

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. 23.

BATTLE CREEK, MICH., TUESDAY, JUNE 3, 1884.

WHOLE No. 1567.

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.

"GOD'S FINANCIAL SYSTEM."

ONE-TENTH of ripened grain,
One-tenth of tree and vine,
One-tenth of all the yield
From ten-tenths rain and shine.

One-tenth of lowing herds
That browse on hill and plain;
One-tenth of bleating flocks,
For ten-tenths shine and rain.

One-tenth of all increase
From counting-room and mart;
One-tenth that science yields,
One-tenth of every art.

One-tenth of loom and press,
One-tenth of mill and mine;
One-tenth of every craft
Wrought out by gifts of thine.

One-tenth of glowing words
That glowing dollars hold;
One-tenth of written thoughts
That turn to shining gold.

One-tenth! and dost thou, Lord,
But ask this meager loan,
When all the earth is thine,
And all we have thine own?

—Churchman.

The Sermon.

"I charge thee therefore before God, and the Lord Jesus Christ, who
shall judge the quick and the dead at his appearing and his kingdom,
PREACH THE WORD."—2 Tim. 4:1, 2

LOVE AMONG BRETHREN.*

BY MRS. E. G. WHITE.

TEXT: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." Phil. 4:8.

The dealings of God with his people often appear mysterious. His ways are not our ways, nor his thoughts our thoughts. Many times his way of dealing is so contrary to our plans and expectations that we are amazed and confounded. We do not understand our perverse natures; and often when we are gratifying self, following our own inclinations, we flatter ourselves that we are carrying out the mind of God. And so we need to search the Scriptures, and be much in prayer, that, according to his promise, the Lord may give us wisdom.

Our work is aggressive. We are to be awake and discerning as to the devices of Satan, and to press the triumphs of the cross of Christ. While Satan is planting his dark banner among us, perhaps even in our families, we should not be indifferent and inactive. But

though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church. It is the duty of ministers to respect the judgment of their brethren; but their relations to one another, as well as the doctrines they teach, should be brought to the test of the law and the testimony; then, if hearts are teachable, there will be no divisions among us. Some are inclined to be disorderly, and are drifting away from the great landmarks of the faith; but God is moving upon his ministers to be one in doctrine and in spirit.

Brethren sometimes associate together for years, and they think they can trust those they know so well just as they would trust members of their own family. There is a freedom and confidence in this association which could not exist between those not of the same faith. This is very pleasant while mutual faith and brotherly love last; but let the "accuser of the brethren" gain admittance to the heart of one of these men, controlling the mind and the imagination, and jealousies are created, suspicion and envy are harbored; and he who supposed himself secure in the love and friendship of his brother, finds himself mistrusted and his motives misjudged. The false brother forgets his own human frailties, forgets his obligation to think and speak no evil lest he dishonor God and wound Christ in the person of his saints, and every defect that can be thought of or imagined is commented upon unmercifully, and the character of a brother is represented as dark and questionable.

There is a betrayal of sacred trust. The things spoken in brotherly confidence are repeated and misrepresented; and every word, every action, however innocent and well-meaning, is scrutinized by the cold, jealous criticism of those who were thought too noble, too honorable to take the least advantage of friendly association or brotherly trust. Hearts are closed to mercy, judgment, and the love of God; and the cold, sneering, contemptuous spirit which Satan manifests toward his victim is revealed.

The Saviour of the world was treated thus, and we are exposed to the influence of the same malicious spirit. The time has come when it is not safe to put confidence in a friend or a brother.

As in the days of Christ spies were on his track, so they are on ours now. If Satan can employ professed believers to act as accusers of the brethren, he is greatly pleased; for those who do this are just as truly serving him as was Judas when he betrayed Christ, although they may be doing it ignorantly. Satan is no less active now than in Christ's day, and those who lend themselves to do his work will represent his spirit.

Floating rumors are frequently the destroyers of unity among brethren. There are some who watch with open mind and ears to catch flying scandal. They gather up little incidents which may be trifling in themselves, but which are repeated and exaggerated until a man is made an offender for a word. Their motto

seems to be, "Report, and we will report it." These tale-bearers are doing the devil's work with surprising fidelity, little knowing how offensive their course is to God. If they would spend half the energy and zeal that is given to this unholy work in examining their own hearts, they would find so much to do to cleanse their souls from impurity that they would have no time or disposition to criticize their brethren, and they would not fall under the power of this temptation. The door of the mind should be closed against "they say" or "I have heard." Why should we not, instead of allowing jealousy or evil-surmising to come into our hearts, go to our brethren, and, after frankly but kindly setting before them the things we have heard detrimental to their character and influence, pray with and for them? While we cannot love and fellowship those who are the bitter enemies of Christ, we should cultivate that spirit of meekness and love that characterized our Master,—a love that thinketh no evil and is not easily provoked.

This is a matter that rests between God and our own souls. We are living amid the perils of the last days, and we should guard every avenue by which Satan can approach us with his temptations. A fatal delusion seizes those who have had great light and precious opportunities, but who have not walked in the light nor improved the opportunities God has given them. Darkness comes upon them; they fail to make Christ their strength, and fall an easy prey to the snares of the deceiver. A mere assent to the truth will never save a soul from death. We must be sanctified through the truth; every defect of character must be overcome, or it will overcome us, and become a controlling power for evil. Commence without a moment's delay to root out every pernicious weed from the garden of the heart; and, through the grace of Christ, allow no plants to flourish there but such as will bear fruit unto eternal life.

Cultivate whatever in your character is in harmony with the character of Christ. Cherish those things that are true, honest, just, pure, lovely and of good report; but put away whatever is unlike our Redeemer. Selfishness is cherished to an extent that few realize; guard against it at all times and in all places. Do not excuse yourself in any error. If you have one objectionable trait which you find it difficult to subdue, do not talk of your weakness that others must bear with. Do not soothe your conscience with the thought that you cannot overcome the peculiarities that deform your character, nor listen to Satan's suggestion that they are not very grievous. There is no way by which you can be saved in sin. Every soul that gains eternal life must be like Christ, "holy, blameless, undefiled, separate from sinners." The followers of Christ must shine as lights in the midst of a crooked and perverse generation.

Some seek to control their surroundings, thinking that if they are placed in favorable positions, the bad traits in their character will not be developed. But God orders our surroundings, and he will place us where we shall have test after test, to prove us and to reveal

* Remarks addressed to the ministers assembled in General Conference at Battle Creek, Mich., in their morning meeting held Nov. 15, 1883.

what is in our hearts. Again and again we shall be brought into strait places, that it may be known whether we are indeed crucified with Christ or full of self-love. How will this proving, testing process end with each of us? The prince of darkness will put forth all his power to retain us in his possession; but we have a mighty helper.

Self-love will prompt to a much better opinion of self than the word of God will warrant, for "the heart is deceitful above all things, and desperately wicked; who can know it?" God's word is the standard that we must all reach. It is unsafe to consult feeling or trust to our own heart; for the wise man declares, "He that trusteth in his own heart is a fool." And yet how prone we are to trust this deceptive heart, and have confidence in our own goodness!

Church-membership will not guarantee us Heaven. We must abide in Christ, and his love must abide in us. We must every day make advancement in the formation of symmetrical character. "Be ye therefore perfect, even as your Father which is in Heaven is perfect." As God is perfect in his sphere, so are we required to be perfect in ours. There is a great work before us individually to reach this high standard, and some have scarcely learned their a b c's in the school of Christ. Our attainments will be just in accordance with the efforts we make, our character just what we choose to make it; for through the divine aid promised us, we can overcome. Jesus knows our frame; "he remembereth that we are dust." In pitying tenderness, he will give us the help and strength we need.

Our souls have been purchased at an infinite cost, and we should value them according to this standard. Let us shun the first approach to the world's heedless, irreverent, and ungodly ways; but let us diligently cultivate the pure principles of the gospel of Christ,—the religion, not of self-esteem, but of love, meekness, and lowliness of heart. Then we shall love our brethren, and esteem them better than ourselves. Our minds will not dwell on the dark side of their character; we shall not feast on scandal and flying reports. But "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise," we shall "think on these things."

—We are but little children,
And earth a broken toy;
We do not know the treasures
Of our Father's house of joy.
Thanksgivings for creation
We ignorantly raise;
We know not yet the thousandth part
Of that for which we praise.
—Francis Ridley Havergal.

—If there were no enemy there could be no conflict; were there no trouble, there could be no faith; were there no fear, there could be no hope. Hope, faith, and love are weapons, and weapons imply foes and encounters; and relying on my weapons, I will glory in my sufferings.—Dr. Newman.

—The duty of doing, not great things, but what we can, is the very top and sum of human obligation. One can't get beyond it; one ought not to stop this side of it. It means the doing of every thing you can; and chiefly it means the doing of things that issue out of the heart toward God and man. It means the setting aside of self, and laying out one's best energies in unselfish, not-to-be-required service. It means, not merely occupation, industry, attainment, but noble industry, occupation, attainment; not merely busy hands, but busy affections, sympathies, purposes. You cannot sum its almost limitless significance.—J. F. W. Ware.

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.

A HYMN FOR BEGINNING THE SABBATH.

BY J. M. HOPKINS.

(Tune, Ware. "Spiritual Songs," p. 118.)

ONCE more we leave our toil and care
To read God's word, to bow in prayer;
Once more we hail the day of rest
Which God has sanctified and blest.

O may no sinful thoughts destroy
That holy calm, that peace and joy,
Which true believers ever prize,—
A pledge of union with the skies.

Be with us, Lord, we humbly pray;
And while the moments pass away,
Help us to think of thee and heaven,
And all the blessings thou hast given.

If to thy temple we repair,
To worship with thy people there,
O grant thy Spirit's quickening power
And bless us in that sacred hour.

If lonely be our pilgrim lot,
In mansion fair, or humble cot,
Still may thy word our hearts inspire,
While faith shall strengthen each desire.

Thus may thine earthly Sabbaths prove
A pledge of thine undying love;
Thus may our pure devotion glow
With love for thine unchanging law.

DOCTRINE VS. DOCTRINES.

BY ELD. D. P. CURTIS.

"My doctrine is not mine, but his that sent me. If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:16, 17. "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9.

"Doctrine" is defined in Webster's Unabridged: "1. The act of teaching. . . . 2. That which is taught; what is held, put forth as true, and supported by a teacher, a school, or a sect."

It is a noticeable fact that, wherever the term is used by the writers of the Bible, in reference to the teachings of Christ or the apostles, or is applied to the truth of God, it is invariably used in the singular number. For example: "The people were astonished at his doctrine" (Matt. 7:28; 22:33; Mark 1:22; 11:18; Luke 4:32); "And behold ye have filled Jerusalem with your doctrine" (Acts 5:28); "May we know what this new doctrine, whereof thou speakest, is" (Acts 17:19); "But ye have obeyed from the heart that form of doctrine which was delivered you" (Rom. 7:17); "Take heed unto thyself, and unto the doctrine" (1 Tim. 4:16); "But speak thou the things which become sound doctrine." Titus 2:1.

Do we not learn from this fact that truth is a unit; that "the doctrine of God our Saviour" (Tit. 2:19) is a unit; that the teaching of Christ, as the representative of God, is harmonious, every point being in perfect unison with every other part? If this be so, does it not necessarily follow that the teachings of those who truly represent Christ will be harmonious, being in perfect accord with his teachings and with one another? Not only will all the teachings of each individual be in harmony with themselves, but there will of necessity be a perfect agreement in doctrine among all who are truly his representatives. But if this reasoning be correct, what must we conclude with reference to the many who claim to represent him in these days? Does not the second text at the head of this article, express the truth in regard to their work: "Teaching for doctrines the commandments of men"? And it is another noticeable fact that this kind of

work is described by the use of the plural form of the word, *doctrines*, expressive of diversity. "Wherefore, if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances . . . after the commandments and doctrines of men?" Col. 2:20, 22. "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." 1 Tim. 4:1. "Be not carried about with divers and strange doctrines." Heb. 13:9. Those who accept "the commandments of men," instead of those of God, will be very likely to be "carried about with divers and strange doctrines," and are in danger, to say the least, of "giving heed to seducing spirits, and doctrines of devils."

What shall we understand from these scriptures, if it is not that, when divers (differing) doctrines are taught by men, "which cause divisions and offenses contrary to the doctrine which ye have learned" (Rom. 16:17), they are not a part of "the doctrine which is according to godliness" (1 Tim. 6:3), and that those who are engaged in that work do not "adorn the doctrine of God our Saviour in all things"? Tit. 2:10. Is it not evident that the teacher or writer whose theories are self-contradictory, and worse, are openly at variance with the word of God,—as is the case with the theorists on geology and evolution, and those who advocate the natural immortality of the soul, and a Sunday-Sabbath,—is "carried about with divers and strange doctrines," instead of "holding fast the faithful word in teaching [margin] that he may be able by sound doctrine both to exhort and to convince the gainsayers"? Tit. 1:9.

How often has it been said, derisively, that these Adventists all tell the same story, and that their ministers all preach the same things. Though it is spoken in derision, is it not a virtual acknowledgment, though unintentional on their part, of the fact that we are not "tossed to and fro with every wind of doctrine by the sleight of men, and cunning craftiness whereby they lie in wait to deceive" (Eph. 4:14), but have been "nourished up in the words of faith and good doctrine" (1 Tim. 4:6), and so are able to "endure sound doctrine" (2 Tim. 4:3), having learned of him, who, "when the multitude heard, they were astonished at his doctrine" (Matt. 22:33), and who said in the words of our first text, "My doctrine is not mine, but his that sent me: if any man will do his will, he shall know of the doctrine"? Such remarks, instead of being a stigma upon us, simply show that those who make them do not "speak the things which become sound doctrine," and are forgetful of the fact that, God being a unit, and his truth also a unit, all who are in harmony with him and his truth, must be a unit, and will "walk by the same rule, and mind the same thing." Phil. 3:16. Let us, brethren, be mindful that we "teach no other doctrine," but "all speak the same thing, and be perfectly joined together, in the same mind."

That this unity might be among his disciples to the end of time, Christ prayed. "I pray for them: I pray not for the world, but for them which thou hast given me: for they are thine." "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John 17:9, 20, 21. How were he and his Father one? In their words. "For I have given unto them the words which thou gavest me." Verse 8. "I do nothing of myself: but as my Father hath taught me, I speak these things." Chap. 8:28. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment what I should say, and what I should speak." Chap. 12:49. "The words

which I speak unto you I speak not of myself; but the Father which dwelleth in me, he doeth the works." Chap. 14:10. If we are one with Christ, let us represent "the doctrine of Christ" by our united testimony in favor of his teaching, that by "sound speech that cannot be condemned," we may be able to "convince the gainsayers." Thus—

"May our works and virtues shine,
To prove the doctrine all divine."

THE MOST WONDERFUL SIGHT.

BY H. VREYSEY.

THE greatest sight of the day is nothing in comparison to a sight exhibited some time ago, and still to be seen. It was a sight which not only interested a few thousand men and women at the time, but God and angels, devils and demons, were watching attentively. Moreover, millions have since looked, and found

EVERLASTING PLEASURE.

The occasion was most striking. The sun hid his face. At midday, in the time of full moon, when there could not possibly be an eclipse of the sun, there was a darkness over all the land¹ for three hours. And behold! the vail of the temple was rent in two from the top to the bottom; no mortal hand did that; and the earth quaked, and the rocks were rent, and the graves were opened; and many of the bodies of the saints who slept, arose and came out of the graves after his resurrection.² What a solemn scene! But mark! all was *reality* here, —no mere display, no sham.

What was that marvelous sight? Why, the Son of the living God was giving up his life—that holy, perfect life, which he had spent in doing good,³ preaching GLAD TIDINGS to the poor, healing the broken-hearted, proclaiming deliverance to the captives, recovering of sight to the blind, *setting at liberty* them that were bound,⁴ and *healing* all that were oppressed of the devil. Yes, Christ, the anointed King of kings and Lord of lords,⁵ was DYING FOR THE UNGODLY,⁶ giving up his precious life for

YOUR ENJOYMENT.

Aye, more than that! The wages of sin is *death*.⁷ Your deserts and mine are only destruction,—utter destruction.⁸ But look! The Son of God *has died* on the accursed tree for sin and sinners. He was made, of God, a curse for us.⁹ He died, *THE JUST* for the *UNJUST*, to bring us to God;¹⁰ for God made him, who knew no sin, to be sin (or a sin-offering) for us, that we might become the righteousness of God *in him*.¹¹

WONDERFUL SIGHT! WONDERFUL LOVE!

See: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that *whosoever* believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life."¹²

Think of the tremendous cost of this sight for the world, for YOU.

Every sight but this passes away. Oh, what aching hearts, throbbing heads, and empty purses follow the world's sights! But this sight, by faith of Him who died for the *ungodly*, when they were yet *without strength*¹³ to do what is right, yet sinners against him, will give joy to the beholder forever. Its pleasures never pass away. Christ becomes the chiefest among ten thousand, yea, he is *ALTOGETHER LOVELY*.¹⁴ A real and continued looking at him takes away all desire for the vanities of earth.¹⁵

Reader, dost thou call thyself a Christian? What doest thou at the world's shows? Would Christ be there? Have not a name to live, and

be dead.¹⁶ Get the reality for the new life in Christ Jesus. May God be your *joy*. May the Lord Jesus fill your heart. May the Holy Spirit be with you in power,¹⁷ and you will have no desire for earthly pleasures without Christ. "Abstain from all appearance of evil."¹⁸

Once more: this sight is FREE. God has paid all costs, and what a cost! Now he says, "Ho! EVERY ONE THAT THIRSTETH, come ye to the water, and he that hath no money; come ye, BUY and eat; yea, come, buy wine [pure and unintoxicating] and milk, WITHOUT MONEY AND WITHOUT PRICE."¹⁹

But there will be ANOTHER SIGHT. Behold, this same Lord cometh with clouds (of holy angels); and every eye SHALL SEE him, and they also which pierced him, and all kindreds of the earth (who had not looked at him in his humiliation and suffering) shall wail because of him. Even so. Amen.²⁰ "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and WHO SHALL BE ABLE TO STAND?"²¹ Be wise now, therefore; be instructed. SERVE the LORD with fear, and rejoice with trembling. Kiss the Son (make him your friend by accepting his love and giving yourself to him) lest he be angry, and YE PERISH from the way, when his wrath is kindled but a little.²² The Lord is at hand.²³ The coming of the Lord draweth nigh.²⁴ BLESSED are all they that put their trust in him.

