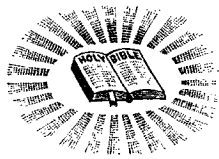


# Adventist Review



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. 64, No. 24.

BATTLE CREEK, MICH., TUESDAY, JUNE 14, 1887.

WHOLE NO. 1719.

## 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.

### WATCHMAN, WHAT OF THE NIGHT?

BY P. ALDERMAN.

"The morning cometh, and also the night." Isa. 21:12.

The Master soon is coming,  
Watchman, view the night!  
See the rays of morning,  
In the gleaming light—  
Light of which the prophets told  
Radiates the arch of gold.

Hope of all the ages,  
Watchman, scan the night,  
Note the Bible pages,  
The darkness and the light  
Are coming both. Which shall it be,  
The darkness or the light to me?

Refiner, try me now,  
Let no alloy remain;  
In penitence I bow—  
Thy blood can make me clean.  
Oh! make me loyal now and strong,  
The waiting time will not be long.

## 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.

### IMPORTANCE OF TRAINING IN THE WORK OF GOD.

BY MRS. E. G. WHITE.

"For we are laborers together with God: ye are God's husbandry, ye are God's building." 1 Cor. 3:9.

The work of the laborer is not small or unimportant. If he gives himself to any branch of the work, his first business is to take heed to himself, afterward to the doctrine. He is to search his own heart and to put away sin; then he is to keep the Pattern, Christ Jesus, ever before him as his example. He is not to feel at liberty to shape his course as best pleases his own inclination. He is the property of Jesus. He has chosen a high vocation, and from it his whole future life must take its coloring and mold. He has entered the school of Christ, that he may obtain a knowledge of Christ and his mission, and of the work he has to perform. All his powers must be brought under control of the great Teacher. Every faculty of mind, every organ of the body, must be kept in as healthy a condition as possible, so that the work of God shall not bear the marks of his defective character.

Before a person is prepared to become a teacher of the truth to those who are in darkness, he must become a learner. He must be willing to be counseled. He cannot place his foot on the third, fourth, or fifth round of the ladder of progress before he has begun at the first round. Many feel that they are fitted for the work when they know

scarcely anything about it. If such are allowed to start out to labor in self confidence, they will fail to receive that knowledge which it is their privilege to obtain, and will be doomed to struggle with many difficulties for which they are entirely unprepared.

Now, to every worker is granted the privilege of improvement, and he should make everything bend to that object. Whenever a special effort is to be made in an important place, a well arranged system of labor should be established, so that those who wish to become colporters and canvassers, and those who are adapted to give Bible readings in families, may receive the necessary instruction. Those who are workers should also be learners, and while the minister is laboring in word and doctrine they should not be wandering listlessly about, as though there was nothing in the discourse which they needed to hear. They should not regard the speaker simply as an orator, but as a messenger from God to men. Personal preferences and prejudices must not be allowed to influence them in hearing. If all would imitate the example of Cornelius, and say, "Now therefore are we all here present before God, to hear all things that are commanded thee of God," they would receive much more profit from the sermons which they hear.

There should be connected with our missions training-schools for those who are about to enter the field as laborers. They should feel that they must become as apprentices to learn the trade of laboring for the conversion of souls. The labor in these schools should be varied. The study of the Bible should be made of primary importance, and at the same time there should be a systematic training of the mind and manners that they may learn to approach people in the best possible way. All should learn how to labor with tact and with courtesy, and with the Spirit of Christ. They should never cease to become learners, but should ever continue to dig for truth and for the best ways of working, as they would dig for buried gold.

Let all who are commencing in the work decide that they will not rest short of becoming first-class workers. In order to do this, their minds must not be allowed to drift with circumstances and to follow impulse, but they must be chained to the point, tasked to the utmost to comprehend the truth in all its bearings.

Men of ability have labored at a great disadvantage because their minds were not disciplined for the work. Seeing the need of laborers, they stepped into the gap, and although they may have accomplished much good, it is in many cases not a tithe of what they could have accomplished, had they had the proper training at the start.

Many who contemplate giving themselves to the service of God, do not feel the need of any special training. But those who feel thus are the very ones who stand in greatest need of a thorough drill. It is when they have little knowledge of themselves and of the work that they feel best qualified. When they know more, then they feel their ignorance and inefficiency. When they subject their hearts to close examination, they will see so much in them unlike the character of Christ, that they will cry out, "Who is sufficient for these things?" and in deep humility they will strive daily to put themselves in close connection with Christ. By crucifying self they are placing their feet in the path in which he can lead them.

There is danger that the inexperienced worker,

while seeking to qualify himself for the work, will feel competent to place himself in any kind of a position, where various winds of doctrines are blowing about him. This he cannot do without peril to his own soul. If trials and temptations come upon him, the Lord will give strength to overcome them; but when one places himself in the way of temptation, it often happens that Satan through his agents advances his sentiments in such a manner as to confuse and unsettle the mind. By communion with God and close searching of the Scriptures, the worker should become thoroughly established himself before he enters regularly upon the work of teaching others. John, the beloved disciple, was exiled to lonely Patmos, that he might be separated from all strife, and even from the work he loved, and that the Lord might commune with him and open before him the closing scenes in this earth's history. It was in the wilderness that John the Baptist learned the message that he was to bear, to prepare the way for the coming One.

