; and we believe the marvelous changes of the last twenty-five years which have resulted in religious liberty in priest-ridden and slave-bound Italy, is designed of God to open the way for his truth to go to his people. We feel therefore, like redoubling our efforts, not slacking them. And we expect when that glorious song of triumph ascends to God, when the good and holy surround the throne, the voices of many Italians will be heard among them. May God grant it.

GEO. I. BUTLER.

#### THE NEW ENGLAND COUNCIL.

THE general meeting held at Brownington, Vt., for consultation, arranging Eastern camp-meetings, etc., was an encouraging one. The Canada, New York, and New England Conferences were well represented, and notwithstanding the traveling was extremely bad, a good representation of our Vermont friends was present. From Friday evening until Monday evening meetings were held almost constantly from 5:30 A. M. till 9 P. M., excepting short intermissions and time for eating. Five sermons were preached, and one Bible-reading was held. The Lord came near, and in the social meetings much feeling was manifested. A good interest was also manifested by those outside.

The friends in Vermont proved themselves not a whit behind other Conferences in laying plans for advance moves in the cause of present truth. Our Western people can hardly appreciate the circumstances of our brethren in this Eastern field, who are mostly farmers, many of their farms presenting an appearance of hills covered with rocks and boulders.

These brethren passed resolutions to raise the sum of \$15,000. Four hundred of this sum they donate to the Canada mission by furnishing them the *Signs of the Times* at 75 cents per copy, as fast as they will secure subscribers. The remaining 75 cents which they receive from subscribers or from those taking them in clubs, will go to build up their Conference. One-third of the balance of the \$15,000 is to be used as an educational fund to loan to those who wish to receive instruction to qualify them to labor in the cause, and are unable to pay their own expenses. A third is to make up a reserve tract fund to be used in placing our publications before the thousands in that State, and in other enterprises which may arise connected with the tract and missionary work. The remaining third is to be appropriated to the establishing of missions in the cities and large places throughout the State.

About \$5,000 of this was pledged at the meeting, and much of it by farmers who cannot pay their pledges except by sale of their real estate. Our brethren in Vermont manifested as much of a spirit of sacrifice in this respect as any Conference that we have visited. Said one brother, whose entire property is about \$5,000, and that in real estate and property connected therewith, "I will give that which I have, and commence by giving \$1,000, if the Lord will take me with my property and accept me and it in his service." For some time our brethren had felt that this brother and his wife should devote themselves to the work of the Lord. Those who place their property upon the altar of present truth at the present time, sell, and give alms, will lay up for themselves a treasure in heaven, where moth and rust will not corrupt, nor thieves break through nor steal. They will find, if faithful, that they have actually transferred their substance to the world to come, and that God, who watches the fall of the sparrow and bottles the tears of his people, chronicles every such worthy act of sacrifice for the advancement of his truth.

It was ascertained at this meeting that the Maine, Vermont, New England, and New York Conferences desire a two weeks' camp-meeting each, and that these meetings are to be held in large cities. Canada also designs to make a special effort to secure a large attendance at her camp-meeting, although it will be held but one week. As it would be impossible for so many weeks of camp-meeting to come in consecutive order, it was decided to so arrange these meetings that certain laborers from abroad can visit each of the Conferences the second week of their camp-meeting, while the first week of each meeting will be in progress during the second week of the one preceding it.

The New York meeting will be held commencing August 14, and continuing until the 26th; the one in New England from August 20 to Sept. 2; the Vermont meeting will be held Aug. 29 to Sept. 8; while the time for the Maine meeting will be Sept. 4-15. It will be seen that by arranging the time in this way, the second weeks of the several meetings come in consecutive order. This was the best arrangement that could be made considering the circumstances.

As the New England and New York meetings are to be held upon fair-grounds, and are subject to the arrangements of those holding fairs, it may be necessary to change their time; but unless some unforeseen circumstances make it necessary, Vermont and Maine will remain the same as now arranged. The camp-meeting in Canada will be held commencing June 26 and continuing till July 1.

These will be the most important camp-meetings ever held by these Eastern Conferences. First: In each Conference the meeting will be held in a large city. Secondly: It is the present design to make a thorough canvass for our periodicals and publications, by active colporters, commencing at least six weeks before the camp-meeting. Thirdly: It is now expected that from three to five hundred dollars will be expended in each Conference in camp-meeting arrangements, advertizing, etc. This will probably bring together the largest class of interested hearers that have ever been brought together by three successive camp-meetings. The Eastern field has ever been regarded as a hard field; and yet the Spirit of God has assured us that a large work would sometime be performed in this field, and a large harvest of souls be gathered for the heavenly garner. These moves which are calculated to affect the masses will be moves of the greatest importance in behalf of the people and the work of God.

It was decided at this meeting that Vermont can run two tents the present season. Bro. Burrill will be left free to assist each tent company or labor as the providence of God may indicate. After the various churches have been visited by Eld. Hutchins and Burrill, it is expected that Eld. Hutchins will visit the churches in the New England Conference. This will be a source of great encouragement to our brethren.

Vermont has a desire to see every town in its State receiving the rays of light by means of our publications before the close of 1884, and this can be done (1) by colporters, who will enter the different towns to work up an interest where a course of lectures cannot be given; and (2) by canvassing. There are many who can go out as canvassers for "Thoughts on Daniel and the Revelation," and secure subscribers for the *Signs of the Times* from one year to six weeks, who cannot revisit; but the names and addresses of such subscribers can be placed in the hands of the State secretary, who will see that the proper person corresponds with them at the expiration of their subscription. The publishers' offer of premium should be enclosed in the letter, that they may be induced to avail themselves of this offer, and re-subscribe. (3) In towns which cannot be entered by ministers, colporters, or canvassers, the paper can be sent to every family in that territory for six weeks, and a correspondence be opened with them. These addresses can be obtained from a register or State directory.

In this manner the truth can be brought before any entire Conference within six months' time. The Lord would have the people warned of the approaching Judgment; and the seed should be extensively sown that the way may be prepared for a harvest of souls. We believe the time has fully come when advance steps should be taken to place the light before the people. City missions should be established in every part of the country; men and women should be found hurrying from house

to house and village to village, carrying the light of present truth, interesting people to study the Scriptures, that when the liberty of conscience is taken away, and the work of God closes on the earth, as individuals and Conferences we can say, "We have done what we could."

S. N. HASKELL.

#### THE BEAST AND HIS MARK.

In the prophecies given by Daniel and John, beasts are frequently employed as the symbols of earthly governments. The 12th and 13th chapters of Revelation furnish a striking illustration of this practice. In the first of these chapters a Red Dragon with seven heads and ten horns is represented as persecuting the true church. It is quite generally admitted by commentators that this Dragon represents pagan Rome. With the opening of the succeeding chapter we find the Dragon giving his power to the Ten-Horned Leopard Beast which symbolizes the papal form of the Roman empire, the history of which begins with the establishment of the corrupt Roman church. Following the record of the papal Beast, as given in the chapter in question, we find that it was to blaspheme the God of heaven and make war upon his saints for forty-two months. Verses 4-7. This fact furnishes strong confirmation of the identity of this beast with the Romish church, as the little horn spoken of in Daniel 7:25, which all Protestants regard as a representation of the papacy, was to persecute the true people of God for the same length of time, *i. e.*, for a time, times, and the dividing of time, which is equivalent to forty-two months, or twelve hundred and sixty years. Commencing to count those years with A. D. 538—at which time the Emperor Justinian had succeeded in enforcing an edict making the bishop of Rome the corrector of heretics—they would have terminated in A. D. 1798. In other words, the latter date would represent the exact point of time at which we might naturally expect that the papacy would be forcibly deprived of its power to put the saints to death any longer. In harmony with this exposition of the prophecy, we learn from history that in the very year in question, Gen. Berthier, in obedience to the commands of the French Directory, invaded Italy, took the pope prisoner, and deprived him of his temporal power. It was to this event, evidently, that John alluded in the words, "If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity." Verses 9, 10.