"THEIR ADVENTISM."

BY L. G. CULVER.

THE above expression is taken from the columns of the *Outlook*, in connection with some remarks concerning Woodward's "Check on Adventism." What the feelings of the Seventh-day Baptists toward the Seventh-day Adventists are on account of "their Adventism," I have never heard; but it seems to me that the expression, "their Adventism," is quite as much out of place as "their Sabbath," or "the Jewish Sabbath;" for there is just as good authority for saying, The Adventism of the Lord, as The Sabbath of the Lord.

The Lord's own teaching, as well as that of many of the prophets and the apostles also, abounds in the most positive declarations concerning the advent of the Lord. Nothing is more clearly and positively stated in all the Scriptures. The Lord of this Adventism himself gave some very definite, unmistakable signs by which (when they are seen) we may know that the time of his advent is near, yea, even at the doors. And then he commands us to watch; and why? Because we know not when the time is. If we knew the day and hour of his coming,—had the time been given,—then the signs most likely would not have been given. But as it is, we are in duty bound to obey the command. "And this is the love of God that we keep his commandments;" not the ten only, but every commandment. It is one thing to be ready for the end of mortal life, and quite another thing to be ready for the end of the world; and he who will not prepare himself for the latter, will be quite unprepared for the former. Let us get ready for both; for both are now very near at hand.

—A word spoken pleasantly is a large spot of sunshine on a sad heart; and who has not seen its effects? A smile is like the bursting out of the sun behind a cloud to him who thinks he has no friend in the world.

CHRIST'S MEASURELESS LOVE TO MAN.

BY E. HILLIARD.

THERE is no subject that has ever been spoken of, or written about, that is so exhaustless in its nature as the love of Christ to fallen man. The pen of the most able writer and the tongue of the most eloquent have failed of fathoming the depths of our Saviour's unselfish and undying love.

The highest type of love is always shown where the greatest sacrifice is made. Kind and loving words from our fellow-men when we are under bereavement, or while involved in some of life's perplexing troubles, often give relief, and inspire new life, like the cool, sparkling water to a thirsty being. But when the trouble is of such a nature as to require more than words, then the selfish heart of man closes the avenues of affection, and often a deaf ear is turned to the most pitiful entreaties. Alas, for selfish man!

Could we but see the great contrast between Christ in heaven and Christ on earth, the blush of shame would cover our faces whenever we refuse to share with suffering humanity, if need be, our last comforts of life. Christ in heaven was he whom all the angels worshiped. His glory was equal to that of the eternal Father: "Who, being in the form of God, thought it not robbery to be equal with God." Christ on earth was made of no reputation, but took upon himself the position of a servant, and in his humility submitted to the most ignominious death. He was of humble birth—the babe of the manger—born in Bethlehem of Judea. He who was the adoration of angels in heaven, was on earth an object of despite, and worshiped by the poor and lowly.

In measuring his love toward fallen man, our Lord has used that standard of comparison that reaches the greatest capacity of the finite mind. He has appealed to one of the strongest ties that exists among mankind. It is a mother's love for her child. He says: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

An eminent writer describing a mother's love gives it in the most pathetic terms as follows: "Do you see that darkened chamber? By the bed of sickness sits a pale watcher, and there are tears upon her cheek. Day and night for nearly a week has she sat by the bed, or moved with noiseless feet about the room. She has not taken off her garments during the time, nor has she joined the family at their regular meals. Who is the object of all this deep solicitude? It is her child. The hand of sickness is upon him, and he has drawn near to the gates of death. In her solicitude she forgets even herself. She has but one thought, and that is for her offspring. Her love, her care, her anxious hopes are at length rewarded. The destroyer passes by, and leaves her her child."

The mother's anxious heart follows the child from the cradle to manhood's years, ever yearning in sympathy and love over the object of its affection until remorseless death bids its pulsations cease. Often has the fond mother wept over her wayward son. Yes, she has even stood by the gallows in tears when the fatal drop was to be given. She still loved him, even though others loathed him.

Can a Saviour's love surpass this? Follow him to the garden of Gethsemane, and there behold the sweat-drops of blood falling to the ground as in his agony he prays, "O my Father, if this cup may not pass away from me except I drink it, thy will be done." Bitter, bitter was the cup of suffering, yet for the love he bore sinful, rebellious man, he drank it. To hold him in derision as a king, they crowned him with thorns, and clothed him in Herod's

¹ Matt. 27:45, 46. ² Matt. 27:51, 52. ³ Acts 10:38. ⁴ Luke 4:18. ⁵ Rev. 19:16. ⁶ Rom. 5:6. ⁷ Rom. 6:23. ⁸ 2 Thess. 1:9. ⁹ Gal. 3:13. ¹⁰ 1 Pet. 3:18. ¹¹ 2 Cor. 5:21. ¹² John 3:14-16. ¹³ Rom. 5:6, 8. ¹⁴ See His portrait in Song of Songs 5:10-16. ¹⁵ Eccl. 12:8.

¹⁶ 1 Tim. 5:6. ¹⁷ Acts 11:24. ¹⁸ 1 Thess. 5:22-24. ¹⁹ Isaiah 55:1. ²⁰ Rev. 1:7. ²¹ Rev. 6:15-17. ²² Ps. 2:10-12. ²³ Phil. 4:5. ²⁴ Jas. 5:8.

dingy robe of purple. They spit in his face, and then in mockery bowed to worship him. He meekly endured it all.

He who lightly regards our Saviour's sufferings, and tramples upon his sacred precepts and teachings, slights more than a mother's love. How often does he present those scarred hands to his Father to appease his wrath that it might not fall upon our guilty heads! We cannot tell how much longer his love will be extended toward us. Soon his pleadings will cease. Soon will the door of mercy be closed by the hand of justice. Soon Christ is coming again, not with bleeding temples, not clothed in Herod's faded robe of purple, but crowned with glory; and on his kingly vesture shall be written, "King of kings and Lord of lords." Then will those who kneeled in mock worship bow again, and offer a prayer to him whom they so basely insulted, to hide them beneath the rocks and mountains.

Reader, are you preparing each day for an entrance as one of Christ's subjects into his eternal kingdom?

DO YOU "SEARCH THE SCRIPTURES?"

BY HELEN L. MORSE.

I do not ask whether you profess to consider the Bible a good book, worthy of your attention; or whether you read it when convenient; or whether you would like to find time to read it; or whether you often make resolutions that you *will* read it; but, *Do you "search the Scriptures"?* If you read your Bible only, "what do ye more than others? Do not even the publicans so?"

Robert Ingersol takes into his impious hands the Holy Book in order to obtain a superficial smattering, that he may hold it up to ridicule before a godless rabble, to secure their applause and exalt himself. Scoffers, cavilers, and infidels skim the sacred volume, to find something to make the unwary twofold more the child of hell than themselves, or to back up their shallow objections with a wrong application of what is written. Devils read enough to "believe and tremble." The most indifferent pleasure-seeker is not wholly without interest in, or acquaintance with, its solemn truths. The most formal professor frequently extends his form to a daily reading of the word.

But to those who profess to ask with Peter, "To whom shall we go? Thou hast the words of eternal life," I ask the question, Do you study those words? You who say, "Lord, Lord," do you do these things which the Lord commands,—"Search the Scriptures" (John 5:39); "Seek ye out of the book of the Lord, and read" (Isa. 34:16); "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear"? 1 Pet. 3:15. You who cherish a hope which extends beyond those things that are seen to those that are unseen and eternal, do you search for an intelligent understanding of the words which "holy men of God spake as they were moved by the Holy Ghost," and which God declares to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness"? Is it the object of your life to seek *first* the kingdom of God and his righteousness in the way he has directed? Do you teach the Scriptures diligently unto your children, and talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up? Deut. 6:7. Do you know that it is those who are "unlearned" in the Scriptures, who wrest them to their own destruction; who are "tossed to and fro, and carried about by every wind of doctrine;" who are overthrown by the "opposition falsely so called;" who "will not endure sound doctrine"?

Unless you are "taught in the word," how will you "examine yourselves whether you are in the faith"? how will you "prove your own

selves"? how will you become "rooted and built up in Him, and stablished in the faith"? how will you know how you ought to "answer every man"? If you do not search, how will you be able to reject all testimony not supported by a "thus saith the Lord"? Do you study the prophecies? There is much controversy over prophecy. Few even expect to understand it. One says, "I cannot, for it is sealed," and another, "I cannot, for I am not learned;" and from lack of knowledge men are constantly misconstruing, misunderstanding, and misapplying God's important revelations to man through this means. But the Scriptures declare, "Surely the Lord will do nothing but he revealeth his secret unto his servants the prophets," and "no prophecy of the Scripture is of any private interpretation." The wise men among the Gentiles, because they were acquainted with what "Moses in the law and prophets did write" concerning Jesus, were permitted to see his star in the East and to go and worship him; while Herod and the priests did not know when to expect him or where to look for him. The eunuch was studying the prophecies when the Spirit sent Philip across the country to preach to him his first gospel sermon.

The Bereans were esteemed "more noble than they of Thessalonica" because they received the word "with all readiness of mind, and "searched the Scriptures daily whether these things were so." God has "hid these things from the wise and prudent," and revealed them unto those who will search as for hid treasure. You who look with zealous care after your business and your worldly affairs, do you dare, contrary to the express command, "Search the Scriptures," to commit this most important duty to others to do for you? Will you leave your eternal interests in the hands of any unconsecrated hireling?

How do you search? Do you receive the Bible, as the word of God, as it is in truth? Do you think that in it you have eternal life? If you search merely to find conflicts and seeming discrepancies; to criticize the style or the rhetoric; to publish the "mistakes of Moses;" or to fortify yourself in some preconceived theory; or to shield yourself in some popular error; or because it is "the thing" in your circle to have some controversy over the subjects presented therein, "Verily I say unto you, You have your reward." Do you compare scripture with scripture, realizing that "every work will be brought into Judgment," and that the Bible furnishes the only example we can safely imitate; that it is the only superstructure upon which we can securely build; and that it sets before us the only standard by which we can be judged at last?

To search the Scriptures is to find a remedy for indifference, discouragement, or unbelief, also an antidote for every temptation of the enemy. The Bible is a loving Father's message to his waiting children. It is adapted to the feeble intellect, the unformed mind of childhood, and the failing faculties of the aged. It establishes precedents of God's dealings with people under all circumstances and in every condition. In it is a parallel for every experience through which they are called to pass. It has encouragement for every period of darkness and gloom, and caution and warning for every danger. It offers pardon to the repentant sinner, comfort to the heavy-laden, strength to the weak, joy to the sad, peace to the restless and tempest-tossed, and light and help to all. It brings health to the sick, hearing to the deaf, sight to the blind, and life to the dead. It gives truth for error, light for darkness, and bitter for sweet.

The Word is one of the witnesses that bears record in heaven. We have reached the time when "knowledge [on the Scriptures] shall be increased" (Dan. 12:4); when one important prophecy which has long been closed is unsealed (Dan. 12:4, 9 and Rev. 10:8); when

it is said of another that has its application in our day, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein" (Rev. 1:3); "and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:19. The same prophecy reveals that the "mystery of God" will soon be finished (Rev. 10:7); and that the decree, "He that is unjust, let him be unjust still" (Rev. 22:11), must ere long be uttered. The fiery temptations of these last days will be met and resisted only by the wise who can intelligently declare, "It is written."

You who heed old wives' fables or the tradition of men, you who are without hope and without God in the world, or whose hope is not fully established and well defined, or not surely founded upon the rock, go to the fountain head; you who know in whom you have believed, tarry there; drink often and freely; keep pace with God's advancing light. The Scripture is able to make one wise unto salvation. They who neglect this will be "speechless" when the Master comes to reckon. May it not be said of the reader or the writer, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I also will reject thee."

NO TIME TO READ.

BY MRS. E. H. R.

WE are not surprised when those who oppose our views try to excuse themselves from reading on the ground that they have not time; but when Seventh-day Adventists "can't find time" to read such works as the testimonies, "Spirit of Prophecy," and works on the different points of our faith, we pity them; for we know they are making a sad mistake, though we confess to being a little incredulous as to their plea of want of time.

Let those who are so crowded for time take a few moments at the close of each day for one week to examine the day's record, and see what use they have made of the odd minutes. My brother, what use do you make of your spare minutes in the morning while waiting for breakfast, at noon again the little time of resting, and again at evening? Do you remember that we are responsible to God for the use we make of our time? My sister, have you time to ruffle that new dress, to roll out rich pie-crust and cookies to tempt the appetites and derange the stomachs of your family? No time to read? Haven't you read the story in the last newspaper? Do you find time to chat and gossip with your neighbors? Do you find time for any or all of these things? If so, don't say you have no time to read good books.

Eternal interests are at stake, and if we are neglectful of so important chances for information, we shall be called to account for it. Have your book handy, and when you stop to rest, or sit down to rock the baby, read a few lines; and then as you go about your work, remember and think about what you have read, and you will daily gain strength for the battle of life. Let the newspaper go, if you cannot gain time for both. Let extra dress trimmings go. There is no room for them in the straight and narrow way. Live on plain food, and wear plain clothes; but store the mind with good and useful knowledge, that you may be wise unto salvation, and be able to give a reason for your faith to all that may ask. Do this, and you will find a peace of mind that the world and its pleasures cannot give, and that its followers know not.

—Not till we have passed through the furnace are we made to know how much dross there is in our composition.—Colton.

HEB. 3 : 6-19; 4 : 1-11.

BY GEO. W. BLISS.

PAUL said that he and his Hebrew brethren were the house of Christ on condition. The condition was, that they "hold fast the confidence and the rejoicing of the hope firm unto the end." If there was danger of their failing to hold fast, there was also danger of their losing their relation to Christ.

Since they were the house of Christ on condition, the apostle exhorts them to take heed lest they fail to fulfill the condition: "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God." Here is warning of danger. When they begin to harbor unbelief and to depart from God, they begin to relax their fast hold of the confidence. The apostle repeats the condition: "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end."

Not Paul alone, but the Holy Spirit long before Paul's day exhorted to carefulness, and warned of danger by referring to the example of the children of Israel. He said by the mouth of David, "To-day, if ye will hear his voice, harden not your hearts as in the provocation in the day of temptation in the wilderness." The people began to follow the Lord in confidence out of the land of Egypt, through the Red Sea, and continued thus to do almost to the borders of the promised land. Though they had been so highly favored of God, yet he declared that some of them should not enter his rest. Those who then held fast the confidence and obedience which they had at the first, should enter. But those who trembled with doubt, and ceased to say "Go forward" at the command of the Lord, should fail. "So I swear in my wrath, If they shall enter into my rest." Heb. 3: 11. (See the Greek in the margin, and the Hebrew in the margin of Ps. 95: 11.) The *if* implies that the Lord had not given up his purpose of giving his people rest, and that none should enter his rest but those who had fulfilled the conditions. Those who sinned by unbelief and disobedience, to them he swore that they should not enter his rest. Heb. 3: 17-19. Num. 14: 23, 28-30. And he declared that those who had remained firm should enter it. Num. 14: 24, 30, 31.

By this example, the apostle again warns his people of the danger of failing like ancient Israel. "Let us therefore fear lest a promise being left of entering into his rest, any of you should seem to come short of it." If they should come short of it, they would be as much to blame as those of old; for they were as highly favored with gospel preaching as were those of old. If ancient Israel failed through unbelief and sin, there is equal danger with those of later times.

Though the work of creating the place of rest was finished when the six days of creation ended, and had been waiting for a people to enjoy it, and though 2500 years passed, and but a handful of the inhabitants of the earth had proved themselves worthy of that rest, and though now the condition would cut off all of that favored people except Caleb and Joshua, yet the Lord will have only those who have fully complied with the condition.

For proof that the work of creating the place of rest was finished at the creation, the apostle quotes from Genesis 2: 2: "And God did rest the seventh day from all his works." For proof that the Lord had a fixed condition of entering his rest, the apostle quotes the words, "If they shall enter into my rest." Num. 14: 23; 32: 11; Heb. 4: 5.

Because the Lord has purposed to have this earth inhabited by human beings, and only such as shall meet his mind; and because so many in the past have failed, he still extends the time and says, "To-day," after so long a time has passed since the foundation of the world, when the creative works were finished,—“to-

day, if ye will hear his voice, harden not your heart." These words were spoken after Caleb and Joshua had with the people entered the promised land. If Joshua had led them into the promised rest, the Lord would not have spoken of the day mentioned in the above text. If Joshua had, in that same time in which he led the people into the promised land, led them also into the promised rest, then the Lord would not have afterward spoken of another day, or time. Therefore it is plain that there remains yet a rest for the people of God. If the people had under Joshua entered into rest, then there would not have been all along since that time a laboring and struggling with temptations and sin,—a constant warfare with these enemies.

When God entered the rest of the seventh day, he ceased from all his work. So when his people have entered the rest prepared for them, they will cease from all their work as God did from his work when he entered his seventh day rest. But seeing they have not ceased from their labor and warfare with sin, we take it as proof that they have not yet entered the promised rest. "Therefore," because they have not thus entered that rest, "let us labor," says the apostle, "to enter into that rest, lest any man fall after the same example of unbelief."

Cortland, N. Y.

Choice Selections.

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

CLOSE QUESTIONS.

YOUR tempers—how are they? Do you become impatient under trial, fretful when chided or crossed, angry, revengeful when injured, vain when flattered, proud when prospered, complaining when chastened, unbelieving when seemingly forsaken, unkind when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly, covetous of riches, of vain pomp and parade, of indulgence, of honor or ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are the sediments of the old nature. Nay, if they exist in you, in however small a degree, they are demonstrative that the old man of sin is not dead. It will be a sad mistake if you detect these evils within, and yet close your eyes to them, and continue to make professions of holiness. These are not infirmities; they are indications of want of grace.—Bishop Foster.

THE BEGINNINGS.