Thus far the interpretation offered would not be seriously objected to in its principal parts by Protestants generally. In regard to the Two-Horned Beast brought to view in verse 11, there is a wider difference of opinion. That it is the symbol of an earthly government, there is no ground for dispute; since the same principle of interpretation which, when carried out, leads to the conclusion that the Dragon and the Leopard Beast represent political powers wielded by corrupt churches, would render it necessary to decide that the Two-Horned Beast, which is found in the same line of prophecy, must also typify a government under the control of some religious influence.

Without stopping even to state the various theories in regard to the application of the prophecy of the Two-Horned Beast, I offer the following reasons for believing that it relates to the United States of America:—

1. As the first, or Ten-Horned Beast, as well as the second, or Two-Horned Beast, represents a nation, it must be that the nations symbolized by these two beasts are distinct from each other; since they exist contemporaneously, and since the second beast enforces the worship of the first.

2. As the First Beast came up out of the sea, whereas the second came up out of the earth

(verses 1-11), it follows that they were to occupy different territory.

3. As the Second Beast, unlike the first, is represented as having the horns of a lamb and as appealing to the people to make an image to the First Beast (verses 11-14), it is fairly inferable that it typifies a nation where the government is republican in form, and professedly tolerant in character.

4. As John seems to have perceived the Second Beast coming up at about the same time that the First Beast went into captivity, it is safe to conclude that the Two-Horned Beast power was entering upon its national career at about A. D. 1798, or at the point of time when the temporal power of the pope was taken away by the French.

5. As the Two-Horned Beast is said to work miracles, with which he deceived those who dwelt on the earth (verses 12, 13), it is obvious that within the power he represents there must be developed miraculous demonstrations of some sort. It is clear also that they must be pernicious in their tendency, since they are employed for the purpose of deceiving men.

6. Whenever the Two-Horned Beast power shall appear, it will represent a nation equal in resources and influence to the original Roman empire; since it is said to exercise all the power of the Ten-Horned Beast, which was the symbol of that nation.

7. As the Second Beast, though seemingly inoffensive in appearance, had the voice of a Dragon, and decreed the death of those of his citizens who would not worship the Ten-Horned Beast, or papal power, it is manifest that the government which he represents will at some time attempt to compel men to perform some act of worship whereby they will do reverence to the Romish hierarchy.

Having developed seven specifications, all of which must be met by any power answering to the one typified by the Two-Horned Beast, it is proposed now to prove that the United States, as suggested above, is the power in question by showing that it, and it alone of all the nations, meets the specifications laid down above. In doing so, the following facts are submitted, the reader being requested to observe that the number introducing each statement of a fact corresponds with the number of the specification given above as those that the United States must meet in order to fulfill the prophecy.

1. The United States, as a government, is and ever has been, entirely distinct and separate from the Roman empire.

2. The territory occupied respectively by the two nations in question has also been separated by the broad expanse of the ocean.

3. The United States government is both republican in form, and tolerant in profession.

4. The United States declared its independence of Great Britain in 1776, adopted its present Constitution in 1789, and therefore might properly be said to "be coming up," or emerging into power and influence, in 1798.

5. It is in the United States of America that modern spiritism—the most deceptive and the most rapid in its growth of any false religion that the world has ever seen—has been developed. Its success also is attributable to the astounding wonders which its mediums are able to perform.

6. The United States, with the most perfect propriety, may be said to equal the Roman empire in its palmy days, both as regards extent of territory and resources.

7. Having shown that the United States fulfills the specifications of the prophecy of Rev. 13, 11-18, respecting the Two-Horned Beast as regards, first, separate nationality; secondly, difference in locality of their respective territories; thirdly, republicanism in its form of government; fourthly, in its time of rise; fifthly, in the develop-

ment within its borders of modern spiritism; and, sixthly, in the matter of its territory and resources, it only remains that it should fulfill the seventh, or last, specification, by enforcing the worship of the papal hierarchy by compelling men to receive its mark, in order to make its identity with the Two-Horned Beast complete. Before attempting to perfect the argument in the matter of identity by showing that a party has already arisen in our government which, if successful, will enforce upon the citizens of this country the mark and worship of the Romish beast, it will be necessary to show what the mark of the Ten-Horned Beast, or papal power, really is. An effort to do this will be made in a subsequent paper.

W. H. LITTLEJOHN.

#### RECOLLECTIONS OF THE PAST—NO. 6.

In my last I spoke of the first visit of Bro. and Sr. White to the State of Michigan. This visit was made during the months of May and June, 1853. Their first meeting was held in Tyrone, Livingston Co., May 27-29. On Sunday, the 29th, Sr. White had a vision before a large audience. In this vision she was shown the different companies of Sabbath-keepers in the State, and some of the dangers to which they were exposed. This vision she wrote out June 2, the day after her first arrival at Jackson. I met Bro. and Sr. White at Jackson this same day, having just returned from meetings in Battle Creek and Hastings. The pencil copy of this vision Sr. White gave to me, on condition that I make her a careful pen copy, which I immediately did. I was glad to get this written vision, as there were some important statements in it.

Among other things described was the case of a woman who was trying to introduce herself among our people. She professed great holiness, claiming to be in a state (rather indescribable) that was far above the ten commandments. Hers was like most of the false theories of holiness,—a holiness that ignores the law of God. Sr. White had never met the woman, and had no knowledge of her only that imparted to her in this vision. There was only one person present at Tyrone who had ever seen this woman. This person was Eld. Cornell, who told me that he had refrained from any mention of the woman's case to Sr. White, or any one. He had only just met the case a few days before. It was a new affair to him; and he had waited, hoping that something might be shown to Sr. White relative to the woman. After the vision was written out, he said to me, "Now we will watch, and see how the case comes out." He would not tell even me where the woman was; and would respond to Sr. White, when questioned on the subject, "If there is any such woman you will probably find her, as you have appointments where you will be apt to see most, if not all, of the Sabbath-keepers in the State."

In Sr. White's written description of the woman she not only told her mode of procedure, but that when she should reprove her, she would "put on a sanctimonious look, and say, 'God—knows—my—heart.'" She said this woman was traveling about the country with a young man, while her own husband, an older man, was at home working to support them in their course. Sr. W. said the Lord had shown her that "with all this woman's pretensions to holiness, she was guilty of violating the seventh commandment." With this written description of this woman in my pocket, I waited with some anxiety to see how the case would come out. There were many things of interest connected with our meeting in Jackson which we cannot notice in this article.

After the Jackson meeting we had meetings in Battle Creek and Bedford, before going to Vergennes, Kent Co., the place where this Mrs. A. lived. We arrived in Vergennes near the com-



mencement of the Sabbath, June 11. The first house of Sabbath-keepers we reached was that of a Mr. White, who had formerly been a minister of the Christian denomination. The place prepared for our two days' meeting in this then new timbered section, was a large barn. The place of meeting was three miles from Mr. White's, and this Mrs. A. lived two miles further on, or five miles from Mr. White's. As we alighted from the carriage, and were standing under a large apple tree in front of the house, Sr. White said to her husband, "James, we have got to the church where that woman lives whom I saw in the Tyrone vision." "Why," said Bro. White, "this is not the house where she lives, is it?" "No," said Sr. White; "but I saw this man and woman in connection with the case. The woman in this house has no confidence in that woman, but the man here thinks she is all right."

I thought that was a plain venture in the matter, as there had been no exchange of words between Sr. White and these persons on the subject. As we still stood under the tree, Eld. Cornell spoke and said, "Bro. Brigham is coming." Sr. White looked up, while they were still some ten rods off, and said, "Oh! I saw them in connection with this case. None of that load have any confidence in that woman's pretensions." Then another load drove up. As she looked at them she said, "That load is divided on the case. Those on the front seat have no confidence in the woman; those on the back seat think she is all right." Then a third load came up. She said, "They are all under the woman's influence." She then said, "This must be the church where that woman lives; for I have seen all these persons in connection with that affair. There is another man I saw at the same time whom I have not yet seen. He had a sandy complexion, with sandy hair and whiskers, and there was something peculiar about his eyes." Hesitating a little she said, "Now, what was that?" Just then some one announced, "Bro. Pearsall is coming." "Oh!" said she, "That is the man; he had spectacles on, he is near-sighted." As soon as I had an introduction to this brother I remarked to him, "You are rather young to wear glasses." "Oh," said he, "I am near-sighted." I thought, Surely Sr. White must have had some nearer view of this stranger to know that he wore glasses because he was near-sighted. (Let it be remembered that she never had seen one of the above-mentioned, except in vision). Only a few hours elapsed before we had a chance to see that every one of them occupied the same position relative to Mrs. A. that Sr. White had told Bro. White, Eld. Cornell, and myself under the tree.

Our first meeting was held in the above-mentioned barn, Sabbath, June 12, at 10 A. M. While Bro. White was preaching, an old man, a young man, and a woman came in. The two former sat down directly in front of Bro. White, while the woman took a seat close to the barn door. After a brief discourse from Bro. White, Sr. White arose to speak. She introduced her remarks by speaking of the care ministers should have that they mar not the work committed to them. She said God would not call a woman to travel about the country with some other man than her husband. Finally she said, "That woman who just sat down near the door claims that God has called her to preach. She is traveling with this young man who just sat down in front of the desk, while this old man, her husband,—God pity him!—is toiling at home to earn means which they are using to carry on their iniquity. She professes to be very holy—to be sanctified. With all her pretensions and talk about holiness, God has showed me that she and this young man have violated the seventh commandment." All in that barn knew that Sr. White had never personally seen these individuals until they came into that barn. Her picking out of the persons, and her delineation of the case had

weight in favor of her vision. As she was bearing her testimony, there was a look of anxiety toward Mrs. A. to see what she was going to say.

Had Mrs. A. been innocent of the charge brought against her, all would readily expect that she would get up and deny it. What did she do? After sitting about one minute, she slowly arose to her feet, put on a sanctimonious look, and said, "God—knows—my—heart." That was all she said, and sat down. Here was just what the Lord showed (May 29) that the woman would say. On June 12 she did just as it was said she would do, and said the identical words predicted she would say when reproved, and no more.

J. N. LOUGHBOROUGH.

#### MISSOURI CAMP-MEETINGS.

We wish to call the attention of the brethren and sisters in Missouri to the appointments in the REVIEW for two camp-meetings in our Conference this spring. On account of the wide extent of territory and the scattered condition of our people, it is impracticable for all to attend the annual camp-meeting usually held in the central part of the State. Many who do attend have to travel from one hundred to one hundred and eighty miles.

At our last annual Conference the following resolution was offered, and after being considered was almost unanimously adopted:—

"Resolved, That the president of our Conference be requested to hold at least three camp-meetings during the coming year; one south of the Osage River, about the last of May, one in Northern Missouri, about the first of June, and one in Central Missouri in connection with the annual Conference, some time in the fall."

The object of this resolution was to place the meetings within easy reach of every Sabbath-keeper in the State, so that all might have the benefit of them. In harmony with the resolution referred to, we have appointed two meetings; the first to be held at Nevada, Vernon Co., May 29 to June 3; the second at Chillicothe, Livingston Co., June 5-10.

We have been fortunate in securing the services of Bro. Haskell for the first of these meetings. This will afford an opportunity for instruction in the tract work, Bible-readings, etc., which it is not often our privilege to enjoy. We have the assurance of able help from abroad for our northern meeting. No Sabbath-keeper in the bounds of our State who feels an interest in the cause of Seventh-day Adventists should, without the best of reasons, fail to attend one of these meetings.

We especially request that every T. and M. officer in the State attend one or the other of these meetings. Bring your books with you, that you may compare them with the State secretary's books. The reserve fund has just commenced to come in, and we are anxious to have all accounts correctly kept from this time forward. Instruction will be given for keeping director's and librarian's books and for making out reports.

There will be a good assortment of books at each of these meetings. Directors and librarians should come prepared to take a supply home with them. We expect to be able to get reduced rates over the lines of railroads passing through the places where the meetings are held. Further notice of this will be given as soon as arrangements are made with the different companies.

In conclusion, we would say to the brethren and sisters, Don't fail to attend these important meetings. Commence to prepare now. Matters of great importance will be considered,—matters in which you are deeply interested. Valuable instruction will be given in the tract and missionary work, canvassing, etc. There has never been so much life and activity among S. D. Adventists as at present. Conferences and tract societies around us are moving forward in the good work. Shall we not imitate their worthy example, and advance with the message?

DAN T. JONES.

## 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.

"IS IT I?"

BY EUGENE LELAND.

ONCE more the Master and the twelve had met. The supper is prepared; around the board The Saviour with his loved disciples came. Sorrow and anguish filled the Master's heart,— Not that his hour had come, but that his words Had been unheeded by the ones he loved. Nay more, that one of them should sell his Lord For gain. The Saviour spoke: "By one of you Which eateth with me here, am I betrayed." Then they were sorrowful, and each one said:—"Lord, is it I?" But Jesus gave the sign,— "Tis he who dippest with me in the dish."

A brother, wearied by the toilsome road, Falls by the way, for lack of cheering words. Some one has failed to speak: "Lord, is it I?" A word unfortunate, or thoughtless deed, May put the one who speaks it in contempt; But hush the voice of shame, and he may rise, And do his work. Some one may fail to speak For him, and he is crushed; "Lord, is it I?" A day is coming soon when we must stand Before our Lord, with those that we have known. How is it, will our garments then be pure And white, or spotted with the blood of souls? Oh! may we now examine well our hearts, And for each sin exclaim, "Lord, is it I?"

#### VIRGINIA.

COAL MINE, SHENANDOAH CO.—I commenced meetings again at this place last Wednesday night, with a good interest. The attendance has increased every night. Last night (Sunday) the house was crowded, and some gathered at the windows, while I believe a few left for want of room. The very best of attention was given while the final destiny of the wicked was set before them. Truly the Lord has given freedom in presenting the truth, and to him be all the praise. B. F. PURDHAM.

#### WISCONSIN.

LA GRANGE.—I met with the church at this place Sabbath, April 12, remaining here over one week visiting and laboring with the brethren. Sabbath, the 19th, we celebrated the ordinances. The Lord came near, and a good spirit was manifested. We held ten meetings; the missionary work was revived, a club of eleven *Signs* was ordered, also one of 16 copies of the *Sabbath Sentinel*. I am on my way to fill other appointments. Am of good courage, and desire the prayers of God's people. A. MEAD.

#### INDIANA.

NORTH LIBERTY.—I have just held a few meetings with this church. It is the oldest church in the Conference. Many have died, and others have moved away; yet those left have a live Society and an interesting Sabbath-school. I think a few could be brought into the truth at this point by a protracted effort at a favorable season of the year. I think the effort should be made. There are faithful ones here who have been helping in this truth with a willing hand for nearly thirty years. They were quite liberal in donating to the tent fund, giving nearly \$40. WM. COVERT.

April 24.

#### NEBRASKA.

WACO AND STEARNS' PRAIRIE.—Met with the Waco church, where the district quarterly meeting of the Tract Society was held. Had good meetings. On Sunday Bro. Cudney gave a Bible-reading on spiritual gifts, which was well received. Sunday evening two were baptized. We did not see as many reports from the different churches in the district as we would like to have seen. Hope our societies will be more prompt in the future.

Met with the church at Stearns' Prairie April 19, 20. This church is composed of Germans and Americans. The Germans have their Sabbath-school lessons in the German tongue, using the *Stimme*, the Americans using the *Instructor*. Though they speak different languages, yet they are united, and are trying to fulfill Heb. 10:24. Last night two more signed the covenant. The Lord bless his people. H. SHULTZ.

## KANSAS.

AMONG THE CHURCHES.—Since my last report I have visited the churches at Timber Hill, Snow Hill, Hallowell, Oswego, and Pittsburg. The little church at Timber Hill has been reduced by removals and apostasy, till only a few are left; but they love the work, and will try to keep it going. In a few minutes they pledged \$310 for our depository at Fort Scott. At Snow Hill we were favored with the labors of Bro. Cook and Cudney for two days. Although in the midst of the week, and a very busy time, our brethren left their work, and spent the time in attending the meetings. We trust that the instructions received will prove of lasting benefit. One sister has just embraced the faith at Hallowell by reading our works. Have raised \$363 for the depository on this trip, and \$4.50 for tent fund. A spirit of sacrifice and work is coming among us to an extent never seen before. We hail this as an omen of good, and that our work is rising to go forward with power. Let us go forward and triumph with it.