If man would keep his moral character without spot or blemish, he must begin at the beginning, and studiously avoid all contacts which can possibly soil the soul. If a man would not be a miserable miser, he must hold in check the first impulse of the miserly spirit, and see to it that the miserly habit is not formed. If a man would not be a drunkard, he must avoid the first sip of that which is the dread color in the cup. If a man would not become a liar, he must scorn to utter or insinuate, or in any way act, so much as the shadow of a falsehood. If a man would be sincere and trustworthy, he must be scrupulous about the small concerns which are the stepping-stones to hypocrisy. If a man would not be habitually profane, he must make it a point never to speak the name of God in other than a devout and reverent tone. If a man would not be a gambler, let him be careful to withhold countenance from even a church raffle. If a man would be undefiled of lechery, pure-hearted and clean in life, with a sound marrow in his bones, and a blood in his veins which will not turn and curse him in his chil-

dren and his children's children after him, then in no circumstance and under no pretense should he ever come nigh unto the door of her whose feet go down to death and whose steps take hold on hell.

No man can be self-indulgent, and foolish, and reckless, and criminal, up to a certain stage of life, and then emancipate himself, and go on just as though there had been no squandering of moral force, no turning from the right, no base recreancy to duty. Evil does not readily yield any advantage it may have gained. There is at once a startling significance and a profound philosophy in the words: "His own iniquities shall take the wicked himself, and he shall be holden by the cords of his sins."—Dr. F. A. Noble.

"PERISHABLE."

ON a barrel of freight I recently observed the word at the head of this article. It indicated the need of its being forwarded with haste. That single word was to me a sermon. It suggested much more than was intended. I thought that with propriety it might be inscribed on all earthly things. It might be written on the riches of the world. None of these are durable. They perish with the using. They are uncertain possessions. The fire and the flood may destroy them. The moth and the rust may corrupt them. Thieves may break through and steal them. They may suddenly make themselves wings and fly away.

It might be written on the honors of the world. None of these are enduring. None of them are secure to their possessors. Those who occupy the highest seats of power and fame are not sure of them for a day. Now we see Nebuchadnezzar proudly walking in his palace, and saying, "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" And while he yet speaks, there falls upon his ear a voice from heaven, saying, "O King Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee." And the same hour was the thing fulfilled upon him. His glory was turned to shame. Great was his humiliation.

And so as regards the pleasures of the world. How transient are all these! They are but for a brief season. And so of the fashions of the world. How changing; and how soon do they pass away! And so our bodies, these houses of clay in which we dwell. How frail and crumbling! How soon do they return to the dust, of which they are! And so of the world itself. Peter warns us of a time, rapidly approaching, when the earth and the works that are therein shall be burned up. And well does he go on to say: "Seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." How should we diligently improve our time to lay up treasure in heaven! How earnest should we be to make sure of those pleasures that are forevermore! How ardently should we seek for glory, honor, and immortality in the kingdom of God!—Christian at Work.

—When you rise in the morning, form the resolution to make the day a happy one to some fellow-creature. It is easily done. A left-off garment to one who needs it, a kind word to the striving,—trifles in themselves light as air,—will do it at least once in twenty-four hours. And if you are young, depend upon it, it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of eternity. If you send one person, only one, happily through each day, that is 365 during the year. If you live only forty years after you commence that course of medicine, you have made 14,600 beings happy, at all events for a time.—Sidney Smith.

Educational.

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

THE STUDY OF THE BIBLE.

BY PROF. C. W. STONE.*

Two opposing influences have been operating for several years past in reference to the study of the Scriptures. One of these has worked zealously to take the Bible out of the public schools; the other has been equally diligent to turn the attention of the people to the Bible, to induce them to read and study it for themselves. The former has been exerted principally by that power which has ever striven to keep the people from reading the Bible for themselves, preferring to give it to them through the priests, coloring and warping it to suit "the church;" the latter has been put forth by earnest "gospel workers" in every part of the nation, whose hope was and is to make the people intelligent for themselves upon matters relating to their eternal well-being. Every sensible person, if he be not so blinded as to be unable to discriminate between sunshine and clouds, will say that the latter effort was designed to have an elevating, refining influence upon the people, and that it has been productive of untold good.

Toward which effort should every Christian school lean? What more essential element to a symmetrical education is there than a knowledge of the Scriptures of truth and their Author? And while the youth are storing their minds with scientific truths, the study of this most important book may serve as a ballast and a guide, preventing an uneven development of the mental powers, and teaching the student how best to apply his increasing knowledge.

God is the creator of the world, the author of law, the father of truth. The man who never lifts his thoughts above the material creation, but thinks to measure and fathom God's works alone, may work out a narrow success; but he who looks up to God, and studies to know him by his works, who walks with God, and has his aid, may work out a success, the limits of which are the confines of space and eternity. There is nothing that so expands the mind and renders it active and strong, as does the study of the Bible. By it we are taught our origin. In it we learn to read our condition. It is the only means by which we may lift the veil that shades the tomb and hides the future.

It is adapted to the young and to the old, the learned and the illiterate, the rich and the poor, the sick and those in the enjoyment of health. To the lover of history it is the Book of books. It is centuries older than any other, and is the brain and spinal column of all history. To the lover of rhetoric no book ever written abounds in figures so apt, so sublime and grand, so pathetic and touching, while the grandest of poetry is found in Isaiah and some of the other prophets. Men everywhere appeal to its principles to define crime and sin of every species. Legislators found their laws upon the teachings of the Bible. In it they find the basis of all law. In short, he who would attain unto the highest type of knowledge and wisdom must connect himself with their great Author; while he who knows him not, though wise in his own eyes, is but an ignorant child in the sight of angels.

—The humble man, though surrounded by the scorn and reproach of the world, is still in peace; for the stability of his peace resteth not upon the world, but upon God.

*Prof. Stone prepared this article some time before his decease for the *College Record*. As the *Record* is not now published, we lay before the same class of readers in our Educational Department of the *Review*.—Ed.

Our Tract Societies.

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

NEW YORK TRACT SOCIETY.

Report for Quarter Ending March 31, 1884.

No. of members,.....	426
" " reports returned,.....	194
" " members added,.....	5
" " " dismissed,.....	5
" " missionary visits,.....	2,897
" " letters written,.....	370
" " Signs taken in clubs,.....	910
" " new subscribers obtained,.....	1,091
" " pages tracts and pamphlets distributed,.....	159,741
" " periodicals distributed,.....	6,342

Received on memberships and donations, \$139.64; on sales, \$161.28; on periodicals, \$483.51; on English mission, \$42; on European mission, \$35; on Scandinavian mission, \$26.25; on Inter. Tract Society, \$46; on reserve fund, \$618.50.

The Societies at North Parma and West Pierrepont failed to report. MAY TAYLOR, Sec.

A REMARKABLE INCIDENT.

[The following letter was received by one of our brethren from a gentleman who is not fully with us, but who is interested in our views and work. He has distributed much reading matter, and a number have already embraced the truth of God as the result. The letter speaks for itself.

S. N. H.]

"Dear Friend: Owing to poor health, I have been unable to write much for a long time; but this morning I feel impressed that I ought to write and inform you of a remarkable—occurrence, I will call it for want of a better word.

"A young couple who had been married three years,—the wife thirty, and the husband thirty-three, years of age,—refined, highly educated, and wealthy citizens of West Virginia, friends of my wife, made arrangements to pass a few weeks on a visit here late in March or early in April. They had passed through the streets of Erie a short time previously. Although friends, we had never met them personally, but had their photos. They were a noble-looking couple. Days and weeks passed, and no tidings from them came. Wife became uneasy, anxious, alarmed about them; for they lived in the flooded region. One morning the papers contained the following item, the first news we had of their sad taking off:—

"Mr. — and wife, widely known and respected citizens of West Va., were drowned by the capsizing of a skiff on the Ohio River, during the recent floods. Mr. and Mrs. — had friends in or near Erie."

"I telegraphed and wrote for particulars to friends at different points along the river. Yesterday I received a letter from a Methodist presiding elder of the West Va. Conference. He gave in brief an account of the drowning, the recovery, and the burial of the bodies. He said they were noble-hearted, Christian people, intelligent and talented, but very peculiar. He related some incidents to show how peculiar they were, and among other things mentioned that they were recently walking the streets of Erie, and picked up a couple of copies of a Millerite or Advent paper called *Signs of the Times*. 'These people keep Saturday for the Sabbath, and preach and practice other oddities. On the train they carefully read the papers, and strangely enough adopted the views of this people at once. As long as they lived (four weeks), they kept Saturday for the Sabbath.'

"There is nothing particularly remarkable about a young couple being drowned, or about their adopting new doctrines and new rules of life; but what seems so remarkable is this: I generally carry copies of the *Signs* or *REVIEW*, sometimes both, for distribution. One day I was down-hearted, low-spirited, discouraged, was in poor health, and had the blues. My life seemed a wretched failure. I felt that I was one of the most useless men on earth. I am naturally hopeful and cheerful, but that day was a 'black Friday' in my life. I was almost in despair. I threw the two copies of the *Signs* on the sidewalk. Looking back I saw a stranger pick them up. Soon afterward I saw him enter a railway car. I have no

doubt whatever but that gentleman and his wife who found the papers were the same ones we afterward learned were drowned. It may seem commonplace to others, but to me this is all very mysterious and incomprehensible, and is constantly in my mind. 'Paul may plant, and Apollos may water; but God alone can give the increase.'

"Some things I cannot see as you do; but I am satisfied it is my duty to keep the books you send me before the public. There is good and only good in them. I wish their teachings were more generally practiced.

"Sincerely your friend, ———"

MORE TESTIMONY.

I HAVE been deeply interested in the encouraging reports of what some are doing in the good work of sending out the *Signs*, etc. I will send a few extracts from letters I have received in my missionary work. One from Mississippi, dated Feb. 5, says:—

"I was glad you wrote me; for I was at a loss to know who was so kind as to send me the paper [*Signs*] I was getting. I had glanced over them, but took very little interest in them, till you wrote me. I then hunted them up, and have been reading them ever since, when I could spare time to do so. I find them very interesting, and will take great delight in reading any you send me.

Another, from a Baptist gentleman in Mississippi says: "Yours of Feb. 22 came to me yesterday. The paper is a welcome visitor at my house. I would like it very much if I could take more religious literature; for I believe that every house should be supplied with good, sound reading matter."

Again, April 21, I received from the same person the following: "Permit me to drop you a few lines, and express my gratitude to you for sending me the *Signs of the Times*. I receive the paper every week, and am well pleased with it. I understand that as a denomination you keep Saturday for the Sabbath. I wish to say to you that I am not posted as to what your articles of faith and rules of church government are. I would like to know. I want to know if you baptize your members by immersion, and if you believe in conversion before baptism? Please answer soon, and give me all the information you can. If you have it, please send me a copy of the *Youths' Instructor*." I replied, and sent "Fundamental Principles," also the *Instructor*.

In February I received a card from a lady in Kentucky who has been helpless for twenty-two years. She says: "I received your very kind letter, and thank you for writing, also for the papers you sent me. I had not known whom to thank for them. Yes, I am glad to get all the reading you will send. I am interested in S. D. A. papers; I read them myself, have others read them, and then send them to destitute places." Soon after, I received another card, saying: "I wrote you a card some weeks ago, intending soon to write you a long letter of thanks for your letter and sending the *Signs*. I like it much; so do others who read it. And it sets me to thinking about many things besides the seventh day. This I fully sanction. But few think of it anyway. I think it an important matter. I fear it is a tax on you sending them regularly; but they are a comfort. I began this to send you an Easter greeting. Now I can only say, May every good gift be yours."

May 17 I received a letter from this same lady, telling of some of her great sufferings. She says: "Many thanks for the *Signs of the Times*. I read it and enjoy it, lend it to others here to read, and then send it off by mail to others. Several ladies like it better than any other paper, and say they intend to take it. The lady I board with wants more of the same reading, and intends to take it printed in French, as her father can only read French. We poor sufferers can do some good if we ask God to direct us."

It is my desire to be the means of bringing some to the light of the truth, and to be a perfect overcomer, that I may be approved of my Heavenly Father, and be saved in his kingdom.

Ridgeway, N. Y. RUTH A. ROE.

—If the fruits of the Spirit be wanting in your life, be sure He does not dwell in your heart, let your feelings be what they may.

The Sabbath-School.

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

LESSON FOR THE SECOND SABBATH IN JUNE.

(See Instructor of June 4, 1884.)

(Acts 28.)

LESSON SURROUNDINGS.

At the close of the last lesson the passengers and crew of the wrecked vessel had all escaped safely to a certain island, which proved to be Melita, the modern Malta. The present lesson relates their experience on this island, follows them upon their further voyage to Rome, and gives a brief account of Paul's doings in that city, thus closing the book of the Acts.

TIME.—A. D. 60 or 62.

PERSONS.—Paul; Publius, the governor of the island of Melita, not elsewhere mentioned in the Bible; The chief of the Jews.

PLACES.—Melita (Mel-i-ta), a rocky island, 62 miles south of Sicily, seventeen miles long and nine broad; Syracuse, a large and celebrated ancient city on the eastern coast of Sicily, having a population of 200,000. It is now called Siracusa, and has a population of only 11,000; Rhegium, now Reggio, a city in the southwestern extremity of Italy; Puteoli (Pu-te-o-li), a city situated on the bay of Naples, in Western Italy, 182 miles due north from Rhegium; Appii-forum, market-place of Appius, a village or market-town about 40 miles from Rome, founded by Appius Claudius on the great road which he constructed from Rome to Capua; Three Taverns, a village about ten miles nearer Rome; Rome, the capital of the Roman Empire, situated in the western part of Italy on the River Tiber about 15 miles from the Mediterranean.

CRITICAL NOTES.

Verse 2. *People showed us kindness.*—"The wreck of a great merchantman, and the escape of 276 persons to the shore, would attract a large company of the rural population to the scene. The city of Valetta, the present capital, was but five miles distant. *Rain . . . cold.*—The wet November blasts were sweeping their bodies, ill-clad, and perhaps some of them unclad."—Whedon.

Verse 3. *Paul had gathered, etc.*—"The prisoners, who had been unchained when they all cast themselves into the sea, were now safe on an island from which they could not escape, and hence were probably not yet chained again. *A viper.*—A genus of serpents noted for the virulence of their poison, which is said to be one of the most dangerous in the animal kingdom. . . . Hasselquist speaks of a viper in Cyprus whose bite produces a universal gangrene, and occasions death within a few hours."—Bible Dic. "The viper stiffens with a small degree of cold, and recovers his activity with warmth. Supposing himself assaulted, he made a fierce assault. The enraged viper will dart several feet upon his victim."—Whedon.

Verse 6. *Swollen, or fallen down dead.*—Lucian says of the viper, "His bite is violent, his venom thick, quickly bringing on agonies; for it burns, and rots, and swells, and the victim screams as if burned in fire." The Scythians dipped their weapons in vipers' venom, and, says Pliny, "They brought death by a light touch."

Verse 8. *Fever . . . bloody flux.*—"Dysentery, with paroxysms of fever, diseases, as attested by modern physicians, prevailing in Malta at the present day."—Whedon.

Verse 11. "After three months.—It was probably now February, A. D. 61. The earliest opportunity which the weather permitted would be taken. *Sign was Castor and Pollux.*—Dioscuri, twin brothers, is the Greek word. These brothers, Castor and Pollux, were the tutelary gods of Greek sailors, and their presence was often imagined in the phosphorescent light—the fires of St. Elmo—playing on the masts of Mediterranean ships. Their figures were doubtless painted in the customary form, with stars above their heads, on each side of the ship."—Revision Com.

Verse 13. *Fetched a compass.*—"Made a cir-

cuit."—Revised Version. "According to Mr. Lewin the wind was from the west; but Mount Etna obstructing the breeze left them becalmed and obliged them to make an outward circuit in order to fill their sails. *Rhegium.*—Here, as the north wind blowing down through the strait made navigation impossible, they were detained for one day, after which the favorable south wind blew, and the next day, after a sail of 182 miles, they arrived at Puteoli."—Whedon.

Verse 15. *Came to meet us as far as the Market of Appius, and the Three Taverns.*—Revised Version. "They were in two separate groups, the one in advance of the other. Among them were possibly Aquila and Priscilla, and others named in the 16th chapter of the Epistle to the Romans. The two places are well known through the writings of Horace and Cicero. Three Taverns was 30 miles from Rome, and Appii Forum ten miles farther, on the low ground termed the Pomptine Marshes." *He thanked God, and took courage.*—"Few realize the significance of these words. The apostle praised God aloud in the midst of that weeping, sympathizing throng, who were not ashamed of his bonds. The cloud of sadness that had rested upon his spirit had been swept away. He felt that his labors had not been in vain."—Mrs. E. G. White.

Verse 16. *With a soldier that kept him.*—"To this gaoler Paul was fastened by a chain, to which he refers in verse 20, and again in his epistle written during his imprisonment. Eph. 6:20; Phil. 1:7, 13, 16; Col. 4:18. The soldier thus chained to him was relieved at stated intervals."—Revision Com.

Verse 21. *Neither received letters.*—Paul's voyage from Jerusalem to Rome was latest in fall and earliest in spring, so that he probably outstripped any other intelligence to the Roman Jews.

Verse 22. *Spoken against.*—"Elsewhere and here at Rome. Frankly, then, though they will listen, their prepossessions are against the argument."—Whedon.

Verse 24. *Some believed.*—"The number of those who rejected the salvation of the Messiah evidently exceeded the number who were convinced. The melancholy tone of the words, with which the apostle closed the memorable day of argument and exhortation, show that his patience was at last exhausted. They are the words of one giving up a hopeless struggle."—Revision Com.

Verse 26. No passage is quoted so often in the New Testament as this from Isa. 6:9, 10. It occurs six times. Matt. 13:14; Mark 4:12; Luke 8:10; John 12:40; Rom. 11:25. *Shall not understand.*—"Will not understand. These shalls are simply futures, not imperatives, implying what will be, not what must be. And they will be not with all, for even here were some exceptions; with all who chose to have it so. The sad result arose from their own perverse determination, not from God's appointment."—Whedon.

Verse 29 is not found in the best manuscripts, and is omitted from the revised version.