April 25.

R. F. BARTON.

## MINNESOTA.

GOLDEN GATE AND CANBY.—When I last reported I had just reached home. I stayed there and at Homestead over two Sabbaths. Eld. Olsen was with us the last Sabbath. We held in all fourteen meetings. Hope the seed sown will bear fruit to the glory of God.

About the first of January, when I was at home before, I received a letter from a brother in Murray Co., in which he invited me to come there, and bring some books and tracts. I was unable at the time to comply with the request, but I sent him some books. Through reading them, another young Baptist brother embraced the truth, and commenced working for his fellow-men. After obtaining sixteen subscribers for the *Sandhedens Tidende*, they both came to my house for further instruction in the canvassing work. Both have decided to work as colporters, and are already in the field. I feel very thankful to the Lord for this, and hope they will do much good. May God bless them.

I have now been here at Canby nearly a week. The brethren are very busy sowing wheat, but still we have had meetings every day, and some of them have showed considerable interest in the cause by giving of their means to its support. I now go to Murray Co. Will the children of God pray for the work here.

L. JOHNSON.

## NEW YORK.

AMONG THE CHURCHES.—Since our last report we have held meetings at Syracuse, Frankfort, Brookfield, Pulaski, and Mannsville, and district quarterly meetings at Adams Center and Roosevelt. All these meetings were occasions of interest and apparently of profit, to some at least. Many of our brethren and sisters are waking up to see the shortness of time, and the importance of the work. They are manifesting a deeper interest, and are giving evidence of greater consecration and devotion to the cause, by giving time and means for its advancement. But some are more intent on making money, laying up their treasure here, and pleasing themselves, than in saving souls, or in preparing for the great day of the Lord. Some are pleading with God and gaining precious victories; others are indifferent and careless, and do not feel the need of earnest prayer, self-abasement, and self-denial.

The district quarterly meetings were occasions of great encouragement. The Lord came near and graciously helped in preaching the word. The wants of the cause and the nature of the closing work were set before the people. Subscriptions were taken for our periodicals, and having received sample pages of Vol. IV. of the "Great Controversy" before the last meeting, we took eleven orders for it at that time. Other books were sold, and the missionary work was considered.

We have been conducting the Bible-class in connection with our spring term of school, and feel very thankful for the interest that is manifested in Bible study, and the blessing of the Lord that is granted in the efforts put forth for the students. We believe the prospering hand of the

Lord is with our school, and that it will prove a great blessing to the cause in New York.

M. H. BROWN.

## IOWA.

BATTLE CREEK.—During the months of January and February I labored in this place. The Lord blessed our work. Eight or ten began the observance of the Sabbath, and those who began in the fall were strengthened. The Sabbath-School numbers about thirty, the Tract Society twelve, using a club of twenty-five copies of the *Signs*. The members are quite active in the missionary work.

As the hall in which we held our services was not a fit place, and it was uncertain whether we could have it longer than spring, we thought it best to try to build a church edifice. The Lord blessed us in this effort. The R. R. Land Co. freely gave us the best lot they owned in town, and the citizens readily subscribed seven hundred dollars. At present writing our building is almost completed. It is 24x36 with 14ft. posts. We think it a very neat and creditable building. Expect to hold our first meeting in it May 3.

We have had much bitter opposition this winter from the ministers of the place. At last some one sent to the eastern part of the State for a minister of the Christian church. As soon as he came I was called upon to debate the Sabbath question. After counseling with the brethren we thought we could do no better than enter into a public debate. The discussion occupied two hours each of four evenings. During the first two sessions I affirmed that the seventh day is still God's Sabbath. On the last two evenings my opponent affirmed that Sunday should be sacredly observed by Christians. There was nothing new or interesting in his arguments. It is the general opinion that he failed to establish his points. The gentleman who sent for him told me that he was very much disappointed. Upon the whole, I believe good has resulted from it. Northwestern Iowa presents a grand and broad field for labor. We have many calls we are unable to fill. We need more help. Pray for us.

A. G. DANIELLS.

CROTON, LEE Co.—Closed meetings at this place Sunday evening, April 20, having continued over five weeks. Roads and weather were unfavorable much of the time, so that the attendance was not large. Ten persons have signified their determination to obey the truths of the last message. Others are searching the Scriptures to see if these things are so. An interest has been awakened in an adjoining town; also in the country around, and the Macedonian cry has come in from different sources.

Bro. I. J. Hankins was with me two weeks, and rendered much help in the work. Obtained six orders for papers, and received \$3.85 on sale of books. Owing to hard times in money matters, the people could not buy many books. Our expenses were nearly met by donations, and the hospitality of the people.

The interest here was largely due to missionary work done previous to the meeting. Sabbath meetings were appointed, and it is hoped that the truth has been firmly planted in the hearts of the few who have taken hold of it, and that the seed sown in other hearts may soon take root, and bring forth some sheaves for the heavenly garner.

April 23.

C. A. WASHBURN.

## GENERAL MEETING IN VERMONT.

This meeting was held at Brownington, Vt., April 18-22, and probably was the most important meeting in many respects ever convened in this State. The roads were very bad, so that not all the church could be present, and of course there were only a few, comparatively speaking, from Vermont. The New England Conference was represented by Elds. Haskell and Robinson and Bro. Comings; New York, by Eld. Whitney; and Canada, by Eld. Owen and a few brethren. All the ministers in this State, and nearly all the canvassers and colporters, were present. The Lord by his Spirit was present in a marked manner. The older brethren would often say, "This appears like the meeting in the early days of the message." The good Spirit impressed all that this is the last message, and all felt that they must arise with the work and go forward, or they would be left far in

the rear. The thought that the work is about to close, and that even now some of the things predicted in "Spiritual Gifts" are in process of fulfillment, made a deep impression upon all. As these things were recounted, those present would be in tears. The real, old-fashioned Advent spirit was revived, and it placed this world and its attractions far in the back-ground.

Those who were absent cannot fully appreciate this meeting. To do so, one had to be there; for, like good religion, it was better felt than described. Already we begin to see vindicated the words of Sr. White which are found in REVIEW of Nov. 20, 1883, relative to the cause in this State. They are as follows: "If many who are now dying spiritually on account of their selfishness, should awake to their God-given responsibilities, they would see work to do in the vineyard of the Lord; and this work would expand their hearts, so that they would love Jesus a great deal more than they now do, and their fellow-men as Jesus has loved them. What a change there would be in Vermont if young men and those of mature age should go to work, feeling, 'I am my brother's keeper.'"

The following resolutions were passed:—

*Whereas*, The Spirit of God has plainly indicated that greater efforts should be made to advance the message and to enable us to stand in the awful times which are just upon us; and—

*Whereas*, Our cities and larger towns are unwarned; therefore—

*Resolved*, That it is the sense of this meeting that missions be opened in them as soon as possible.

*Whereas*, All parts of the Conference should be visited by canvassers and colporters bearing the precious rays of light; therefore—

*Resolved*, That we recommend that all our people who can, immediately adjust their business and give themselves to some branch of this good work.

*Resolved*, That we recommend that the sum of \$400 be donated to the Canadian Conference in the following manner: \$35 on a tent, and the remainder in the *Signs of the Times* at 75 cents per copy, said paper to be furnished on the conditions that legitimate subscriptions be taken by said Conference, either in clubs or by individuals, said periodicals to be furnished only as fast as subscriptions are taken.

*Whereas*, There are now in our midst, and we expect there will be still more, individuals who with a few months' drill at South Lancaster Academy could become useful workers in the different branches of the cause; and—

*Whereas*, Some are unable to attend this school unless in some way assisted; therefore—

*Resolved*, That financial aid be granted them without interest, provided such persons will engage in the work of God in this Conference after receiving instructions.

*Resolved*, That the financial committee decide who shall receive such assistance, and that all who desire assistance correspond with some one of them.

*Resolved*, That all who desire to labor in the work in any branch, correspond with the president.

*Whereas*, To carry out these plans a large fund must be raised; therefore—

*Resolved*, That the sum of \$15,000 be raised immediately, to be used as follows: \$5,000 for city missions, \$5,000 for general missionary work, and \$5,000 for the educational work.

*Whereas*, It will be necessary that a judicious use be made of this money; therefore—

*Resolved*, That we recommend that H. W. Barrows, of Barton Landing, and M. E. Kellogg, of East Richford, in connection with the President of the Conference, act as a financial committee.

These resolutions were separately considered, and unanimously adopted. Then came the sacrificing, and soon the sum of \$4,455 was pledged. As the pledges were being made, we would hear expressions, "I am willing to sell," "I believe the time has come to sell," "I not only give this, but myself," etc. The reader may imagine there was a large congregation, but this was not so; not even all of this one church was present, and not one wealthy man; yet this sum was quickly pledged. There is but little wealth among our people in this Conference when compared with those in some other Conferences. Dist. No. 7 in the Michigan Conference has more wealth than the entire Vermont Conference, yet we expect to see this sum raised.

Those present at this meeting realized that soon the giving time will be past, and what they do must soon be done. We were reminded of the early church at Jerusalem bringing in their means

to further the young cause. The same spirit of sacrifice we expect to see all through this Conference. The Lord worked with the early church in a very remarkable manner by converting thousands of souls, and we have the same God and Christ as they had, also the promise of the same Spirit, and why not similar results? We believe we shall see them. The greater the sacrifice, the more the Lord will work for us. All have felt that at some time in this work they wanted to come to "the selling time," and when that was reached we should see a great work done in a short time; and why? The answer must be this, There would be at that time a demand for men and means to carry forward the work. What has made us feel that the selling time would come? Has it not been the testimonies? We think so; and now the same person which said this message would reach such a point, says, "We ought now to be heeding the injunction of our Saviour, 'Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not.' It is now that our brethren should be cutting down their possessions instead of increasing them. We are about to move to a better country, even a heavenly." Then let us not be dwellers upon the earth, but be getting things into as compact a compass as possible.

"The time is coming when we cannot sell at any price. The decree will soon go forth prohibiting men to buy or sell of any man save he that hath the mark of the beast."—*Testimony No 31*, p. 148. This was written nearly two years since, and we are two years behind the providence of God in our work in this State. "There are men in Vermont who have talents; but they have buried them in their farms and in other selfish interests."—*E. G. White*, in *Review* of Nov. 20, 1883. Then to heed the testimony will place all such where they can engage in the work. Who will do this? When Christ is abiding in us, we shall be self-denying, like him. We should all be willing to accept the promises which the Lord makes to us, and begin to work earnestly to advance his cause. There are many in Vermont that can become earnest workers in the cause when they have followed the example of Barnabas. Acts 4:36, 37. There are men and women who will do it. The Lord commands us to scatter the rays of precious light, and this will be done. Who will say, "Here am I; send me"? We hope to hear from the isolated whom we cannot visit.

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

#### THE BROWNINGTON MEETING.

OTHERS will have something to say in regard to this important council; yet I wish to call the attention of our brethren in Canada to some points of interest which were there considered respecting our work here. But few of our brethren from Canada were present on account of bad roads and sugar-making; but those who did go were greatly benefited. The Lord drew near, and the spirit of consecration to the work of God seemed to settle upon all present.

We are far behind the providence of God in getting the truth before the people of Canada. We must take hold of the work with more zeal and earnestness. While Vermont is laying plans to push the work in that Conference as never before, they also make a very liberal offer to Canada. They propose to give us \$400 to help on the work here. Of this sum \$365 is given to this Conference on the condition that we secure 486 subscriptions to the *Signs of the Times* for one year. Subscriptions for less than a year in proportion; that is, two names for six months, or four for three months, will be counted the same as one for a year. This affords a chance for all our brethren to help forward the truth in this country, both in securing readers to our paper and financial help to our Conference.

The circulation of the *Signs* has been the means of bringing a great many into the truth. What it has done in other Conferences it will do here if we will place it before the people. Who will engage in this work? Let every S. D. Adventist in Canada go to work immediately to secure a few names. Some should devote their whole time to the canvassing work. Brethren, shall we show an appreciation of the offer made to us by securing every name the present year? I would like

to have every one who can engage in the canvassing work write to me at once. Orders for the *Signs* should be sent to Mary E. Cushing, Dixville, P. Q.

There are young men in our Conference who should be educating themselves for the work. A resolution was passed at our council recommending that Bro. John Martin attend the special course at the South Lancaster school. We think this will meet the hearty approval of all our brethren. Other young men should do the same. Some of them are not able to meet the necessary expenses. We should have an educational fund for such cases.

Oh! that we might all realize the importance of spreading the light of present truth. The Lord is soon coming; then our chance to invest means in the bank of heaven will be ended. The fate of all will be sealed. And yet how many are in darkness in regard to these things. Shall we withhold the light from them? Said our Saviour, "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord when he shall return from the wedding." R. S. OWEN.

April 25.

#### FINANCES.

##### A WORD TO THE BROTHERS OF TEXAS.

It is a fact recognized by all that but few are adhering strictly to the cash system. The merchants are carrying the farmers from year to year. Many farmers mortgage their future crops for machinery, farming implements, wagons, etc., and even for their provisions to live on while they are making their crops. When the season is propitious, and the prospect for a bountiful harvest is good, the merchants are very solicitous, and urge the farmers to purchase of them goods which they would not buy if they had to pay the cash. The farmer yields, buys a new suit of clothes, boots and shoes for the family, a supply of fine flour, bacon, tea, coffee, molasses, and tobacco. Old wagons, ploughs, harrows, are laid aside, and new ones purchased to be paid for in the fall. The old sewing machine is given at a nominal figure in exchange for a new one and a note, collectable when the cotton is sold. A new cook-stove supplants the old one because it can be had on time. A book account is opened, and the victimized farmer runs up the account till the little items aggregate an amount which astounds him, when he finds that the proceeds of a bale of cotton is not sufficient to pay the bill.

Now, brethren, this is no fancy sketch; it is not drawn from imagination. You have seen the reality too often, and have experienced the results of such a course, more or less, without doubt. Some of you are doubtless involved to-day, and are perplexed in view of the fact that you cannot get out of debt, also grieved because you find yourselves unable to help advance the cause of God, which you prize so highly; and some, perhaps, have felt that they could not return the Lord the tithe of that which was coming into their hands, because they regarded their creditors' claims as having the priority. Others have refrained from pledging, when calls were made for the different branches of the cause of God, because they were then in debt more than they could pay; thus they have crippled themselves, and have hindered the advancing car of "present truth."

Another phase of this subject is worthy of mention. While your creditor is willing to trust you, he is often ready to tax you heavily for the favor. For the cash, he is your servant; for trusting you, he makes you his servant. In trusting you, the book account, running from month to month, aggregates much more at the time of settlement than you had anticipated. You cannot dispute his account, as you have not kept one of your own.

Since writing the above, a brother gives his experience, which serves to illustrate this point. After running an account for a few months, he called to settle. The merchant proposed to take one hundred and fifty dollars without looking at the books. Objecting, the books were opened, declaring a balance of more than a hundred dollars. He still thought the amount too great, and asked for a statement of the account, which brought the balance due down to fifty-seven dollars. Another brother stated that on one occasion his account,

with another merchant, called for one hundred dollars more than it did after being critically examined. Oh, it was just a mistake, though the accountant was a scientific (?) one. When the cash is paid down, no mistakes occur, and the goods are purchased at a price more nearly their real value. You get more goods for your money, and the merchant can better afford to let you have them.

Dear brethren, would it not be well to make an effort to reverse the above order? It can be done if every one will work to the point. This year is most promising for a bounteous fruit, grain, and cotton crop. This season thus far has been propitious. Everything looks very prosperous. Prospects are bright. Merchants, tradesmen, farmers, and stock dealers are full of courage. The temptation to add a few more acres to what you already possess, to build additional houses, to invest in other enterprises, will be very great; and unless great care is exercised you will become more deeply involved. Now is the time to decrease instead of increasing the number of acres; to make the old wagon go another year, the old machinery run one more season; to wear out the old clothes, cut down expenses, then exercise all the economy possible. And instead of running more deeply in debt, pay all indebtedness due, and relieve your creditors even if you have to deprive yourselves of some things that it may appear necessary to have. Square up with the world, and "owe no man anything;" "strike hands" with no man. Prov 22:26. "He that is surety for a stranger shall smart for it; and he that hateth suretyship is sure." Prov. 11:15. Even for a friend or acquaintance, suretyship is unsafe. Reverses in fortune, mismanagement, or the foreclosure of a previous mortgage, may bring disaster unthought of by both parties.