Verse 30. *Abode two years.*—"We possess four of his writings composed while in prison at Rome, —the epistles to the Ephesians, Colossians, and Philippians, and the short letter to Philemon. From notices in these writings, we learn that Luke, Timothy, Epaphras, Mark, Aristarchus, and Tychicus were among the friends who, during the whole or part of this time, were with the apostle."—Revision Com.

Verse 31. "This abrupt termination of the account of Paul's life leaves us without any notice in the New Testament of how much longer he lived, and how he died. But we gather from 2 Tim. 4:7, 8 that (at this time or perhaps during a second imprisonment) he expected martyrdom, and looked forward to it without fear. (See passage referred to.) The reason for Luke's stopping at this point may only be surmised. Perhaps he was suddenly interrupted, and never found an opportunity afterward of resuming his history. The persecution of Nero occurred in 64, and, if Luke wrote in Rome, would have arrested him in the midst of his work. It may be also that Luke deliberately thought this was an excellent time to close; or, as Bengel says, 'Rome, the apex of the gospel and the close of the Acts!'"—Revision Commentary.

PRACTICAL SUGGESTIONS.

1. "UNDERNEATH that which ministers to our comfort may lurk a deadly influence. Verse 3. Satan is often very close to the church door, and dire temptations sometimes insinuate themselves in the train of proper pleasures.

2. "A righteous man is a great blessing to a place. Verses 7-10. By his influence and prayers, if he cannot accomplish miracles like Paul, he may reform manners, and inspire hopes of eternal life.

3. "A little kindness may do much to encourage or strengthen a good man. Verse 14. It was certainly worth the forty miles' journey which these brethren took to be the means of cheering the venerable apostle."—Wm. M. Taylor.

4. "A Christian in looking over the past should thank God for mercies, and looking forward to the future have courage. Verse 15. Repining and fear never won a battle. He who has helped will help, for he is able.

5. "Personal affronts should not deflect us from the course of duty. Paul harbored no harsh sentiments against the Jews, even though they had persecuted him relentlessly. His first care on arriving at Rome was to preach to the Jews. This was in accordance with his life long method to give them the precedence. The gospel is the power of God 'to the Jew first and also to the Greek,' as Paul had before written to the Romans. Rom. 1:16.

6. "Even afflictions and our disappointments may work out for the advancement of the truth. God's ways are not our ways. Paul's shipwreck and bonds in Rome fell out for the progress of the gospel, as he writes to the Philippians. Phil. 1:12-14. To him an effectual door was there opened. Though he had not full liberty, yet he did what he could, and amongst others some of Caesar's household were converted. Phil. 4:22.

7. "There is a sharp and suggestive contrast between Paul preaching and Nero pleasuring. The first was chained, yet inspired many with new hopes and virtue; the other ruled as emperor, and yet destroyed the homes and happiness of many. Paul the prisoner was a truer ruler than Nero the emperor. He gained the empire over his own heart and self. Nero was in slavery to his passions and whims."—Revision Commentary.

C. C. L.

Our Basket.

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

—Those who swim in sin will sink in sorrow.

—If you would not fall into sin, do not sit by the door of temptation.

—Happiness consists, not in having much, but in being contented with little.

—Better to be unborn, than untaught; for ignorance is the root of misfortune.—Plato.

—The Bible is a window in this prison of hope, through which we look into eternity.—Dwight.

—When a great calamity falls upon a child of God, we know only this, that it is the shadow of his wing.

—The truly illustrious are they who do not court the praise of the world, but perform actions which deserve it.

—It is the Christian's privilege, not only to be emptied of sin and self, but to be filled with God and all the graces of the Spirit.

—It is a hard truth, but none the less a truth for being hard, that the fruit of forgiven sin does not die with the death of the tree that bore it.

—As snow is of itself cold, yet warms and refreshes the earth; so afflictions, though in themselves grievous, keep the soul of the Christian warm, and make it beautiful.

—We are not only to flee from sin, but we are to follow, embrace, and enjoy righteousness, faith, love, and peace. We are not only to escape our enemies, but we are to have the best of friends.

The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 3, 1884.

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

FORCED TO CONFESS.

This is the way the venerable *Examiner* of New York grapples with the "Sabbath" embarrassment of a "Sunday" institution. From the "Question Department" in its issue of May 15, 1884, we quote a question and answer as follows:—

"Is it proper to say 'Sunday' or 'Sabbath' when referring to the first day of the week? W. O. B.

"'Sabbath' is both the name of an institution and the name of a day of the week. The first day of the week is a Sabbath, *i. e.*, a day of rest; but the Sabbath is a term properly applied only to the seventh day of the week. In the New Testament the Christian day of rest and worship is described as 'the first day of the week,' or 'the Lord's day,' and in Christian literature up to the seventeenth century this day was not called the Sabbath. In England, during the Puritan age, when everything savoring of worldliness was rigorously eschewed, it was thought sinful to call a holy day by the name of a heathen deity, and for 'Sunday' was substituted 'Sabbath.' Owing to Presbyterian and Puritan influence, that usage has always been common in this country. It has not the support of the word of God, of sixteen centuries of Christian literature, or of good common sense."

Let this answer be noted. "Sunday is a Sabbath . . . but the Sabbath is a term properly applied only to the seventh day of the week." This is an acknowledgment that the seventh day of our week is the only day which is "the Sabbath." And now we ask what obligation the highest authority in the universe, the Maker of all worlds, has laid upon us in reference to Sabbath-keeping. Is it to keep "a Sabbath"? Is it not to keep "the Sabbath"? Yes, indeed. "Remember the Sabbath day, to keep it holy." When at last we stand, as the Scriptures solemnly declare we must, before the Judgment seat of Christ, and that immutable law which reads, "Remember the Sabbath day, to keep it holy," appears in flaming characters before us as the standard of our Judgment, would you, reader, dare to plead in excuse for disobeying it, "Lord I kept a Sabbath, and thought that would do just as well"?

SUNDAY AND CIVIL LIBERTY.

DR. BARROWS, of Chicago, gave up the place of his Sunday evening service at Central Music Hall, March 30, 1884, to the Chicago Sabbath Association, who held a meeting in the interest of a stricter observance of the Sabbath (Sunday). To the report of this meeting the *Inter Ocean* of March 31, devotes a column and a half. Vigorous pleas were made by the various speakers, calculated to create a strong public sentiment in favor of strict Sunday observance.

The Sunday reformers are endeavoring to attach two strings to their bow: one civil, the other religious; thus, (1) Sunday is a civil institution; it is necessary to the stability of the Republic, and should be kept from motives of patriotism; (2) Sunday is a religious institution, and must be observed or incur the displeasure of God. If you don't regard it as a religious, take it as a civil, institution; but if you have no zeal to support it as a merely civil enactment, take it as a religious institution, and uphold it on that ground. With these strings of "patriotism and piety" they hope to rope in the masses.

The secretary submitted the following, which was unanimously adopted by the assembly with which the hall was crowded:—

"Firmly believing that the connection between a proper observance of the Lord's day and the preservation of civil and religious liberty is inseparable, and that there is a growing laxity with reference to its proper observance, we feel constrained by considerations of patriotism and piety alike to make the following declaration of sentiments concerning this matter:—

"1. We regard the Sabbath, or weekly rest-day, as founded by the Creator in the constitution of man as embodied in the teachings of the Bible, and as confirmed and recognized by our Lord Jesus Christ.

"2. We recognize the validity of the distinction between the weekly rest-day as a civil and a religious institution and the right of governmental interference only in the enforcement of its civil demands.

"3. For the better preservation and conservation of law, order, good government, and freedom, which are the necessary conditions of human development and happiness, we earnestly desire to unite with all good citizens, by the use of all lawful means, in a persistent effort to resist and prevent Sabbath desecration, and secure and maintain the sanctity of that day whose beneficent intent is distinctly set forth in the words of the Great Teacher when he says, 'The Sabbath was made for man, and not man for the Sabbath.'"

"YOU'RE AN ADVENT."

THE following incident shows that the credentials by which S. D. Adventists are identified are not bad.

Bro. G. of this city, in the prosecution of his business, had occasion recently to stop a few days at a hotel in the northern part of this State. Boarding at the same hotel was a physician, a smart, intelligent man, but dissipated, who seemed inclined to make his acquaintance. He first tried him on taking a drink, but received the reply from Bro. G. that he never drank. In course of time he offered him a cigar—"No; he never smoked." "Wouldn't he have a chew of tobacco?"—"No; he never used tobacco." He watched him long enough to perceive that he did not use profane language, and finally asked him where he was from. He replied, "From Battle Creek." The physician then abruptly addressed him in the words at the head of this article—"You're an Advent!" On Bro. G.'s asking him why he thought he was an Adventist, he replied, "You do not drink, you do not use tobacco, you do not swear, and you are from Battle Creek; so I know you are an Advent."

These were credentials of which our brother was by no means ashamed, as he had no occasion to be. But he took the opportunity to have a kind Christian talk with the physician on the evils of the intemperate course he was pursuing. The physician acknowledged the correctness of the principles set forth by Bro. G., and expressed the utmost regret at not being as free as he from these habits. But whether he has had strength to break away from them or not, we have no means of knowing. What a blessing to be kept from falling into such snares!

"DEW TELL!"

A STRAY copy of a paper entitled *Man*, has fallen into our hands. In its motto we read a profane parody on a scripture declaration, as follows: "Those who Read the Signs of the Times, Read in Them that the Kingdom (Republic) of Man is at Hand."

But what we take up our pencil to notice is a remarkable piece of information, which without this paper we should probably never have learned, contained in an article headed, "The Hebrew Explosion." In this the writer satisfies himself immensely that the whole Old Testament is exploded; that both the Hebrew language and people date from no earlier a time than that of Alexander the Great; that there was never a Hebrew migration

to Egypt and exodus therefrom, nor a captivity in Babylon and a return to Palestine; and that Adam, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Saul, David, and Solomon are pure fictions!

Strange how often these things are found out, but yet somehow don't seem to stay found out; how often the Hebrew Scriptures are exploded, yet after the smoke has cleared a way, are still found all together in good order; how often Moses is "upset," yet always comes out of the fray right side up!

With a spirit of submission bordering on the sublime, this writer hastens to adapt himself to the situation, and advises all others to do so, in these words:—

"Such is the verdict that modern critics and explorers are compelled to render by stubborn facts, which, as it is no longer possible to deny, it is best to become reconciled to as soon as possible!"

Oh! ah! yes! just so! But just a glance at current literature shows us that what we are to become reconciled to, is that modern explorers are making remarkable discoveries which most wonderfully confirm the Scripture narrative and establish beyond all cavil its authenticity, and that more millions of copies of the Holy Scriptures are going throughout the world to-day than ever before. And such idiotic claims as this writer puts forth will have just about as much effect toward stopping this work as a thistle-down would have in stopping a railway train.

GOOD NEWS FROM ENGLAND.

FROM a private letter received a few days since from Eld. M. C. Wilcox, 72 Heneage St., Great Grimsby, we take the liberty to make the following extract. After speaking of his appreciation of the weekly visits of the REVIEW, especially of No. 18, present volume, Apr. 29, which he had just received, he says:—

"It seem to me that any one who loves the truth must catch inspiration from its stirring words and the progress it reports. The circulation of our literature 'fifty per cent' in excess of any previous year! We believe it will be one hundred per cent. Yes, praise God, there is already 'the sound of a going in the mulberry trees.' God bless the REVIEW, and pity those of our brethren who think they are too poor to afford to take it.

"The cause is also onward here. Our first number of *The Present Truth* is meeting with favor, and cheering responses are coming in from all quarters. Our regular subscription list now numbers 1,250, and is increasing daily. One inexperienced sister has sold in this town 220 copies. We are thankful to God for these tokens of good. One gentleman writes as follows:—

"I have received the first issue of *The Present Truth*, and, like its predecessor, the *Signs*, I think it an excellent paper, and herewith I enclose stamps for the first year's subscription. . . . Having been long convinced of the truths which these papers present to us, I hope and trust that the time is now very near when I shall embrace them and make them mine for ever, which, with God's help, I intend to do, and shall feel it a crowning mercy if I am permitted to do so. I shall use my best efforts to obtain some subscribers."

"This is but a fair specimen of the feeling manifested by others outside of our people. The business manager of the largest printing furnishing house in London writes thus:—

"Your first number is before us, and well comes up to expectations, judging from your class of paper, the *Signs of the Times*, and your selections. We anticipated something far superior to the ordinary religious journal in execution. This is verified, and *The Present Truth* is for your first number very carefully got out. We critically exam-

ined, and see but very few and minor (and usual with first numbers) slips. The machining, or press work, is good, and no doubt will even improve. We note a little deviation in the pages in the color. The whole, if we may pass an opinion, is of A No. 1 character, and this alone will commend itself. Truth is in her true garb. She requireth the best care, every aid of art, that which is rendered for her own sake by her adherents.

"We say again, we thank God for these omens; but our hearts are burdened as we see the great work to be done, the millions of souls to be warned. We are glad to see by the REVIEW that our missions are remembered. Help is wanted also. Cannot more of our people get the burden of the work. God is willing and waiting to pour out his Spirit upon his people. The faithful and consecrated will receive its gracious anointing and go forth with power."

INSPIRATION.—NO. 10.

FINAL CONCLUSIONS AND REFLECTIONS.

In closing this series of articles, there are a few thoughts we wish to express. We have shown from the Scriptures themselves the different methods by which God has revealed divine truth to mankind through inspiration, and how these methods are illustrated in different portions of the book we call the Bible, which is made up from the writings of the different prophets. We have shown that so far as perfection of doctrine and moral instruction is concerned this revelation is perfect; and that as a whole it is perfectly adapted to save men from sin, and save them eternally; as it gives sufficient knowledge of God's ways in the past, and what he will do in the future to enable man to know all that is necessary for him to know in order to secure these results. We have shown that it does not itself claim to do more than this. We have no doubt this plan of revelation was the best, on the whole, that even Omnipotence itself could devise; and we are sure it is best for man to accept it reverently as such, and make that use of it that its great object may be accomplished in him.

But we have shown also from the Bible itself that so far as clearness and fullness of light is concerned relative to history and prophecy, and things not directly connected with moral principle and our salvation, there is a degree of obscurity and imperfection; and that the measure of light granted us on these points will remain such till the perfect state is reached. But even this, on the whole, we believe was for man's good, so that faith and trust and believing God might be more fully developed in men. Walking by faith is better than walking wholly by sight. A character which learns to accept and perfectly believe the word of God because it has confidence in his truthfulness, is every way superior to one that only believes because it can see and understand for itself alone. We dearly love to have our children have perfect confidence in our word, and in our good intentions concerning them, and should be greatly pained if they would only believe us because they could see for themselves that what we said to them was true. God desires us to believe him, and tests us in various ways that he may develop this principle in us. Hence, he has not told us all about the mysterious things of God, but only enough to give us a firm foundation for our faith. This is best for us because by this means faith in God may be strengthened.

There is in the Scriptures on many points a delicate balance between the plain and the obscure, the clear and the mysterious, the known and the unknown, walking by sight and walking by faith. This is so arranged that character is surely tested. Those that really cultivate faith have plenty to hang their faith upon; and as they do so, the Spirit of God opens up avenues to greater light,

that they may become mighty men of faith. But on the other hand, those who cherish unbelief, and really discredit God, and hang upon their own self-sufficiency will find plenty of mysterious things which will look really to them as incredible; and they will choose their own ways and wake up at last to find that the sin of unbelief is just as wicked as those of lying, unchastity, coveting, or blaspheming. It is so natural to us all that it seems comparatively innocent. But disbelieving God is a terrible sin. The fact, therefore, that God has seen fit to leave certain things obscure in his word is no reflection upon his wisdom, but it is rather an evidence of it. He has given us just that measure of light which is best for us on the whole to have in order to perfect a noble character.

It is in this special field that modern unbelief intrenches itself. Because there are some things not made clear to the natural understanding, it therefore ventures to deny the truths which are given. The speculations and deductions of men are given precedence over the revelation of God. The devil was never trying harder than now to break down confidence in the truthfulness and reliability of the statements of Holy Writ. Not only are avowed infidels and atheists engaged in this work, but its greatest dangers come from some of the professed friends of the Bible who undermine confidence in it by plausible but insidious statements. They tell us that such and such portions were received from tradition, or were the personal views of the writer, or for other reasons are not strictly reliable. When such an entering wedge is inserted, there is no stopping-place till its statements are taken like those of any other book.

Against this whole process we protest. What is revealed is true, and is to be received as such, though there are portions of the Bible which require the most careful study in order to obtain the true meaning. This is specially necessary in trying to understand those portions which are in a measure obscure. Such portions must ever harmonize with those which are clear, or we shall find ourselves in all sorts of difficulties. Explain the obscure by the plain.

The apostle says the *sure word* of prophecy is like a light in a dark place. Taking his own illustration, there is always a boundary line where the rays of light are almost lost in the surrounding darkness. The one who stands where the light shines brightest, can see clearly enough the dangers and objects around him. But the one who stands where the light is very feeble can see but little. So in the revelations of God there will be points which are made very clear. But others will have but a faint light cast upon them. In some of these things even the prophets themselves "inquired and searched diligently" in reference to the things which the Spirit of God which was in them testified. 1 Peter 1:10, 11. It was hard for them to understand. As these things were revealed to them in vision, they wrote out honestly and to the best of their ability what was revealed. But they did not always understand the matter at the time. Dan. 7:15, 16; 8:27, etc.

We have learned there was a degree of imperfection in revealing through visions and dreams, through human agencies. For certain wise reasons which we have indicated, God chose to reveal in this manner light and truth, to test our faith and teach us to trust him, and to make us very careful not to be rash and hasty in deciding from first appearances. Expressions are sometimes used which at first sight might lead to erroneous conclusions. But by careful and close examination, and comparing the obscure with the plain, we need not fall into error. This teaches us to be careful in investigating and deciding matters which are important. This is a trait of character of great value in a world of mixed evil and good. Thus rashness is discounted and careful investigation honored.