While the temptation is great for men of means to invest in railroad stocks, bank stocks, real estate, and other securities, it is no time for us to be led by this spirit of avarice and covetousness, which is the idolatry of the age. Now is the time to dispense our goods by taking stock in the various institutions and departments of the cause of God. This will be a safe investment. Doubtless the curse of God rests upon us because we have been robbing God in tithes and offerings. Mal. 3:8, 9. There is a spiritual drouth upon the land. We may have felt well because we return to the Lord his own (the tithe); but, brethren, have we returned "all the tithe"? Do we not neglect the "offerings"? Do we not in these prove ourselves unfaithful? Let us reverse the order, and prove God. Then, and not till then, can we expect the blessing. And it will come; because God has said, "I will pour you out a blessing, that there shall not be room enough to receive it."

R. M. KILGORE.

## News of the Week.

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

FOR WEEK ENDING MAY 3.

#### DOMESTIC.

—Since Jan. 1, \$25,000,000 in gold has been exported from the United States.

—The loss by the fire in the New York dry goods district Tuesday night is placed at \$340,000.

—It costs \$100,000,000 more to pay the nation's drink bill than the nation's meat and bread bills.

—John Jacob Astor has given the New York Cancer Hospital \$200,000, which insures the success of the new institution.

—The steamer Falmouth, valued at \$100,000, burned at Portland, Me., Tuesday morning, and three men perished.

—George L. Ewing, the sculptor, was found dead in his room at the Brevoort House, New York, Saturday. The gas jet was partly on.

—Twenty-four buildings, including the post-office and a hotel, were destroyed by fire in Presque Isle, Me., Thursday. Loss, \$125,000.

—Albert Withelme's 14-year-old daughter died at Canton, Ohio, Wednesday, from the effects of jumping a skipping-rope 357 consecutive times.

—The ship Alert, England's gift to America to aid in the search for the Greely party, has arrived in New York. She will be fitted out for the Arctic at once.



—The Van Buren County (Mich.) poorhouse, near Hartford, was destroyed by fire early Wednesday morning, thirteen persons perishing in the flames.

—Allen Ingalls, a murderer, hanged himself in the Cincinnati jail Wednesday morning with a strip torn from a blanket and tied to a grating four feet from the floor.

—John Brady, while intoxicated Saturday, fell from the Cleveland (Ohio) viaduct draw-bridge, eighty feet, into the river, was promptly fished out, and walked off uninjured.

—The four Medicine Lodge (Kansas) bank robbers were captured and imprisoned Thursday. A mob broke into the jail, shot one of the bandits dead, and took the other three out and hanged them.

—The oldest official in length of service in Washington is Lindsay Muse, now nearly 80, and messenger to the Secretary of the Navy. He is a dark-brown negro, who was appointed to this position in 1825, and he has held it fifty-five years.

—A wealthy resident of Lockport, Pa., has become violently insane because of attendance at spiritist seances and alleged meetings with deceased relatives. He refuses to partake of food until so directed by the friendly shades, and is slowly starving to death.

—At Ellettsville, Ind., Tuesday morning, a house near Mathews' stone-quarry burned, the falling timbers jarring an outbuilding in which was a pot of dynamite. The latter exploded, driving pieces of iron and wood in all directions, and killing or wounding thirteen persons.

—Another destructive cyclone visited Ohio April 27. Two-thirds of Jamestown was swept away, and portions of other towns. A colored woman was carried a distance of 800 yards in her cabin and then dashed to the ground. She died the next morning, making the seventh victim of the disaster.

—Two brothers named Hill, guilty of an atrocious murder in West Virginia, were captured Monday by an orderly mob of citizens, confronted with a clergyman, to whom they confessed, and were then both hanged to the same tree. This was a reversal of the common order of violating the law. The violation of the law generally takes place after trial, when the prisoner escapes on some technicality.

#### FOREIGN.

—The population of Ireland is 3,000,000 less than it was forty years ago.

—The bottom of the ferryboat at St. Alberts, P. Q., broke Tuesday, causing the drowning of seven persons.

—The bill to establish crematories in England was recently rejected by the Commons, the vote being 149 to 79.

—All the slaves in Brazil will soon be free, six thousand having been liberated in a single province last year.

—Ship-builders at Glasgow to the number of 12,000 quit work on the announcement of a reduction of 10 per cent in their wages.

—It is now considered certain that many flasks of nitro-glycerine similar to those found in Egan's garden at Birmingham were carried across the Atlantic to that country.

—Governor Fernandez, recently appointed Minister to France from Mexico, will go through to New York, accompanied by his family and attendants, in a special train costing \$12,000.

—A London dispatch states that Egypt has not been invited to take part in the conference in regard to Egyptian affairs, and the impression exists that France and England are discussing the disbanding of the Egyptian army.

—Four dynamite cartridges were found in sections of the Parliament buildings at Toronto, Ont., Monday, with wire and fuses attached. The affair causes great excitement. It is believed the men were frightened off before they had an opportunity to fire the fuses.

—In the Commons May 2, Sir Michael Hicks Beach, Conservative, gave notice of a motion that "the House regrets the course the government has taken has not tended to promote the success of General Gordon's mission, and that steps to secure his personal safety have been delayed."

#### RELIGIOUS INTELLIGENCE.

—While there were last year some seven converts to each of our preachers in the United States, there were seventy to each of the missionaries in Asia.

—The little island of Atafu, in the South Seas, is said to be the only purely Christian country in the world. Every adult on the island is a member of the church on profession of faith.

—Dr. Adam Clarke wrote his great commentary on the Bible between the hours of four and eight in the morning. This early-rising habit, much to be commended, is now largely an institution of the past.

—Rev. W. J. David, a missionary to Africa, in a recent letter gives an account of the liberality of the little church of natives. They are few and poor, yet they have given \$120 to build a school-house; \$100 for a bell and belfry, and \$75 toward the support of an evangelist, besides contributing to other expenses. Many churches in this country, larger and older, are doing less.

### Obituary Notices.

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

**RHOADES.**—Died of paralysis, at her home in Eagle, Clinton Co., Mich., March 30, 1884, Susan S. Rhoades, aged 69 years, 1 month, and 22 days. Sr. Rhoades was born in Huntingdonshire, Eng. At the age of eighteen she was married, and immediately started with her husband for America, suffering shipwreck on the way. She was for many years a zealous member of the Episcopal church, having embraced the third angel's message only about three years ago, through reading tracts and papers that had been distributed in her neighborhood. For some years past her health had been very poor; and when in the autumn of 1882 she offered herself as a candidate for baptism, on account of her extreme feebleness, Bro. M. B. Miller, assisted by the writer, carried her down to the sacred wave, where Bro. M. baptized her into the likeness of her Saviour's death. Sr. Rhoades was a careful and earnest Christian, and we lay her away to rest with the hope of meeting her again in the morning of the first resurrection. She leaves a husband, two children, and other relatives to mourn their loss. Funeral discourse by the writer from Job 13: 15, and 1 Tim. 4: 8. J. L. CUPIT.

**OYER.**—Died March 18, 1884, at East Otto, Cataraugus Co., N. Y., Sr. Mary E. Oyer, at the advanced age of nearly 94 years. She was grandmother of Sr. Anna Oyer, who lately died at Bale, Switzerland. In her early life she was converted under the labors of Eld. R. M. Cary (F. W. Baptist). Her house was the home of the evangelists sent out by that people when this country was new. Sr. Oyer commenced the observance of the Sabbath some fifteen years ago. During that time she often expressed a regret that she had not seen the truth before, that she might have been able to do more for the cause. She sleeps, leaving friends who have good reason to hope that she will wake at the resurrection of the just. Funeral services by the writer, from Rev. 21: 4. F. PEABODY.