That there are, in some few instances at least, in the Scriptures writings which we could hardly call inspired, seems evident to me. They contain no untruth; yet there could be no special help of the Holy Spirit necessary in writing them. For instance, glimpses of personal history, which must have been perfectly well known to the writer, and in some cases to those to whom the epistle was written, which were given to impress some important lesson; in other cases a reference to their personal needs, etc., and other passages. For example, Paul's reference to his own personal experience, in 2 Cor. 11:21 and onward, where he recounts the scourgings, trials, and persecutions through which he passed. This passage is a most precious one, and we could not think of sparing it from the Bible. It answers an important purpose, and encourages us in our trials. Yet we can see no special evidence that it took the help of the Holy Spirit to make Paul remember where he was thus unmercifully whipped. There are other similar passages of personal experience. We notice another case in the latter part of 2 Tim. 4, where he gives directions to his son Timothy. Verse 9 and onward. He tells him that Demas has forsaken him, that only Mark was with him; he tells him to bring with him the cloak which he had left at Troas, and the parchments, etc. When we take all the circumstances into consideration, and realize that this aged apostle was in the damp prison at Rome, suffering with cold, it touches our hearts to read this affecting passage, and gives us a vivid sense of the situation of this noble veteran. We have no criticism to offer upon the insertion of this passage in this inspired epistle. We would not for anything have it removed. Yet we cannot discern that the special inspiration of the Holy Spirit was required to enable Paul to write for his cloak when he was cold.

We note a further instance in Rom. 15:24. Here Paul told the Romans that when he took his journey into Spain he would come to them. He probably never took that journey, which he then expected to take; but he came to Rome a prisoner. Again, in 1 Cor. 16:5-9, we learn that he intended to spend a season with the church at Corinth as he passed through Macedonia. But from 2 Cor. 1:25-17, we learn that he did not do as he then expected. In 1 Cor. 1:16, he writes that he knew not whether he baptized any other save the household of Stephanus; and in Rom. 15:24; 1 Cor. 4:19; 16:7; and Phil. 2:19, 23, and various other scriptures, that he hoped to do certain things, some of which he did not do. Now we have no disrespect to cast upon the record because of these expressions; yet we see no evidence of inspiration in these particular passages, where the apostle expresses his hopes of doing certain things. If the Holy Ghost had inspired these declarations, it would have enabled him to tell certainly whether he could do these things or not. The word *hoping* implies an uncertainty. But in direct inspiration, there is no uncertainty.

There is also a special illustration of this point in 1 Cor. 7, where various instructions are given relative to the married state, and whether certain ones should marry or not. In verse 7 Paul says he "speaks by permission and not by commandment." In verse 10 he states that the counsel he now gives is "from the Lord." But from verse 12 onward for a certain space he says *he* speaks and "*not the Lord*." He concludes his advice in verse 40, and says of the unmarried widow that she is happier if she abide in a single state, "after my judgment, and I think I have the Spirit of the Lord." It must be evident to every one that this scripture where Paul says he speaks, and not the Lord, is not inspired in the sense that other scriptures are. In view of all these facts brought to the attention of the reader in this series of articles, we cannot deny that when God chose human beings of flesh and blood to be channels

through which to give light to mankind, the human element is mingled in a measure with this light of heavenly origin, and that a degree of human imperfection is in some instances discernible in it in reference to points which are not specially connected with moral duty. But this revelation is on the whole fitted to man's highest needs, and will, if properly used, lead him safely to the desired haven.

We believe also that God is giving light in this age of the world through the spirit of prophecy, among this people. We believe that the same characteristics are discernible in it that are seen in those who had visions of old. There is the same fullness and plenitude of moral and spiritual instruction, which leads to the development of a perfect moral character, and a sufficient degree of light on other points to help us when we need help, if we will faithfully use it. While at times when we desire to know more, our wishes are not gratified, we find also in many cases the same necessity for using great care lest we neglect light which is important, or come to conclusions which are incorrect. We find the same opportunity for the trial of our faith, and the same danger of cherishing unbelief. Let us ever cherish *all* the light which comes from God, and walk in it till we reach the perfect day. G. I. B.

A LITERAL VERSION OF THE FOURTH COMMANDMENT.

The following is a literal, word-for-word translation of the Sabbath commandment of the Decalogue. The lines in *italics* are a transliteration of the Hebrew characters. The reason for this is obvious. The literal rendering is given so that those persons who do not read Hebrew may obtain a better understanding of the original. The translation is given by Bro. August Kunz. It will be necessary to remind some persons that Hebrew, like many oriental languages, is read from right to left.

זָכוֹר	אֶת-יוֹם	הַשַּׁבָּת	לִקְדָּשׁוֹ:	שֵׁשֶׁת
Zakhor	yom-eth	hashabbath	lqaddesho	shesheth
Remember	[of] day (the)	Sabbath the	keep-holy to	Six
יָמִים	תַּעֲשֶׂה	וְעָשִׂיתָ	כָּל-מְלֶאכֶתְךָ:	בְּיוֹמֵי
yamim	taashodh	vcasytha	kal melakhetka	thy labor, all
days	work shalt thou	and	thy labor, all	thy labor, all
וְיוֹם	הַשְּׁבִיעִי	שַׁבָּת	לַיהוָה	אֱלֹהֶיךָ
veyom	hashshevithi	shabbath	layehovah	elohetka
day But	[is] seventh the	Sabbath	Jehovah to	thy God
לֹא-תַעֲשֶׂה	כָּל-מְלֶאכֶתְךָ	וְבִנְךָ-וּבִתְּךָ:	וְבִנְךָ-וּבִתְּךָ:	וְבִנְךָ-וּבִתְּךָ:
thaaseh-lo	attah melakhetka	ukhtetka-uvhitetka	ukhtetka-uvhitetka	ukhtetka-uvhitetka
thou shalt-do thou not	thou labor: any	thy daughter, nor thy son, nor	thy daughter, nor thy son, nor	thy daughter, nor thy son, nor
עֲבָדְךָ	וְהַמְּטָה	וְהַמְּטָה	וְהַמְּטָה	וְהַמְּטָה
avdehka	vamathetka	vamathetka	vamathetka	vamathetka
thy servant,	thy handmaid, nor	thy handmaid, nor	thy handmaid, nor	thy handmaid, nor
אֲשֶׁר	בְּשַׁעְרֶיךָ:	כִּי	שֵׁשֶׁת-יָמִים	עָשָׂה
asher	bisharekha	ki	shesheth yamim	asah
[is]	thy gates, within	Because	made days	made days
יְהוָה	אֶת-הַשָּׁמַיִם	וְאֶת-הָאָרֶץ	וְאֶת-הַיָּם	וְאֶת-כָּל-אֲשֶׁר-
Yehovah	hashskamayim-eth	haaretz-veeth	hayam-eth	asher-kal-veeth
Jehovah	the heavens the	the earth, the and	the sea the	which all and
בָּם	וַיָּנוּחַ	בַּיּוֹם	הַשְּׁבִיעִי	עַל-כֵּן
bam	vaynach	veyom	hashshevithi	kayal
in them in	he rested and	the day the in	seventh; the	this cause for
בֵּרַךְ	יְהוָה	אֶת-יוֹם	הַשַּׁבָּת	וַיְקַדְּשֵׁהוּ:
berakh	Yehovah	yom-eth	hashabbath	vayqaddeshu
Jehovah blessed	the	[of] day (the)	Sabbath the	it, pronounced holy and

SMOOTH TRANSLATION: "Remember the day of the Sabbath to keep it holy. Six days thou shalt work, and perform all thy labor; but the seventh day is Sabbath to Jehovah thy God. Thou shalt not do any labor; thou, nor thy son, nor thy daughter; thy servant, nor thy handmaid, nor thy beasts, nor thy sojourner who is within thy gates. Because [in] six days Jehovah made the heavens and the earth, the sea, and all which in them [is], and he rested in the seventh day; for this cause Jehovah blessed the day [of] the Sabbath, and pronounced it holy."

—The more humble a man is in himself and the more subject unto God, the more wise and peaceful shall he be in all things.

THE BEAST AND HIS MARK.—NO. 5.

In a series of communications bearing the title that stands at the head of this one, it has been argued that the Sunday-Sabbath is the mark of the Ten-Horned Beast of the 13th chapter of the book of Revelation. The position has also been taken that the Beast in question symbolized the apostate Roman church. In support of the position that the Sunday institution is the mark of the papal Beast, a variety of reasons has been offered. A partial enumeration of them would be somewhat as follows:—

1. The prominent characteristic of the papacy is to be found in its blasphemous pretension to ability to change the law of God. Dan. 7:25. 2. To intelligently and practically admit such a pretension on the part of the papacy, would be to do it homage, or offer it worship. 3. A mark, when employed as in the prophecy found in the 13th chapter of Revelation, may be understood as representing—when received understandingly—some external sign indicating that the individual receiving it is a follower or worshiper of the power impressing the same upon him. 4. In the case of the papacy, any institution the observation of which implies that the observer of the same admits the claim of that hierarchy to change the law of God, may properly be styled the mark of that power. 5. The Sunday-Sabbath is such an institution. It has, through the machinations of the church of Rome, supplanted the seventh-day Sabbath,—the only one that God ever commanded,—and its celebration on the part of Protestants to the exclusion of the true Sabbath, is made by Romanists the occasion for charging upon them inconsistency in not accepting the other feast days and ceremonies which have been appointed by that which they are pleased to style "The Church;" *i. e.*, the church of Rome.* 6. By way of confirmatory evidence that the observance of a day might be employed as a mark by the papacy, it has been shown that God himself used the seventh-day Sabbath as a mark, or sign, by which to distinguish his worshipers from the heathen world around them. Ex. 31:13.

It would seem that a line of argument like the above should be conclusive. Indeed, it is believed that were not the orthodox world involved in the question, there would be little or no difficulty in making them feel the force of the logic as against the Romanists. It is sometimes very easy to say, "Thou art the man;" but it is frequently very hard to say, "I am the man." When we remember, however, that Protestantism is but a *protest* against Romanism, and that the founders of its churches were once involved in the multitudinous errors of the papacy, it is not to be wondered at that there should still exist among them a few relics of that "mystery of iniquity." 2 Thess. 2:1-8. In fact to suppose that the Reformers were able to detect and put away from them every false doctrine which the apostate mother church had invented during a reign of a thousand years, would be to ascribe to them a penetration more than human. Indeed, orthodoxy itself furnishes the material for the refutation of such a theory. Methodists, Baptists, Congregationalists, and other sects that might be mentioned, would hardly be willing to advocate very many sentiments held by Luther. Take, for example, con-substantiation,† which was a favorite doctrine with that great leader. The simple truth is that the work of coming out from Rome has heretofore been a progressive one. To say, therefore, that it is even now complete, would be to speak without warrant.

There can be no question that the 14th chapter of the book of Revelation relates to the last events connected with this world's history. In it the

Judgment (verses 6, 7) and the coming of Christ (verse 14) are brought to view. In the immediate connection with these transactions the last church is represented as being in deadly conflict with the papacy. Verses 9, 12. That conflict, as we have shown, relates to the commandments of God. Who shall say, therefore, that the Sabbath of the Lord is not to furnish the occasion for that struggle? As God has always made some doctrinal point the nucleus around which to gather his people when about to lead them on to new victories, or prepare them for some startling development of his providence, how natural to suppose that he would pursue a similar course in fitting them up for that most solemn of all events, the coming of Christ. Would it not also be very appropriate for him to use for that purpose some tenet which would test to the fullest extent the loyalty of the church to him? What could do this more perfectly than a sudden revelation to them of the truth respecting the binding obligation of his ancient Sabbath? Such a revelation would not only prove the people of God by separating them from the world, but would also produce the very condition of things brought to light in the prophecy; *i. e.*, bring them into collision with the papal Beast; since a return to its observance would constitute an open repudiation of his boasted ability to change the law of God.

Another consideration which favors the probability that he will use his ancient Sabbath in the last days as a test of the fidelity of his people to himself, is seen in the circumstance that when Daniel had a view of the career of the "little horn," he saw that the times and the laws that he "would think himself able" to change, were to be delivered into his hand for twelve hundred and sixty years, or a "time and times and the dividing of time." Measuring from the rise of the papacy, these years would bring us to A. D. 1798; or within a point of time covered by the memory of men now living. But why should the prophet state that the times and the laws were to be delivered into the hands of the papacy for a certain period, unless he meant to imply that after the specified limit had been passed, the times and laws were to be taken out of his hands. Is it not fairly to be inferred from the language that though God, in his inscrutable wisdom, might for many hundred years allow the papacy to tamper with his law, he would nevertheless, in due time, expose its blasphemous pretensions, so that those who love the truth need no longer be deceived in regard to the true character of the "man of sin?" But if this hypothesis be correct, then it is undeniable that in the very time in which we live, it is to be expected that God will enlighten men some way in reference to the immutability of his law, and the fact that the papacy has not been able to change it in the least.

Do you ask how God would be likely to do this? I answer, Through human instrumentalities, as he always has done in such cases. How nicely, therefore, this conception of the prophecy of Daniel 7:25 harmonizes with the interpretation of Rev. 14:9-12, heretofore offered. According to that interpretation, Seventh-day Adventists, who arose in 1844, or this side of 1798, are proclaiming to the world the binding obligation of God's commandments, the fourth not excepted; but the moment that you admit that the fourth commandment has not been changed, and is still obligatory, you acknowledge the necessity for a Sabbath reform, since Christendom is almost universally hallowing the first day of the week. Agreeably to this fact, the denomination in question, as their name imports, hallow the true Sabbath of the Lord, repudiating the doctrine that the papacy—or any other power save God himself—can change the law or the Sabbath. Such a coincidence between the teachings of prophecy and the events of history is too striking to admit of a doubt that in it is the

*In addition to the Catholic authorities on this point cited in the REVIEW, No. 21, see "Who Changed the Sabbath," a 3-cent tract published at the REVIEW AND HERALD Office, Battle Creek, Mich.

†The Lutherans maintained that after consecration of the elements, the body and blood of Christ are substantially present with the substance of the bread and wine.—Webster.

hand of God, and that the remnant church—that John saw in vision eighteen hundred years ago—is actually warning the world against the worship of the papal Beast and the reception of his mark in the form of a Sabbath which is the rival of the one that God has commanded men everywhere and in all ages to celebrate.

Before concluding the discussion of this subject, it would seem proper to consider briefly the objections that are usually offered to the preceding views. There are but two that demand attention at this time. The first relates to our government; the second to the fact that good men have in time past and do now observe the first day of the week.

It is impossible, say many, that so beneficent a government as our own could ever become a persecuting power. Such an objection simply serves to illustrate again the unwillingness of men to apply to themselves the prophetic declarations of the word of God which would seem to imply wrong doing on their part. Like one anciently, when told that he would commit certain grievous wrongs, they reply, "Are thy servants dogs that they should do these things" (2 Kings 8:7-15.)? and yet alas! like him they go and do the very things in question.

It is a fact that many seem incapable of learning that in all the history of the past there is not a single government, however good or great, that has ever come in contact with the people of God for any considerable length of time without oppressing them more or less. In very many instances it has been true—as it will be in the case of the United States—that this oppression has been stimulated and directed by those claiming to be the friends of God. To say that orthodoxy can never fall far enough to wield this government in the interest of a persecution like that brought to view in the 13th chapter of Revelation, is to ignore the sad lessons of the past. What in this direction can appear to be too absurd for belief, when it is recollected that the Jewish church crucified the Messiah for whom they had prayed so long and earnestly, and that the disciples of the same Messiah whom the Jews had put to death gradually became corrupted, and at last developed the Great Apostasy that has since put to death more than fifty millions of saints? False doctrine is sure to bring forth, sooner or later, impiety and intolerance.

There are few men who are wedded to error who can brook the exposure of that error without being tempted to silence by force—if they cannot do so otherwise—the courageous iconoclast who dares to dash their idols to the ground. In the case of modern orthodoxy, there are certain false doctrines to which they cling with the tenacity of death. Among them are the natural immortality of man and the papal Sabbath. The arguments for the last of these are so weak that its friends are almost certain to fall into a rage whenever any one ventures to examine them publicly in the burning light of God's word. But this is the very thing that Seventh-day Adventists feel that they are commissioned of God to do. The first of these doctrines brings them into a position where they are exposed to the delusions of modern spiritism,—Satan's last and greatest deception. The result will be that if they heed not the warning of Rev. 14:9-12, probation will end, and they will be given over to strong delusion. 2 Thess. 2:8-12. As a consequence they will repeat the story of those in similar conditions in the past, doing things that they would look upon with abhorrence at the present time.

As it regards the objection that our own beloved republic is too mild and beneficent in its character to do the work assigned to the Two-Horned Beast, it is enough to say that were it less beneficent, it never could do that work. The prophecy requires that the government that shall meet its specifications shall be as harmless

when compared with the antecedent Roman empire, as an innocent, inoffensive lamb is harmless when compared to a fierce wild beast. Be it remembered that the dragon voice of the prophetic lamb was not heard until the latter part of its history was reached. Let it be borne in mind, also, that it was not until recently in the history of our youthful and lamb-like nation that the dragon spirit has become so fully developed that it clamors for a change of the Constitution, so as to enable religious bigots to enforce the papistic Sabbath upon the commandment-keeping people of God as well as all others. When Jehovah speaks, let man be silent. He has said that even our fair republic is yet to play the roll of a persecuting power. Let every man be set down as a liar, and every government as a fraud, rather than doubt the words that have gone forth from the mouth of Him "who knows the end from the beginning."

The last objection that is to be removed relates to the circumstance that good men in the past have kept, and good men at the present time do keep, the Sunday-Sabbath, and that it cannot therefore be the mark of the papal Beast. To this objection it is sufficient to reply that no person can receive the mark in the sense of the prophecy until his mind has been enlightened in regard to its true nature. The Lord never attaches penalties to sins of ignorance, unless those who are guilty of them are chargeable with negligence in searching for, or willfulness in rejecting, the light which would have revealed the true character of the act performed. John 3:19. The good men of the past who rejected the errors of the papacy as fast and as far as they were revealed to them, stood faultless before Heaven. Does any man doubt that Luther and Melancthon and Zwingle were good Christians, even while they were in the bosom of the Romish church? Again: will any one deny that at the time in question they were spotted all over with marks of the Roman heresy? If, then, it be true that a false Sabbath cannot properly be styled the mark of the Beast, as otherwise it would be true that good men had ignorantly received that mark, then how can our orthodox friends follow the lead of Luther, Melancthon, and Zwingle, and how can they admit that they were Christians while yet they were papists? The simple fact is that in their day God's time for the restoration of his ancient Sabbath had not been reached, and therefore he did not hold them responsible for errors that had not as yet been revealed to them in their true character.

Now it is otherwise. The limit of the twelve hundred and sixty years, during which the times and the laws were to be delivered into the hands of the papacy, are past, and God in his providence has raised up a peculiar people whom he has commissioned to the special work of warning men against the reception of the mark of the Beast. The light which now shines upon the subject is so clear that even the most ordinary mind cannot fail to discern where the truth lies. Although it may still be true that the point has not yet been reached when Sunday observance will be visited with the terrific judgments denounced in Rev. 14:9-11, that point is nevertheless in the near future, and to tamper even now with the papistic Sabbath subjects the person who has light upon the subject, to the positive displeasure of Heaven.

It is a dangerous thing to toy with sin or trifle with God. Ere long even the plea of lack of information respecting the true character of the Sunday institution will not avail. By voice and pen and press, the earnest little band of Sabbath-keepers are heralding the notes of warning with an energy which promises the completion of their work in a brief space of time. The language addressed by Paul to the idolaters of his day is now applicable to the men of this generation: "The times of this ignorance God winked at, but now command-

eth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:30, 31.

Candid reader, that fearful Judgment day is just before us. The Judge at whose bar you and I will then be summoned to appear is He who once said, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. 5:17-19.

Mark these solemn words! If you shall be found in the final day deliberately breaking one of God's commandments and teaching men so to do, how think you that He who once said that those guilty of this offense should be least in the kingdom of heaven—or as Campbell renders it, "shall be in no esteem in the reign of heaven,"—will adjudge your case? Can it be possible that there will be found in heaven a single person who is held in *no esteem* by the great host of the redeemed? Does not this language necessarily imply that the person in question will never enter heaven at all? Do you say that the kingdom here alluded to is not the kingdom of glory, but that it is the kingdom of grace merely? I answer, Such a conclusion would not materially affect the results, since he who is of no esteem in the kingdom of grace can never enter the kingdom of glory; as the former is made up of those who are to become the subjects of the latter and must therefore resemble them in character. Remember that we are speaking of those who, like yourself, have had their attention called to the discrepancy between the requirements of the fourth commandment and the practice of Christendom in the matter of Sabbath observance.

To such we say, Remember that the words of Christ cited above are to stand when the present order of things shall pass away and when this earth, now so vast and apparently so solid and enduring, "shall reel to and fro like a drunkard, and shall be removed like a cottage." Isa. 24:20. They were spoken in the full view of the fact that he who uttered them was to be the judge of the world. Think you that when you shall see him acting in that capacity you will, while recollecting what he has said about those who break the Father's commandments and teach men to do so, have the courage to offer a defense for your own contempt for his authoritative declarations? If not, acknowledge, I beg of you, the errors of the past ere it is too late, and from this time forward imitate the example of him who said, "I come down from heaven not to do mine own will, but the will of Him that sent me," furnishing at the same time a commentary on one feature of that will by repairing regularly to the synagogue, or place of worship, on each recurring Sabbath day. Luke 4:16.

W. H. LITTLEJOHN.

¹ If one would feel the full import of the Saviour's words in Matt. 5:17-19, as he cannot feel them by reading the King James translation merely, let him consider carefully the following rendering of the same verses, by Rotherham, in his emphasized New Testament: "Ye may not think that I come to put down the law or the prophets; I come not to put down, but to fulfill. For, verily! I say to you, Till whensoever the heaven and the earth may pass away, one least letter or one point in nowise may pass away from the law till whensoever all may be done. Whosoever, therefore, may relax one of these commandments, the least, and teach men in this way, shall be called least in the kingdom of the heavens; but whosoever may do and teach the same, shall be called great in the kingdom of the heavens." Think of it, reader! One least letter or one point cannot pass from the law till all is done, and he that relaxes one of God's commandments the least shall be called least in the kingdom of the heavens? In view of these reflections, what will become of men who ignore the fourth commandment altogether or venture to practically change its phraseology so as to make it read, "The first day of the week is the Sabbath of the Lord thy God," when the commandment, as God wrote it, declared that the "seventh day" was such?

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.

LOOKING HOMEWARD.

BY MRS. P. ALDERMAN.

Oh, promised mansions fair and bright!
Dear home, so near, so far!
Amid the fields of living light,
With pearly "gates ajar."

I long thy blissful rest to gain,
And view thy glories rare.
Enough of crime, and sin, and pain
Corrodes this world of care.

There are snowy robes for those who prayed
As this dark vale they trod—
Where mansions fair are being made
Among the hills of God.

Oh! to inherit heavenly land,
And know its treasures mine,—
To reach for aye that sunlit strand
That marks the bound of time.

O selfish heart, to count it loss
When Jesus would refine!
All earthly good is gilded dross,
Dear Christ, if thou art mine.

ENGLAND.

SOUTHAMPTON.—I am still holding meetings in this place with a fair interest. The attendance has not been as large as I should like to see, but those who do attend are deeply interested in the truth.

I have given over sixty discourses, besides a few Bible-readings. Seven have begun the observance of the Sabbath. Others are convinced, and I hope to see them obey soon. It is more difficult for people to accept the Sabbath in this country than in America. It requires some faith for a man with a large family to accept the truth, when he may expect to lose his situation, and be left without any means of supporting his family. During the past winter there have been over one thousand men out of employment in the town of Southampton. A man thinks himself highly favored in this country if he has a position that will bring him from four to six dollars per week.

But the Lord has been very good to those who have begun to observe the Sabbath, where they have made the proper effort to assist themselves. Some that have recently begun its observance expected to lose their places, but the way was opened for them, and their employers permitted them to have the seventh day to themselves.

I find the English people very earnest when they accept the truth. They are very anxious to assist in the work. Nearly all are very particular in paying tithes. If they make but two or three dollars per week, they are careful to give the Lord his part. I believe the Lord blesses them for it, in opening up the way for them to have work, while so many are out of employment. Besides paying their tithes, they are quite free to make donations. We were quite surprised after service one evening to find a *fifty pound* note in our contribution box, besides some small pieces of silver. The note would amount to nearly two hundred and fifty dollars in American money. Besides this, we have received some ten dollars.

I mention the above items for the encouragement of our American brethren who have been donating of their means to carry forward the work in this country. I wish them to see that the people here do not wish them to do all the giving, but are willing to help all they can. I believe the time has come for the truth to go forward in this country. The people seem to be anxious to investigate Bible subjects. If the truth can be properly presented before them, I am sure many are anxiously waiting to receive it. The Sabbath question is receiving some attention in the papers of this country. This agitation will prepare the minds of the honest ones to receive the truth when it comes to them. What we need now, is to get our papers and tracts before the people.

When I see the large number of people in this kingdom, I ask, How can three or four men give the warning to this nation before the Lord comes? Southampton alone has over seventy thousand peo-

ple. There is work here for all our force for a year at least. Truly the field is a large one. I feel that I must get nearer the Lord if I am to make a success in carrying this truth to this people. Oh, for more of the Spirit of God to help me in this work! Brethren, pray for me that I may be kept humble before the Lord.

We are glad to hear from our brethren in America, but cannot promise to be very prompt in answering letters. I am so pressed with work that I am obliged to neglect my correspondence. We all enjoy good health, for which we are thankful to the Lord.
J. H. DURLAND.

VERMONT.

JERICHO.—The second Sabbath and first-day in May, we were with this church. We found them in much need of help, and nearly all were ready to be helped. The Lord came very near by his Spirit. There are six or more who ought to attend the Lancaster school and become qualified to enter the good work in some department. Probably a number will go to school, beginning with the next term.

While with this church we went to Burlington to look for a proper ground for our camp-meeting, and we were not disappointed; for we found grounds which are beautifully located, and we can have them free. We feel that the hand of the Lord was in this.
A. S. HUTCHINS.
A. O. BURRILL.

TEXAS.

ARKADA, MAY 21.—Our meetings in the tent are well attended when the people can get out. Rain, floods, water, mud, bridges washed away, and mails but once a week, is the order of the day. Meetings are interrupted, and the people kept away. The farmers are discouraged because they cannot get into their fields. Two public efforts have been made to counteract the effect the truth is making on hearts. We have lost nothing, and have gained much. Calls are coming in to visit other places. We can sell but few books, and the subscriptions to our publications are very limited, because at this season of the year there is no money in the country. I am alone with my family. Although the labor of preaching, praying, and conducting Bible-readings is wearing, yet I feel blessed in the work.
R. M. KILGORE.

NEW YORK.

GOVERNEUR, ST. LAWRENCE Co.—May 2-26 I labored among the churches at South Pierrepont, West Pierrepont, Russell, New Connecticut, and Gouverneur, besides the scattered families and individuals in Fine and Pitcairn. Though it was right in the midst of spring work, the most of the friends were in attendance at all our meetings. In some places the outside interest was good and seemed to demand a protracted effort. Never have I felt as much of the blessing of God as while urging the friends to an entire consecration to God. Their testimonies and fervent prayers evinced their appreciation of the word spoken. They were also ready to help what they could with their means. I received in cash and pledges on tent fund \$41; took nineteen subscriptions for the *Sentinel*, three for the *REVIEW*, one for the *Instructor*, two for the *Bible-reading Gazette*. Truly the Lord is coming near his people. The humble will soon triumph; the Captain of the host is with us.
H. H. WILCOX.

VIRGINIA.

ST. LUKE AND ELIZABETH.—I closed my labors at these places May 13. The effort put forth by Eld. Lane and myself since the 20th of February has resulted, under the blessing of God, in the acceptance of the truth by two dear souls. Many have expressed a desire to read our publications on the present truth, to whom I shall send those that I think would be best adapted to their wants. Though but few have accepted the truth here, I feel to thank God that the way has opened for the introduction of our valuable publications, which always point to the word of God. Notwithstanding the severe threats that were made against me a few months ago when I first came here, I rejoice to know that many friends have been raised up

to acknowledge the truth, and my prayer is that they may yet live out the truth ere the great day of God's wrath shall come. I shall now make preparations for tent labor. Pray for the cause here. May the Lord bless his dear people in the proclamation of his last message of mercy.

HENRY A. RIFE.

MISSOURI.

SENECA AND DAYTON.—The interest at these places is a little encouraging. Though the attendance was not very large, yet some are deeply interested, and some at both places are very anxious to have a tent meeting held near them. My health not being good, I only preached five times. At both places, I tried canvassing some for the *Signs* and *REVIEW*. I obtained six subscriptions for the *Signs* and two for the *REVIEW*; sold and gave away five hundred pages of tracts. I also received four subscriptions for our papers at Neosho, two for the *REVIEW*, and two for the *Signs*. I have been greatly afflicted of late with catarrh, so much so that I could hardly engage in common conversation. This and the rainy weather kept me at home longer than I expected; and I am not able to preach much yet. I desire to be remembered by the brethren and sisters everywhere. Pray for the cause here.
E. G. BLACKMON.

May 20.

KANSAS.

AMBOY AND BULL CITY.—April 25-28 we visited the church at Amboy. We found this dear people enjoying God's blessing. They were all in a good spiritual condition but two. One of them saw the error of his way, and once more turned to the Lord. There are others who will join their number soon. We held several Bible-readings, and obtained two new subscribers for the *REVIEW*, and one for the *Signs*. Mrs. Enoch remains at home for the present to rest.

May 8, 9 we visited the little company at Bow Creek. This company was raised up over a year ago, and although but few in numbers, they have maintained regular Sabbath-school and meetings. We effected an organization, though only six of the company joined. An elder was ordained, and a clerk appointed. Others who were not yet ready will join soon. May God bless this faithful band. Two were baptized. We now go home to prepare for camp-meeting.
M. ENOCH.
C. FLAIZ.

MINNESOTA.

DASSEL AND LAKE ELLEN.—I met with the church at Dassel the first Sabbath in this month, holding our meeting at a private house. Enjoyed a good Sabbath-school with these parents and children. Being badly crowded, the church have seen the necessity of a house of worship, and are now building one. The frame is up, and meetings can be held in it soon. If this church put forth more earnest efforts to live out the truth, as I believe they will, they will certainly see better days.

The 10th and 11th I met with the church at Lake Ellen. Quite a number of the brethren and sisters from West Union and Grove Lake met with us, and the Spirit of the Lord was present to own and bless. This church has had the privilege of listening to a course of lectures by A. M. Johnson, and are much encouraged, a few having embraced the truth. Three of the brethren start with me this morning to attend the general meeting at Wadena.
HARRISON GRANT.

MOUNT HOPE, OLNSTEAD Co.—Came to this place May 12. After visiting some, and finding an interest to hear, I commenced holding meetings Sunday, the 18th. Although it rained most of the time, there was a good attendance. Last evening the house was crowded. The Lord gave me freedom in the presentation of his word, and good attention was paid. After my remarks were closed, a Baptist arose and said that if the friends were willing he would like to make a few remarks. He asked those who were willing to rise, and out of sixty ten arose. He spoke for half an hour from Eph. 2:8, telling them that Christ was the end of the law, and that it could not be kept, and they wanted nothing to do with it. He also said that there was no command for keeping the first day of the week, but that he thought Christ intended that

it should be kept. The people were disgusted with him. After he closed his remarks I turned to a few texts, and let the word of God answer him; and it left a good impression upon the minds of the people for the side of truth. I am of good courage, and hope to be remembered in the prayers of God's people. C. M. CHAFFEE.

WISCONSIN AND MICHIGAN.

TULCIFIER, WIS., AND STORMBOUGH, MICH.—I went to the first-named place the 3d of May, and labored there till the 13th, during which time I held thirteen meetings in all. We met a few souls there who love the Lord, and keep his commandments, but the enemy of all righteousness has not been asleep, but has tried with all his cunning to scatter the good seed sown by Brn. O. A. Olsen and N. Clausen some years ago. All felt that my visit at this needed time was from the Lord, and I trust the blessings received by our souls will not be lost. The Holy Spirit was present in all our meetings, melting and subduing hard hearts. May 11, a church of twelve brethren and sisters was organized. I received six new subscriptions for our paper, and sold some books.

The 16th of May I came to Stormbough, Mich., to encourage and help the little Swedish church there. These dear friends were very pleased to have a missionary among them once more. The Lord blessed us in all our meetings, but especially was it so the last night when we celebrated the ordinances of the Lord's house. Two friends from the Baptist church united with us. Others around here are interested in the present truth, for whom we hope. These brethren are all poor in this world's goods, and cannot help the cause much with means; but they all seem to love the Lord, and are willing to do what they can. May the Lord bless this little band. J. F. HANSON.

NEBRASKA.

BLAIR AND DUNBAR.—From April 11 to 14 I attended the district quarterly meeting at Blair. Although there were not many present from other churches except from the church in the country near Blair, yet we had good meetings. Some appear to be interested in the truth. There are two Scandinavians here who have lately taken hold of the truth. These will be baptized in the near future. I hope at some future time to labor particularly for the Scandinavians in this place.

I remained at home from April 15 to 23. Held our church quarterly meeting on Sabbath and Sunday. One Danish family from Millard met with us and united with the church. It is about a year since these began to obey the truth.

From April 24 to May 18, I labored at and near Dunbar, principally among the Scandinavians. I was very kindly received by these Scandinavians, who are mostly Swedes. On Sundays our meetings were well attended, and the people seemed anxious to hear and learn the truth. A few have decided to obey, while others desire to study these truths which are new to them. Our meetings on week days were not well attended on account of short evenings and busy times. I have never labored in a Scandinavian neighborhood where I found less prejudice, and where I was more kindly received by all. Obtained nine subscriptions for our periodicals, sold over \$15 worth of our publications, and received a donation of \$12.76. I expect to return as soon as possible to carry on the work already begun. May God help these honest souls to see the truth and obey it.

May 22. O. A. JOHNSON.

WISCONSIN.

DIST. No. 4.—During the past winter I have labored with the churches in this district, while the other churches placed under my charge have enjoyed the labors of Eld. Sanborn. It is gratifying to be able to say that in all these churches the good work is onward. Quite an interest is taken in the T. and M. work, especially in distributing the *Sentinel*, large numbers of this paper being taken in each of the churches except one. Nearly all the families are supplied with the *Review* and others of our periodicals.

At Knapp the brethren had become scattered and divided, and the result was a very discouraged condition. But some have returned to increase

their numbers; and at our last quarterly meeting we enjoyed the blessing of God to that degree that differences were put away, harmony and love restored, and a more encouraging condition exists.

I have labored at Lucas, Burnside, Beldenville, River Falls, and Plum City. At the latter place an estimable family have embraced the whole truth, and were baptized last first-day. Sabbath-school and meetings are sustained there.

I have spent a few days in Polk Co., where Bro. H. R. Johnson has been laboring. We organized a church at Cushing of ten substantial members. They seemed to have received the truth in the love of it, and are willing to take up every duty as it is made known. Some prejudice exists, but it is not generally of that bitter kind so often met with. Four were baptized. As we gathered upon the shores of a beautiful lake to administer and witness this ordinance, the Holy Spirit seemed to hover over us. Many were moved to tears, and our hearts were filled with joy. Another company which Bro. Johnson has raised up near there we did not visit, as, being Scandinavians, they could not understand our language. A good work has been begun here, and favorable openings for labor in Scandinavian and English tongues present themselves. G. C. TENNEY.

KENTUCKY.

PELLVILLE, MAY 19.—I have been lecturing near this place for three weeks, and as the result fourteen are keeping the Sabbath, all heads of families; and I think that several others will take a stand soon. Almost all were using tobacco, coffee, and pork; but about one-half have left off the use of tobacco, and some have quit using pork, too. They are making rapid progress, but there is a great work for them to do yet. They are not likely to all stand the trimming up. There were two Sabbath-keepers here before, which makes sixteen in all. I have sold \$11.35 worth of our publications. Have taken one subscription for the *Instructor*, five for the *Sentinel*, and one for the *Signs*. I find the only way to be successful in these tobacco regions is, as soon as commencing a course of lectures, begin to visit right away; and around the people's fireside and at their table talk to them on the health reform the first thing; the sickly condition of many of the people will awaken an interest in the most of their minds. In this way we can get the whole family interested. I find that when I succeed in the health reform the balance of the conquest is easy; but a minister must believe fully in the health reform himself or he cannot do this.