### Appointments.

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

#### CAMP-MEETINGS FOR 1884.

KANSAS, Lawrence,	May 21-27
MISSOURI, Southern, Nevada,	May 29 to June 3
" Northern, Chillicothe,	June 5-10
NEBRASKA, Beatrice,	" 4-10
UPPER COLUMBIA, Walla Walla,	" 5-16
PENNSYLVANIA, Emporium,	" 11-17
WISCONSIN, Baraboo,	" 18-23
MINNESOTA, Mankato,	" 19-24
DAKOTA, Madison,	June 25 to July 1
CANADA, ———,	" 26 to " 1
NEW YORK, ———,	Aug 14-26
NEW ENGLAND, ———,	Aug. 20 to Sept. 2
VERMONT, ———,	" 29 to " 8
MAINE, ———,	Sept. 4-15

#### GENERAL CONFERENCE COMMITTEE.

HASTINGS, May 10, 11. Meetings will commence Friday evening. There will be opportunity for baptism during these meetings. Maple Grove, meetings to commence Tuesday evening, May 13, and continuing some days if the interest demands. M. B. MILLER.

No providence preventing, I will meet with the church at Humbird, Wis., May 17, 18; at Maple Works, May 24, 25; and at Loyal May 31 and June 1. We hope there will be a special effort made by those churches to have all the scattered Sabbath-keepers attend these meetings. We hope to meet all the members of the Alma Center church at Humbird. I. SANBORN.

I WILL meet with the church at North Warren, Warren Co., Pa., May 13 at 7:30 P. M., at their usual place of worship. Let there be a general attendance. Will also meet

with the Youngsville church, Warren Co., May 14, at 7:30, where Bro. W. S. Hamblin may appoint. Also at Clymer, Chaut. Co., N. Y., May 15, at 7:30, P. M., where Bro. John Long may appoint. Will commence a series of meetings in French Creek State Line Neighborhood, May 16. Let there be a general gathering of all at the above places, and be prompt at the hour. J. G. SAUNDERS.

I APPOINT a meeting at Debello, Wis., May 17, 18. Desire all members of the church to be present. A. MEAD.

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

Kickapoo Center,	May 10, 11
Victory,	" 17, 18
Waterloo,	" 24, 25
Rockville,	" 28
Elm Dale,	May 31, June 1
	N. M. JORDAN.

#### GENERAL MEETING FOR NORTHERN MINNESOTA.

At the request of the brethren in the northern part of the State, we have decided to hold a meeting at Wadena, May 15-18. I shall not be able to visit all the churches that I would desire, and for this reason we appoint this general meeting. Now we do hope that the brethren in that part of the State will make an effort to attend this meeting. We want to make arrangements for the work the coming season in that part of the State,—tent-meetings, canvassing, colporteur work, etc. Come at the beginning, and stay till the close. The tent will be pitched, so we shall have room for a large attendance. The providence of God has gone out before us, and we must make haste to follow. O. A. OLSEN.

### Publishers' Department.

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

MISSIONARY correspondence heretofore addressed to Miss Addie Bowen, Rome, N. Y., should now be addressed to Miss Mary Taylor, Rome, N. Y., as she for the present takes the place of Sr. Bowen, who has gone to help in the work in Europe. E. W. WHITNEY.

THE P. O. address of Eld. J. Bartlett, is Milton, Oregon.

#### 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.**—Chris Holmes, Wm Cochran, B E Ellis.

**Books Sent by Freight.**—Daniel Thompson, Geo R Drew, E W Whitney.

**Cash Rec'd on Account.**—R F Barton 1.70, A H Lewis 15cts, N E T & M Soc per S N H 1.500, M H Gregory 51.00, R C Horton 5.20, H E Hansen 5.72, D A Wellman 50.00, Indiana T & M Soc per W A Young 76.67, Tenn T & M Soc per M C Fulton 30.50, Marcus Adams 60.70, H M Kenyon 1.27, Wis Conf per Elizabeth Wright, 2.00, R M J Pound 90.65, J F Hansen 15.50, O A Johnson 3.00.

**Shares in S. D. A. P. Association.**—W W Williams 10.00, J T Alverson 10.00.

**Mich. Conf. Fund.**—Bunkerhill per H L Bailey 8.00, Sand Lake per Tina Field 14.03, Alameda per E H Kynett 4.75, Vermontville per Mrs A A Pashley 1.71, Mrs Phenix Walter 10.00, Colfax per Lena Remington 15.86, Grandville per A Smith 3.00, Muir & Lyonsper Baxter Howe 5.00, Eaton Rapids per G F Knapp 1.11.

**S. D. A. E. Soc.**—H H & L A Bramhall 20.00, Mrs E D Scott 5.00.

**Mich. T. & M. Society.**—Dist No 1 per L A Bramhall 103.63, James H Minisee 2.00, Dist No 1 per L A Bramhall 50cts, Bennie Welch 3.93, S A McPherson 4.55, Lester Russell 60cts, Frank Carr 2.00, S L Rhoades 3.69, A Smith 10.00.

**Mich. T. and M. Reserve Fund.**—L A Bramhall 11.00.

**Thank Offering.**—Elizabeth Wright 50cts.

**International T. and M. Soc.**—John Stone 50.00, W D Stillman and wife 20.00, Alex Paton 25.00, John Olive 15.00, C M Christiansen 10.00, U Mullen and wife 10.00, I Sanborn 10.00, G M Paton 10.00, J S Olive 10.00, S F Ferguson 10.00, Miss N J Mc Cutchen 5.00, Jane Wood 2.00, J C Micklesen 5.00, Emma Micklesen 5.00, Norman Hallock 4.00, Melissa Chapman 1.00, Lucy Lindsay 1.00, Svend Christensen 2.50, Melissa Greenman 1.00, C S Linnell 2.00, Henry Fisher 1.25, Calvin Clark 5.00, L M Sheldon 2.00, A Friend 5.00, H H Bramhall Sr 10.00, Mrs S Thomson 5.00, Maggie Clemens 5.00, W S Hyatt 1.00, Cecilia Thomas 50cts, C A Stanford 5.00, C O Holden 10.00, A Smith 10.00.

**European Mission.**—John Stone \$50.00, John Olive 15.00, J S Olive 5.00, Mrs E W Fisher 5.00, M C Latschaw 5.00, Jane Wood 2.00, J C Micklesen 5.00, C M Christiansen 10.00, Norman Hallock & wife 4.00, U Mullen & wife 5.00, Mrs A L Breed 1.00, Melissa Chapman 1.00, Lucy Lindsay 1.00, Svend Christensen 2.50, Mrs M Greenman 1.00, C L Linnell 2.00, T E Thorp 2.00, H T H Sanborn 5.00, I Sanborn 10.00, E M Crandall 2.50, Sarah Favon 1.00, H H Bramhall & wife 10.00, O Forbes 4.00, W S Hyatt 1.00, M J Clark 1.00, M Cheesman 5.00, Mrs A B Armor 5.00, Emma Micklesen 5.00.

**English Mission.**—John Stone \$50.00, Alex Paton & wife 30.00, Mrs E W Fisher 5.00, G W Sheldon 10.00, Jane Wood 2.00, J C Micklesen 5.00, Emma Micklesen 5.00, U Mullen 5.00, A L Breed 1.00, Melissa Chapman 1.00, Lucy Lindsay 1.00, Svend Christensen 2.50, Mrs M Greenman 1.00, C S Linnell 2.00, Esther Marsh 1.00, Peter Christensen 5.00, H T H Sanborn 2.50, I Sanborn 10.00, C Stiles 1.00, Frank Breed 50c, Mrs Betsey Landon 10.00, H H Bramhall & wife 10.00, Mrs S Thompson 5.00, W S Hyatt 1.00, Maggie Clemens 5.00, Grace Holbrook 10.00, M Cheesman 5.00, C O Holden 5.00, J E Robinson 25.00, A Smith 5.00.

**Scandinavian Mission.**—John Stone \$50.00, L P Harriman 10.00, Norman Hallock 4.00, U Mullen & wife 5.00, A L Breed 1.00, Melissa Chapman 1.00, Lucy Lindsay 1.00, Svend Christensen 2.50, T E Thorp 2.50, J S Olive 5.00, Mrs E W Fisher 5.00, Mahlon Olsen 1.00, H T H Sanborn 2.50, I Sanborn 10.00, Kristine Olsen, 5.00, W S Hyatt 1.00, Cecilia Thomas 1.50, H H Bramhall 10.00, A Smith 5.00, Lars Johnson 10.00.