I have discontinued meetings here for a time, and move about four miles, near Patesville, Hancock Co., which will be my address for the present. I will meet this little company from time to time on the Sabbath, and watch over them and have them hold their regular Sabbath meetings. To God be all the glory. Pray for the cause here. S. OSBORN.

WEST CLIFFY, MAY 22.—We have just closed our State meeting in this State. We commenced ten days before the meeting to give a course of lectures, it being a new field. The interest increased from the beginning, and the attendance was good. From six to eight are now keeping the Sabbath, and others are interested. This gave our brethren courage, and assisted much in our quarterly meeting. The president being absent on account of an interest where he was, the burden of the meeting fell on me. Meetings were held from 5 A. M. till 9 P. M. The Lord came very near in all of them. The morning meetings were excellent, and the best of the wine was poured out the last morning. This being a small Conference, and the brethren much scattered, church quarterly meetings cannot be held; so the ordinances were celebrated the last night of our meetings.

This was the best meeting in some respects we ever attended. Brotherly love was manifested. When the wants of the cause came up, we found laborers were few and the work great. Calls came in from various directions as never before in this State. It was decided that one tent should be pitched in Glasgow, with Bro. Pound and myself as ministers; another should go to Boston, with Brn. Garrett and Saxby as ministers. Bro. Osborn, having openings to last some time near his

present interest, desired to stay there. He will then visit us in the tents. Brn. Brown, Forrest, and Willie Garrett will give their entire time to the canvassing work. Several others took a supply of premiums home with them for the *Signs*, and will engage in that branch of the work.

We have every reason to believe the cause will go forward this summer in Kentucky. Bro. Brown has been successfully canvassing the city of Louisville for "Thoughts." He returns to-day to make a complete canvass. The place of camp-meeting was considered, and left till we see the result of the canvass of Louisville. We are arranging to have a State depository, and desire it centrally located, in a city that will give it character. We hope our camp-meeting may open the way. We have thought of Louisville, but must wait till God prepares the way before us. Arrangements were made for a 50x80 ft. tent for our camp-meeting. When we considered the benefits received from Ohio, they were acknowledged by a season of prayer in behalf of God's blessing to rest upon the cause in Ohio. We remain here to finish up the interest. May the spirit of missionary work take hold of all our brethren in this State as never before. G. G. RUPERT.

THIRTEENTH ANNUAL REPORT OF THE BATTLE CREEK MATERNAL AND DORCAS ASSOCIATION.

THE annual meeting of the Maternal and Dorcas Society of Battle Creek, Mich., was held at the Tabernacle, the evening of May 27, 1884. After singing, prayer was offered by Eld. U. Smith, who also made appropriate and kind remarks concerning the workings of the Society. The report of the past year was then read as follows:—

We feel assured that among the many readers of the *Review* there are not a few absent members of the Battle Creek Maternal and Dorcas Association, and others who will read with interest anything pertaining to the well-being of the society. We are thankful to say it is still in existence, and that the weekly meetings during the year have been held with but few interruptions. We have the names of fifty-two for whom more or less sewing has been done,—a large amount altogether. Some of these were orphans and others worthy individuals. Help has been given several families whose mothers were over-worked and sick, or worse still, entirely removed by the cruel hand of death, also several widows who have to work hard from one end of the week to the other to provide means for the support of their families, leaving but very little time to sew for themselves.

Occasionally the material is supplied by those for whom we work; but more frequently from the donations of clothing and the funds of the Society, which are not often very abundant, being raised in small sums by the annual subscriptions of the members. Sometimes our treasury has been almost exhausted. At the commencement of last winter we were greatly distressed at the amount of poverty we saw around us and our inability to relieve it; but God, in whose hands are the hearts of all, heard our prayer, and moved upon a dear friend at a distance to send us quite a liberal donation. This kind act enabled us to add to the comfort of many families, and we feel that it will be rewarded in heaven, though little noticed here.

Our monthly meetings for prayer have been regularly held, never without finding the Lord faithful to his promise to meet with and bless us. Latterly we have been much encouraged by the increased attendance, and unmistakable evidence that the Spirit of the Lord was moving upon our hearts. Mothers have felt more deeply the shortness and solemnity of the times, the imminent peril of their loved ones in a careless, unconverted condition, and their own responsibility and accountability in connection with it. This has induced great anxiety and earnestness in prayer to devise means to rescue them from the grasp of the enemy, and lead them to the fold of God.

Another cause of encouragement we find in the fact that applications for information regarding our Society are coming in from different parts of the field where similar associations are being organized. It is gratifying to know that there are bands of working, praying mothers all through our ranks; and we feel that no church, however small, should in these last days of peril be content to remain without this powerful auxiliary for good.

These lines will doubtless be read by dear sisters

who have in times past rendered us very essential service, and by one or two who have more recently removed leaving a vacancy we find it very difficult to fill. We assure you that you are not forgotten, but are often specially and regretfully remembered in our prayers. You will be pleased to find our numbers do not decrease, but that eighteen names have been added to our list since our last report. Among these are some faithful workers who give promise of development in this direction, and we trust will ere long be able to fill the void caused by your absence.

"How beautiful should seem the coming feet of such;
Their garments of self-sacrifice have healing in their touch."

With grateful thanks to those who have in various ways remembered the wants of our Association, with fraternal love and sympathy to our absent members, with abounding gratitude to our Heavenly Father for his providential care and blessing, with renewed courage to labor on the "little while between" this and the coming of our dear Saviour, or until the Master bid us rest, we close the labors of another year, feeling that while endeavouring to lighten the burdens and mitigate the sorrows of others, our spirits have been strengthened and refreshed.

"Less are the woes and lighter are the cares
That generous, sympathizing friendship shares."

Before the reading of the foregoing report an impressive and instructive Bible-reading was given by Bro. H. Veysey, setting forth the importance of giving to the poor. Elds. McCoy, Stewart, and Lane made interesting and encouraging remarks, following the report, all of which was responded to by the audience, as well as themselves, in liberal contributions of money and clothing, for which we would express our heart-felt gratitude.

Mrs. M. D. AMADON, *Pres.*

Mrs. SUSANNAH SISLEY, *Sec.*

Special Notices.

ATTENTION, NEW YORK!

As our students will be at our June meeting, and a large attendance is expected, we trust that those who can conveniently bring a little bedding will do so. Ample provision will be made for all, so that no one need feel any hesitation about coming.

All those who expect to labor in the cause should plan to remain over till Tuesday without fail. Come early, yes, at the very commencement, and get all the good of the meeting you can.

M. H. BROWN.

NOTICE FOR PENNSYLVANIA.

We wish all who desire to come over the Philadelphia and Erie or Northern Central R. R. to attend the camp-meeting, to send us your names at once, and we will furnish you with a ticket order, which will enable you to purchase tickets at reduced rates. This is important, as you will not be able to secure reduction without the order. Address me at Wellsville, N. Y.

D. B. OVIATT.

MEETING FOR NEW YORK.

We trust all who are interested in the work in our Conference this season, will attend the general gathering from June 5-9. The Lord's cause and its interests will be discussed, and plans laid to prosecute the work as rapidly as possible. Changes are occurring which indicate very clearly that a great work is to be done in the near future. Some are going to be laborers together with God, while others will wait until they so far lose their interest that their worldly interests seem more important to them than the cause of God or the salvation of souls.

Soon it will be too late to labor for souls, and the harvest will be past. Come to our meeting, dear brethren and sisters, and unite with us in

seeking God and in securing a fitting up to engage in his work. Eld. D. A. Robinson from Massachusetts is expected to assist in our meeting, and we expect the Lord will also meet with us.

M. H. BROWN.

HOW TO GO TO THE WISCONSIN CAMP-MEETING.

ONE and one-fifth fare has been secured on all lines of the Chicago and Northwestern, and the Chicago, St. Paul, Minneapolis and Omaha Railways. Pay full fare to Baraboo, and you will receive a certificate for one-fifth return. Those from Green Bay and the Northeast will come by way of Jefferson Junction and Madison; from Racine and the Southeast, via Milwaukee and Madison; from Little Prairie, Milton, etc., via Jefferson and Madison; from Monroe and the Southwest, via Hanover Junction, and direct from Chicago. All those who do not live on any of these roads, should procure a round trip ticket to the nearest station on said lines, and then pay full fare to Baraboo. Trains leave Madison for Baraboo as follows: 2:40, and 5:45 P. M.; 1:17, and 2:11 A. M.

W. D. STILLMAN, *Conf. Sec.*

MINNESOTA, ATTENTION!

I HAVE made arrangements with the publishers of the *Pioneer Press* at St. Paul to publish reports of our camp-meeting at Mankato to the amount of two columns or more every day during the camp-meeting. These reports will give full accounts of every day's proceedings, will give every sermon, more or less full, and all other matters of interest to the public. Through this popular channel we have a rare chance to bring our work and the truth for this time to the many thousands of readers all through the West.

Now I have a proposition to make to all our friends. If you will send us your name and P. O. address with 25 cents, we will send you the daily *Pioneer Press* containing the report, for five successive days, thus giving you a daily report of our camp-meeting; and if you want to send it to your friends, or any one, send us their names and P. O. addresses with the above amount, and we will send it to them. Direct all this business, and send all money to Minnesota Tract Society, Mankato, Minn. *Let us hear from you at once.* This privilege is not restricted to Minnesota. We shall be glad to hear from many in other States.

O. A. OLSEN.

OHIO CAMP-MEETING AGAIN.

SINCE the writing of the article concerning the Ohio camp-meeting, it has been decided to hold that meeting at Columbus, on the State fairgrounds, Sept. 11-22. This is the only time that we can occupy these grounds after the 1st of August. The grounds are very desirable, within two miles of the State house. The Consolidated Street Car Co. run their cars from every depot and all parts of the city direct to the grounds. The president of the company will do all in his power to secure a large attendance. We expect to have the entire city canvassed, and for miles around. We expect that two or more members of the General Conference Committee, Sr. White, and other able laborers will be in attendance. We hope the time and place of this meeting will prove satisfactory to all.

We are able to offer better terms on tents than those referred to last week. We can furnish you with a tent 12x14, with a 4 ft. wall, with fly, ventilators, poles, all complete, 8 oz. West Point duck, for \$13; and one of 8 oz. army duck for \$17.50; a tent 14x14, West Point duck, for \$15, and of 8 oz. army duck for \$20; and one 12x18 West Point duck, for \$16, 8 oz. army duck, for \$21.50. The above prices are for tents with a fly. If you do not want a tent with fly, it would cost nearly

one-third less, with freight added. Send in your orders soon. Read what Sr. White says on camp-meetings in a recent supplement of the *Signs*.

R. A. UNDERWOOD.

MINNESOTA CAMP-MEETING.

THIS meeting will be held at Mankato June 25 to July 1. The first meeting will be the opening session of the Conference and Tract Society. All our people should make it a point to be on hand at the first meeting as far as possible.

This camp-meeting will be of more than common interest. We have reached a period in the history of this work when advance steps are being taken all along the line. The final issue is close upon us, and the last message of mercy will soon finish its work.

The providence of God is now opening the way in every direction as never before, calls for help most urgent and promising come from every part of the wide field. Brethren and sisters, do you fully realize our true situation? I sincerely hope you may. At the camp-meeting all these interests will be considered, plans must be laid, and measures must be taken to greatly enlarge our work, and to increase our efforts to fill the openings that the Lord is placing before us.

You cannot afford to be absent from this meeting; you cannot afford to be indifferent to the great interest of our time. Efficient help will be present to instruct us, and set before us the important duties of our time. Eld. Butler will return from Europe in time to be present; and Eld. Van Horn of Michigan, Eld. Farnsworth of Iowa, Eld. Cudney of Nebraska, and others will attend. Eld. Conradi will conduct meetings in the German language, and Eld. J. P. Rosqvist, lately from Sweden, will speak in his language. It will be the most important meeting ever held in Minnesota, and you cannot afford to stay away.

The camp-meeting will be located at West Mankato, at the junction of the Blue Earth and Minnesota Rivers, on a beautiful elevated plat of ground. The Spirit of God is moving on the hearts of the people of Mankato. The railroads are giving us better rates than at any time before, and everything appears most favorable for a good meeting. Brethren and sisters I desire that you may realize that this is no common time, and that you cannot afford to be absent. Come, bring your children, and your unconverted friends. Come to seek God, to work for God and the salvation of souls, and we shall not be disappointed, but shall have the best meeting we ever had in Minnesota.

O. A. OLSEN.

DAKOTA CAMP-MEETING.

THIS meeting will be held at Madison, Lake Co., July 2-8. Extensive preparations are being made, and it will be a meeting of far more than ordinary interest. Some very important questions relative to the work in that Territory must be decided at this meeting. These things call for the attendance of every one interested in the cause of present truth. The Lord has blessed the work in the Conference the past year, but arrangements must be made to greatly enlarge our work to meet the opening providence of God in every direction. Elds. Butler and Van Horn, and others from abroad will be present, prepared to give us just the instruction and help that we need. Brethren and sisters, you cannot afford to lose this privilege. Time is hastening to its close. The last camp-meeting will soon be in the past, and life's record finished. We are connected with the most solemn message that ever was given to the world. All heaven is astir with interest. God forbid that his people should be indifferent. We have something else to do besides digging in the straw with a muck-rake.

The railroads will no doubt favor us with reductions as usual. The first meeting will be a session of the State Conference and Tract Society, Wednesday, at 8 P. M.

O. A. OLSEN.

News of the Week.

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

FOR WEEK ENDING MAY 30.

DOMESTIC.

—A ship with small-pox on board is quarantined in the lower bay at New York.

—The Bank of Montreal sent \$8,000,000 in gold to New York during the panic.

—The repair shops of the New York Central and Hudson River Railroad burned Sunday. Loss, \$200,000.

—By a railroad collision at Savannah, N. Y., Sunday, three persons were killed and a number seriously injured.

—A severe frost Wednesday night in several of the Western States damaged corn considerably, and fruit and garden truck were severely injured.

—Incendiaries burned the Court House at Floresville, Texas, Wednesday, the records, deeds, mortgages, and all valuable papers being consumed.

—A cave-in under the tracks of the Reading Road at Turkey Run, Pa., has caused a suspension of work in the collieries. The ground is gradually sinking.

—One-half of the mail building at Toronto, Ont., burned Saturday morning, and the telephone service of the city was destroyed. The loss is about \$100,000.

—Nine men were killed and eleven seriously injured near Ligonier, Pa., Thursday morning, by the falling of a scaffold in a railway tunnel in the process of construction.

—Five hundred laborers and yardmen of the Wabash Railroad struck Thursday because of non-payment of wages. The total bonded debt of the Wabash Road is about \$80,000,000.

—In Fountain County, Ind., in a deposit of black sand, gold has been discovered yielding a large percentage to the ton. The "find" has caused no little excitement in the district.

—May 24 was the anniversary of the opening of the Brooklyn bridge. During the year nearly thirteen millions of people patronized the structure, and the receipts for tolls were a little less than \$400,000.

—The first message over the new cable was received Monday afternoon at Rockport, Mass., the steamship Faraday thanking the selectmen for her reception, and hoping to complete connection with Dover Bay that day.

—At Tower Hill, Ill., Monday night, a mob attempted to lynch three highway robbers, on their way to the Shelbyville jail. The officers threatened the vigilantes with death, and safely lodged the men inside the prison walls.

—In the stables at Blissville, Long Island, are numbers of cattle suffering from pleuro-pneumonia, the afflicted animals being first milked, then killed, and the carcasses secretly conveyed to New York and Brooklyn and sold for food.

—The petroleum fire in the Atlantic Refinery Works, at Philadelphia, is gradually burning itself out. Four acres have been burned over, the district being filled with debris of the ruined buildings and tanks. The loss will be in excess of \$600,000.

—The Methodist Protestant Convention, in session at Baltimore Thursday, declared in favor of total abstinence, and passed a resolution insisting that the divorce laws be so framed as to forbid either divorced party to marry during the life of the other.

—Insane at the loss of a bank book, Mrs. Caroline Schreifer killed five of her children at Albany, N. Y., Thursday evening, and, with another child in her arms, threw herself before a train. She was killed, while the little one's leg and arm were crushed.

—New Orleans is preparing to open in December next a World's Fair, which will be open five months, and in which every State and Territory and nearly every nation will be represented. Congress has just voted \$1,000,000 for its expenses; and in some respects the Centennial at Philadelphia will be eclipsed.

—Hooper's building at Baltimore collapsed Friday afternoon from the weight of cotton it contained, the fourth floor first giving way, and forcing the others down. Of a number of persons in the structure six bodies have been recovered. Three persons were fatally injured, and two others are missing and supposed to be in the debris.

—A boy now living with Mr. G. W. Alexander, of Quincy, claims to be the long-lost Charlie Ross, and says when taken from his home in Philadelphia nearly ten years ago, he was given into the care of a band of gypsies, who took him to Texas, where he remained until last fall, when he escaped and worked his way North. He came to Quincy three weeks ago.

—At Water Valley, Miss., Saturday, some persons emptied a bucket of tar over a Mormon elder's head. In that region the Mormons are making many proselytes among the lower classes.

—The largest book ever made at the government printing-office at Washington has just been finished. It is bound in sheepskin and Russia leather, is one foot and four inches in breadth, contains 10,000 pages, and weighs 140 pounds.

—On Wednesday morning, a fearful crash was heard in the direction of the Scioto River at Comstock, Ohio. The large suspension bridge, which was built about twenty years ago, had given away, carrying with it into the river many people who were crossing it, some of whom were drowned and some injured. The bridge, which cost \$40,000 in 1863, is a total wreck. The authorities will make a rigid investigation into the cause of the disaster.

FOREIGN.

—There were thirteen deaths from yellow fever in Havana last week.

—A dispatched from Cairo says a new black false prophet appeared suddenly before Darfour and defeated El Mahdi's troops.

—Lord Dufferin has stipulated that if Turkish troops are dispatched to Suakim, English officers must command them. The Sultan declines this proposition, and negotiations are pending for a mixed expedition of English and Turkish troops.

—Great excitement prevailed in London Friday night over the work of dynamiters. An explosion of dynamite took place in the vicinity of the detective office, Scotland Yard, the corner of the building being completely blown off. A bomb was also thrown into the basement of the Cobden Club House, doing much damage, and severely injuring four female servants.

RELIGIOUS INTELLIGENCE.

—The New York Sabbath Committee was incorporated Friday. Its purposes are to protect and promote the observance of Sunday as a day of rest.

—In Austria they know how to deal with Mormonism better than we. A missionary of that depraved system has been condemned to a month's imprisonment by the Austrian courts.

The Baptist Foreign Missionary Union, in session at Detroit, decided to send missionaries to the Congo, in Africa, at a cost of \$30,000 yearly. The Home Missionary Society began its meetings, the largest receipts in its history being reported—\$401,692. During the year 145 churches were organized, and in the south and west 107 new churches were erected. The Society has school property of greater value than \$600,000.

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.

MISSOURI, Northern, Chillicothe,	June 5—10
NEBRASKA, Beatrice,	" 4—10
UPPER COLUMBIA, Walla Walla,	" 5—16
PENNSYLVANIA, Emporium,	" 11—17
WISCONSIN, Baraboo,	" 17—23
NORTH PACIFIC, Shellwood, Or.,	June 19—30
MINNESOTA, Mankato,	June 25 to July 1
CANADA, Waterloo, P. Q.,	" 26 to " 1
DAKOTA, Madison,	July 2—8
TEXAS, Dallas,	Aug. 1—10
NEW YORK, —,	Aug. 14—26
NEW ENGLAND, —,	Aug. 20 to Sept. 2
VERMONT, Burlington,	" 28 to " 9
MAINE, —,	Sept. 4—15
OHIO, Columbus,	Sept. 11—22

GENERAL CONFERENCE COMMITTEE.

THE next annual session of the Minnesota State Conference will be held at Mankato, Minn., in connection with the camp-meeting, June 25 to July 8. Every church should send a delegate if possible, and all should be faithful in filling out the blank reports sent you by the Secretary.

O. A. OLSEN, Pres.

THERE will be held a meeting of the workers in Minnesota at Mankato, commencing June 20, and holding through our camp-meeting. By workers, we mean all our ministers, licentiates, canvassers, colporters, who are now at work, and those who intend to engage in it the coming year, with as many others as will come. Come, all who can, and stay till the close of the camp-meeting.

O. A. OLSEN.

THE next annual meeting of the Minnesota Tract Society, will be held in connection with the camp-meeting at Mankato, June 25 to July 1.

O. A. OLSEN, Pres.

No providence preventing, there will be a two days meeting held at Hartland, Me., commencing June 13, at 6 P. M. We wish to see a general gathering of our people in this part of the State. All are invited. Come to work for the good of the cause and the salvation of precious souls.

J. B. GOODRICH.

I WILL meet with the friends at Milton, Wis., Sabbath, June 7.

G. C. TENNEY.

THE annual session of the Canada Conference, for the election of officers, and the transaction of other business, will be held in connection with the camp-meeting at Waterloo, P. Q., June 26 to July 1. Each church should elect delegates for this meeting.

The annual sessions of the Tract Society, and the S. S. Association will also be held at this time.

J. H. HAMMOND,
JOHN CLAYTON,
ANDREW BLAKE, } Conf. Com.

WE appoint a general meeting at State Center, Ia., for June 14, 15.

E. W. FARNSWORTH.

I. D. VAN HORN.

FUNERAL services for the children of Bro. and Sr. Gilbert of Kalamazoo, Mich., will be held in the school-house at Carpenter's Corners, June 15, at 11 A. M.

J. K. G.

THE next annual session of the Dakota Conference will be held in connection with the camp-meeting at Madison, July 2—8. We hope that every church will be represented by their delegates. Also be sure to fill out the blanks sent you by the Conference Secretary, Eld. S. B. Whitney, and return them to him at Bridgewater, McCook Co., D. T.

O. A. OLSEN, Pres.

THE next annual meeting of the Dakota Tract Society will be held at the time of the camp-meeting, July 2—8.

O. A. OLSEN, Pres.

Publishers' Department.

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

GEORGE J. HUNTLEY, of Machiasport, Me., is desirous of obtaining the address of his sister, Mrs. Alacen Beckwith. If any of our readers can assist him in this, he will esteem it a great favor.

RECEIPTS.

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

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

Books Sent by Express.—Mrs G B Starr.

Books Sent by Freight.—Ida S. Gates, R. A. Burdick, James Sawyer, Minn T & M Society, S M Holly.

Cash Rec'd on Account.—L Johnson 23.54, Frank D Allen 60.00, B C Riv M Soc per H H Winslow 17.00, Ohio T & M Soc per Ida Gates 1.15, Penn T & M Soc per Mrs D C Phillips 800.00, D T Bourdeau per M J Madill 5.00, Iowa T & M Soc per L H Farnsworth 650.10, J P Bridger 8.25, C Nelson per N Clausen 75c.

General Conference.—Penn Conf per O P Galloway 92.14.

Mich. Conf. Fund.—Mt Pleasant per Mrs J A Struble 39.36, Colon per F L Mead 1.00, Parkville per M Langdon 38.73, M J Parkhurst, Westphalia 4.00, Mrs J Philo, Stanton 50c, Lapeer per G A Crownhart 28.50.

Thank Offerings.—Lizzie Farber 50c.

Tidende to Poor.—Donation per O B Brown 4.00.

Inter. T. and M. Soc.—Martin Simon 5.00, J M Ferguson & wife 10.00, Ira J Hankins 25.00, Noah Hodges 25.00, Thos Hare (L M) 10.00, S Reish (L M) 25.00, J T Rogers 5.00, U S Beck 5.00, Ann Stem (L M) 20.00, Seth Newton (L M) 25.00, S D Bute 5.00, Mattie Peppenger 2.00, Seth Smith (L M) 10.00, R Van Dorn (L M) 5.00, W J Daugherty 5.00, N A Beck 4.00, Patience Welch 6.25, Lucinda Morrison (L M) 5.00.

European Mission.—Martin Simon 5.00, Mrs S J Hunt 2.00, Nettie Hovey 1.00, Patience Welch 6.25, Ira J Hankins 25.00, W J Daugherty 5.00, Nancy Miles 5.00, S C Bute 5.00, Seth Newton 25.00, Setti Smith 5.00, B Van Dorn 5.00, H I Farnum 20.00, O C Haugsted 10.00, Alice O Scales 60c.

English Mission.—Martin Simon 5.00, Charlotte Wordell 5.00, Addie Hare 5.00, Patience Welch 6.25, J M Ferguson & wife 5.00, Ira J Hankins 25.00, Noah Hodges 25.00, Samuel Reish 25.00, W J Daugherty 5.00, O C Haugsted 10.00, B Van Dorn 5.00, Thos Hare 10.00.

Scandinavian Mission.—Martin Simon 5.00, Soren Jensen 100.00, Niels Monson 2.00, Bertha Nelson 3.00, Patience Welch 6.25, J M Ferguson & wife 5.00, Ira J Hankins 25.00, Samuel Reish 25.00, C O Carlson 10.00, E S Acton 5.00, Angie Gotfredson 3.25, W J Daugherty 5.00, O C Haugsted 20.00, B Van Dorn 5.00, Christian Staal 25.00, Soren Hansen 2.00, Mrs Carlson 1.00.

Shares in S. D. A. P. Association.—J D Clarke 1500.00, M J Parkhurst 10.00, A W Atherton 5.00.

Donations and Legacies.—Mt Pleasant, Iowa, Church 8.00.

SANDHEDENS TIDENDE.

A DANISH-NORWEGIAN RELIGIOUS SEMI-MONTHLY.

Devoted to the dissemination of the great truths applicable to this time. Each number contains 16 pages of varied reading matter, treating upon different points of Bible truth, besides departments devoted to our current Sabbath-school lessons, the family circle, and general news of the day.

TERMS, PAYABLE IN ADVANCE.

To American Subscribers, \$1.00 a year.
In Clubs of Five or more copies to one address, to be used in Missionary work, 75c. a copy.

New subscribers receive the paper and a Danish-Norwegian Commandment Chart, for \$1.00; or the paper one year and Dr. J. H. Kellogg's "Household Manual" in Danish-Norwegian, for \$1.50.

To European Subscribers the paper is sent at \$1.20 a year.

Address, SANDHEDENS TIDENDE, Battle Creek, Mich.

The Review and Herald.

BATTLE CREEK, MICH., JUNE 3, 1884.

CONTENTS OF THIS NUMBER.

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

Poetry.	
"God's Financial System," <i>Churchman</i> ,.....	353
A Hymn for Beginning the Sabbath, J. M. HOPKINS,.....	354
Looking Homeward, MRS. P. ALDERMAN,.....	364
The Sermon.	
Love among Brethren, MRS. E. G. WHITE,.....	353
Our Contributors.	
Doctrine vs. Doctrines, ELD. D. P. CURTIS,.....	354
The Most Wonderful Sight, H. VEYSEY,.....	355
Their Adventism, L. G. CULVER,.....	355
Christ's Measureless Love to Man, E. HILLIARD,.....	355
Do you "Search the Scriptures"? HELEN L. MORSE,.....	356
No Time to Read, MRS. E. H. R.,.....	356
No Command for Sunday-Keeping, E. VAN DEUSEN,.....	357
Feb. 3: 6-19; 4: 1-11, GEO. W. BLISS,.....	357
Educational.	
The Study of the Bible, PROF. C. W. STONE,.....	358
Our Tract Societies.	
New York Tract Society, MAY TAYLOR, Sec.,.....	358
A Remarkable Incident, S. N. HASKELL,.....	358
More Testimony, RUTH A. ROE,.....	358
The Sabbath-School.	
Story of the Lesson, C. G. L.,.....	359
Our Casket.	
.....	359
Editorial.	
Forced to Confess—Sunday and Civil Liberty—"You're an Advent"—"Dew Tell!"—Good News from England,.....	360
Inspiration.—No. 10, G. L. R.,.....	361
A Literal Version of the Fourth Commandment,.....	362
The Beast and His Mark, W. H. LITTLEJOHN,.....	362
Progress of the Cause.	
Reports from England—Vermont—Texas—New York—Virginia—Missouri—Kansas—Minnesota—Wisconsin and Michigan—Nebraska—Kentucky,.....	364, 365
Thirteenth Annual Report of the Battle Creek Maternal and Dorcas Association, SUSANNAH SISLEY, Sec.,.....	365
Special Notices.	
Attention, New York! M. H. BROWN,.....	366
Notice to Pennsylvania, D. B. OVIATT,.....	366
Meeting for New York, M. H. BROWN,.....	366
How to go to the Wisconsin Camp-Meeting, W. D. STILLMAN,.....	366
Minnesota, Attention! O. A. OLSEN,.....	377
Ohio Camp Meeting Again, R. A. UNDERWOOD,.....	366
Minnesota Camp Meeting, O. A. OLSEN,.....	366
Dakota Camp Meeting, O. A. OLSEN,.....	366
News.	
.....	366
Appointments.	
.....	367
Editorial Notes.	
.....	368

See appointment in this number for general meeting at State Center, Iowa, from Brn. Farnsworth and Van Horn.

We would inform the friend who sends us the article "Danger Ahead," that it was published in our Special Mention department, in the REVIEW of Feb. 5, 1884.

Lewis Tando, a 13-year old boy, of Mt. Pleasant, Mich., died in that place from the effects of chewing tobacco, Tuesday, May 20, 1884. This ought to be an effectual warning to parents to prohibit their little ones from tampering with the vile and deadly narcotic. But this old Moloch will doubtless continue to be well supplied with victims.

A correspondent from Maryland writes to the *Banner of Light*, that "there are wealthy men in Baltimore who are confirmed spiritualists in private, that take no part in any public spiritualistic movement. It is just the same in other cities." These the *Banner* says will come to the front when spiritualism becomes popular.

THE TABERNACLE PULPIT.

For several successive Sabbaths God has greatly blessed the Battle Creek church in sending men to preach the word, who have done so "in the power and demonstration of the Spirit."

May 3 Eld. Van Horn spoke to the people, and all were indeed refreshed and strengthened. The Lord came near. The Sabbath following, Eld. McCoy, who is stopping at the Sanitarium, and in rather poor health, spoke in the morning to a large and appreciative congregation. The next Sabbath, Eld. S. H. Lane, just from Virginia, had words of encouragement for the people. He mentioned many interesting details respecting the field of labor he had just left. The Lord witnessed to the truth by his Spirit. Two weeks ago Bro.

Veysey, of Battle Creek College, spoke to the large audience, and on that occasion God blessed his servant and also his people. Yesterday, Eld. T. M. Steward, who has been for a brief space in Battle Creek, spoke from Ps. 97:11: "Light is sown for the righteous, and gladness for the upright in heart." This was indeed a precious season. The truth of God was made so clear that the entire congregation seemed to rejoice. It was indeed good to be in the Lord's house, and listen to the trumpet as it gave a certain sound which those present seemed to understand. Let the people of God everywhere rejoice. G. W. A.

GOOD PROSPECTS IN NEBRASKA.

Our hearts are filled with gratitude to God for his goodness and mercies and blessings. More than thirty are now on the grounds, and more coming on every train. The tents are going up rapidly. The indications are in favor of a large and profitable meeting. Our advance meetings commenced last evening with a very large attendance of deeply interested hearers. We have two tents pitched in the city, and services are conducted in two different languages daily.

D. NETTLETON.
A. J. CUDNEY.

RATES TO THE MINNESOTA CAMP-MEETING.

We shall have better rates to our camp-meeting this year than at any time before. The C., St. P., M., and O. R. R. will return all that come to the camp-meeting over their road for one-fifth fare. You will pay full fare coming; then you will receive a certificate on the ground which will entitle you to return for one-fifth, so that the round trip will cost you only one and one-fifth fares. We expect that the other railroads leading into Mankato will do the same. O. A. OLSEN.

CAMP-MEETING AT WATERLOO, P. Q.

This will be a very important meeting for Canada. We are anxious that all our brethren and sisters in this province shall have the benefit to be derived from attending. To the most of our brethren it would seem a great sacrifice not to attend this meeting, and such ones need no urging. They will be present. Those who do not feel thus are the ones above all who need to come. We are living in a time when all should be awake and active in the cause of God. If we are not, the Lord at his coming will find us unprepared. There is a great work before us. Let us draw near to God, and come to this meeting praying that showers of blessings from God may fall upon his people, and a new impetus be given to the work in Canada.

The prospect for the cause here looks encouraging. Our brethren are taking hold of the missionary work. In introducing our publications to prepare the way for the camp-meeting, we found many interested ones who promised to attend. We hope all our brethren will make an effort to bring their unconverted friends. Read the story of the woman of Samaria, and, like her, say to your neighbors, "Come, see."

We extend a cordial invitation to our brethren in Vermont to attend and bring as many tents as can be secured. We are inviting many who are not in the truth to come and tent on the ground. We depend on some of our Vermont brethren to help in providing tents. Will those who are willing to let us use their tents free or for a reasonable price, please write me at once. We greatly desire that Ontario should be represented at this meeting.

Free return checks will be given to those coming on the Waterloo, and Magog R. R., on the steamboat on Lake Magog, and we expect the same rates over other roads. Come early. The meeting will be short. We want to hold our first meeting Wednesday evening, June 25. Tents should be all pitched, and every one should be in readiness for this evening meeting. R. S. OWEN.

MEETING AT SOUTH LANCASTER, MASS.

The general meeting at South Lancaster was as profitable as any one of the kind ever held in the New England Conference. Ministering brethren from New York, Maine, and Vermont were present. In all, there were six ordained ministers at the meeting, besides nearly all of the colporters, canvassers, ship-missionaries, etc., laboring in the N. E. States. This number of ministers is large when we consider the scarcity of that class of men in the East. The N. E. Conference has but one besides myself, Maine two, and so on. The Spirit of God met with us from the commencement. The special course had brought together a goodly number. Including the students who attended it, fifty-five were enrolled as members.

Instructions were given as to the manner of holding Bible-readings. No set form of questions was used. Three Bible subjects were considered, viz., The Importance of the word of God, Life of Paul, and The Sanctuary. About twenty-five prepared Bible-readings daily, each showing a marked improvement. Before the close of our meeting nearly every reading prepared could not fail to interest any family or company in the subject presented. Instruction was also given in writing missionary letters and in reporting meetings; and in these branches the letters and reports prepared by the students showed equal improvement.

Prof. Bell had an exercise each day in language. One hour each day during the first week was occupied in presenting the nature and spirit of our work, answering questions, telling how to conduct city missions, how to become successful workers, etc. Special instructions in canvassing were given by Bro. Boynton. These exercises prepared the way for an unusually profitable meeting at their close. On Sunday seven were baptized, three of whom were students.

The missionary report, covering the time since last December, showed a large increase in the missionary work, especially in sending publications to shipping ports, and by vessels to all parts of the world. Quantities have been sent by the barrel to Liverpool, and other cities in England and to South America and the West India Islands. Hundreds of ships have been visited in New York and Boston. In every instance the transportation of our publications to other countries has been free. Free transportation has also been secured between Boston and New York.

Steps were also taken to open a mission in Providence. The truth must go by land and sea, and arrangements should be immediately made to establish missions in every seaport city in America. The providence of God is going before us in a special manner. Already quite an interest has been awakened in Boston, although the mission has been in operation less than three weeks.

A goodly number go from South Lancaster to labor in the cause the present season, some to Pennsylvania and New York, some to Vermont and Maine, while others remain in the New England Conference. Three will engage in teaching, one in each of the States of New Hampshire, Vermont, and Massachusetts. From eight to fifteen go out as canvassers and to do colporter work. As soon as proper arrangements can be made, it is expected that two students speaking the Swedish and Norwegian languages, will go to New York City to engage in missionary work among the Scandinavian emigrants in Castle Garden.

Discourses were given by Elds. Hutchins, Burrell, Brown, and the writer. Sunday night a temperance meeting was held. The house was well filled. Monday and Tuesday were busy days spent in arranging fields of labor for the students. We expect God will go before us and give success to our efforts. S. N. HASKELL.

—Never attempt one duty without God.