## The Review and Herald.

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

BATTLE CREEK, MICH., MAY 6, 1884.

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The Seventh-day Adventist church in Boston now meet in the "Boston Mission" building, 21 Boylston Place, for worship. Friends welcome.

Bro. Haughey of this place has favored us with a copy of the *Jamestown (Ohio) Tribune*, of May 2, 1884, which gives a full account of the terrible cyclone that visited that place Apr. 27. It is described as the meeting of two clouds, which took the inevitable funnel-shaped form, and in its black and terrible aspect came on with indescribable velocity. A few preliminary moments, during which the cry, "Run for your life, a cyclone is coming" was passed from lip to lip, and men with blanched faces dashed about for places of refuge, and children screamed, women shrieked, cattle bellowed, and horses neighed—the tempest was upon them, outdeafening the roar of Niagara, and resistless as the mountain avalanche. In two minutes the death-dealing monster had passed on his frenzied way, but left ruin, desolation, and worst of all, death, in his awful path. Six persons were killed outright, and fully one hundred wounded. Jamestown is a village of about 1600 inhabitants, near the noted city of Xenia, from the direction of which the cyclone came. Two hundred houses were destroyed, and every church in the place either entirely ruined or greatly damaged. There were no S. D. Adventists in the place. Though the truth was preached there by Bro. Waggoner and others the same season that the Bowersville church six miles south was raised up, none embraced it.

### THE TIME OF CAMP-MEETINGS.

It will be seen that the time for the Eastern and Western camp-meetings has been arranged. The time of the Eastern meetings was arranged at the time of our general council in Vermont, April 18-21. The Western meetings were arranged by a correspondence of Eld. Olsen with the presidents

of the Conferences. As those Conferences contain more or less of the Scandinavian element, Bro. O., being a member of the General Conference Committee, was the proper person to see to the arrangement of those meetings.

We suggest that Ohio, Illinois, Indiana, and those Conferences farther south, correspond with Eld. Fargo as to the time of their camp-meetings and the laborers they wish to attend them. It would be well to state (1) how long a time they wish to hold their camp-meetings; and (2) the time most favorable, also their second and third choice of time. If any or all of those Conferences should desire a two weeks' meeting, perhaps some such arrangement could be made as has been made in the Eastern meetings. Eld. Butler will be back to attend many of these meetings, and will perhaps assist in the final arrangement as to time and laborers.

S. N. HASKELL.

### REDUCED RATES TO KANSAS CAMP-MEETING.

PERSONS coming to the camp-meeting over the U. P. R. R. must call for *round trip* tickets to "Bismarck Grove." Lawrence. The train will stop within a few feet of the Grove. We are expecting rates over the K. C. and S. K., also A. T. and S. F., which we shall notice in next Review.

T. H. GIBBS, Sec.

### MEETING IN NEW YORK.

I NOW design, the Lord willing, to meet with the brethren of Essex Co., N. Y., at Keene, next Sabbath and Sunday, May 10, 11. I regret that I have not been able to give earlier notice of this meeting, as I feel anxious that all the friends of the cause in that section should attend. Would be glad also to see some from Warren Co., as important matters are to be considered. Do not, brethren, allow the enemy to shape circumstances so as to keep you from the meeting. We must improve these opportunities while we have them.

E. W. WHITNEY.

### NEW ENGLAND QUARTERLY MEETING.

THE quarterly meeting for the New England Conference will be held at South Lancaster, Mass., May 16-19. This will be an unusually important meeting, as the school term closes at that time, and there will be a distribution of labor throughout the Conference. Plans will be laid to carry forward the city mission in Boston. The propriety of opening missions in other cities will also be considered. It is hoped that every church in the New England Conference will be represented, and that all will attend who are specially interested in the advance moves now being made. The cause is rising everywhere, and our friends in this Conference should not be behind the providence of God.

At this meeting a report will be made which will not only give the friends of the South Lancaster Academy a knowledge of its workings but show them how far we have progressed with our school work. We expect that this will be the largest gathering of this kind ever held in New England. Elds. Hutchins and Burrill are expected, also brethren from New York and Maine.

S. N. HASKELL.

### NORTHERN MINNESOTA.

THE meeting appointed by Eld. Olsen will be held at Wadena, commencing Wednesday evening, May 14th. We request all who can do so to bring bedding and provisions. We shall have some small tents pitched as well as the large one, so that all who desire to do so can remain on the ground.

This will be an excellent opportunity to seek God and obtain his blessing, which we so much need at this time. There are many scattered Sabbath-keepers in this field who do not have many privileges, and who do not fully understand the magnitude of this work, and how God is blessing his people at the present time. Brethren, we urge you to attend this meeting. Let no ordinary hindrance stand in the way. Your way may be hedged up, but so it was with the children of Israel when they came to the Red Sea. God said, Go forward; they obeyed, and he opened the way. It is Satan who tells us our way is hedged up. It

is God who says, Go forward. Come out, brethren, and see if God does not pour us out a blessing. God places the means of grace within our reach, that we may show our appreciation by making the sacrifice to attend.

Some will not be able to attend the camp meeting; they surely should attend this meeting. The signs are fulfilling. The image is soon to be set up. The seven last plagues are to be poured out. The Lord is soon coming. Let us get ready. The things of this world may hinder us now, but they will not much longer. The gold and the silver will soon be cast into the street as a worthless thing. Let us seek meekness. Let us seek righteousness, that it may be that we shall be hid in the day of His fierce anger.

J. I. COLLINS.

### THE KANSAS CAMP-MEETING.

WE are looking forward with joy, though not without deep anxiety, to the coming spring camp-meeting. We want that meeting to be the best ever held in this State. It is to be held in one of the most prominent cities in Kansas. Bismarck Grove, where the meeting will be held, is a beautiful grove. But while the beautiful grounds and surroundings have many attractions, there is a better feature of the matter to look at, and that is the spiritual part of the camp-meeting.

While it is necessary to give some attention to outward appearance, that everything may be neat and tidy, do not overlook the work of heart searching; and do not put this off till the meeting begins. Let us read carefully the article in Testimony 31, entitled "Our Camp-Meetings," beginning on page 158; and let us act accordingly.

M. ENOCH.

### BISMARCK CAMP-MEETING.

OUR camp-meeting this season will be far the largest that we have ever held in the State. Hence the strictest enforcement of order will be required. This must be largely done by the camp-meeting committee and such other help as they may see fit to call to their assistance. The usual number of that committee has been three; but now it has been thought best to increase it to five. The usual number were elected last year, but Bro. D. T. Shireman, the chairman of said committee, has left the State. Geo. H. Smith and G. D. Symms are the other members.

It is thought best to appoint Bro. O. S. Stevens as chairman, and add the names of J. W. Bagley and Nelson Reed. The committee will then stand, O. S. Stevens, Geo. H. Smith, G. D. Symms, J. W. Bagley, and Nelson Reed. They should all be on the ground as early as the 20th.

We hope there may be no failure in this matter. Much depends on the committee being on hand in time to help regulate the ground and formulate rules by which the most perfect order may be observed.

J. H. COOK, for Conf. Com.

### KENTUCKY STATE MEETING.

OUR State meeting will be held at West Clifty, commencing Friday eve, May 16, and continuing over Monday. There is much to be done at this meeting. It is just before the opening of the tent season, and that matter must be canvassed (see suggestions by Bro. Rupert in REVIEW). The canvassing for the *Signs*, "Great Controversy" No. 4, and "Thoughts," should now be brought into a well organized condition. Dear brethren, we have been crippled heretofore for the want of means and help in the ministry; by the blessing of God we are to be supplied this season with both. Ohio has come to our relief. Her arms of sympathy have been extended to us and have placed the means within our reach, providing we take hold of the work, and by doing our duty show ourselves worthy of help. God has given us a good basis to work on. Union and love prevails here. The brethren and sisters are rooted and grounded in the faith. Hence we are in a condition to face the enemy. Though few in number, and in ourselves weak in ability and finances, yet with God's help one can chase a thousand and two put ten thousand to flight. Courage, brethren! Courage all along the line!

S. OSBORN.