But above everything else it should be impressed upon the individuals who have decided to become God's servants, that they must be converted men. The heart must be pure. Godliness is essential for this life and the life which is to come. The man without a solid, virtuous character will surely be no honor to the cause of truth. The youth who contemplates laboring together with God, should be pure in heart. In his lips, in his mouth, should be no guile. The thoughts should be pure. Holiness of life and character is a rare thing, but this the worker must have or he cannot yoke up with Christ. Christ says, "Without me ye can do nothing." If those who purpose to work for others' good and for the salvation of their fellow-men rely on their own wisdom, they will fail. If they are entertaining humble views of themselves, then they are simple enough to believe in God and expect his help. "Lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Then we have the privilege of being directed by a wise counselor, and increased understanding is given to the true, sincere seeker for truth and for knowledge.

The reason why we have no more men of great breadth and extended knowledge, is because they trust to their own finite wisdom, and seek to place their own mold upon the work, in the place of having the mold of God. They do not earnestly pray and keep the communication open between God and their souls, that they can recognize his voice. Messengers of light will come to the help of those who feel that they are weakness itself, without the guardianship of Heaven. The word of God must be studied more, and be brought into the life and character, fashioned after the standard of righteousness God has laid down in his word. Then the mind will expand and strengthen, and be ennobled by grasping the things that are eternal. While the world are careless and indifferent to the message of warning and mercy given them in the Bible, God's people, who see the end near, should be more decided and more devoted, and work more earnestly, that they may show forth the praises of Him who hath called them out of darkness into his marvelous light.

Knowledge is power, either for good or for evil. Bible religion is the only safeguard for human beings. Much attention is given to the youth in this age, that they may enter a room gracefully, dance, and play on instruments of music. But this education is denied them, to know God and to answer

to his claims. The education that is lasting as eternity, is almost wholly neglected as old-fashioned and undesirable. The educating of the children to take hold of the work of character-building in reference to their present good, their present peace and happiness, and to guide their feet in the path cast up for the ransomed of the Lord to walk in, is considered not fashionable, and, therefore, not essential. In order to have your children enter the gates of the city of God as conquerors, they must be educated to fear God and keep his commandments in the present life. It is these that Jesus has pronounced blessed: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The blessing is pronounced upon those who are familiar with the revealed will of God in his word. The Bible is the great agent in the hands of its Author to strengthen the intellect. It opens the garden of the mind to the cultivation of the heavenly Husbandman. It is because there is so little attention given to what God says and to that which God requires, that there are so few who have any burden to do missionary work, so few who have been passing under drill, calling into service every power to be trained and strengthened to do higher service for God.

Altogether too feeble efforts are being made to connect those with our schools of different nationalities who ought to be connected with them, that they may receive an education and become fitted for the work so noble, so elevated and far-reaching in its influence. The days of ignorance God winked at. But increased light is shining; the light and privileges of understanding Bible truth are abundant, if workers will only open the eyes of their understanding. The truth must be diffusive. Foreign and home missions call for thorough Christian characters to engage in missionary enterprises. The missions in our cities at home and abroad call for men who are imbued with the Spirit of Christ, who will work as Christ worked.

Basel, Switzerland.

#### THE BIBLE.—NO. 4.

BY ELD. J. P. HENDERSON.

"WHEN we say that God is the author of the Bible, . . . we do not mean that God is the author of every saying in it."—Patterson.

As copies of the Old and the New Testament Scriptures were multiplied, translated by many different writers from as many different manuscripts, they naturally varied from the original and from each other. The copyist would sometimes confound similar letters or words, substituting synonyms or introducing something from parallel passages or marginal insertions, often making changes as he thought he could better the sense, or trying to harmonize apparent discrepancies or to explain what seemed to be obscure.

These variations, small and great, according to some writers number not less than 120,000. This includes errors in orthography, grammatical constructions, inflections, etc., often difficult to express correctly in a translation. Of these not more than 1,600 or 2,000 are found where the true reading is in doubt, while the doubtful readings, which affect the sense, are fewer still, and those of any dogmatic bearing can easily be counted.

Headings of books and chapters, divisions of books into chapters and verses, marginal readings, and such words as are printed in italics in our English Bibles, all come in as the work of men; and as no human mind is perfect, errors in the use of such insertions are liable to occur.

#### PUNCTUATION.

Punctuation, also, is the work of men. It is used for the purpose of separating words, sentences, etc., and is of great benefit in aiding one to rightly divide the word of truth, yet is not faultless. The manner in which these marks were first introduced, is thus given by the "American Cyclopaedia," Art., "Punctuation:"—

"The ancients were in the habit of writing without distinction of either sentences or words until about 364 B. C. Afterward it became usual to place a mark of distinction at the end of every word. . . . Sometimes . . . a letter laid horizontally [thus, =] was used. . . . But, there is reason to believe that some system of punctuation

was known to the Greeks in the time of Aristotle. It probably consisted of a single mark, which changed its signification according to a change of position. At the bottom of a letter (A) it was equivalent to a comma; in the middle (A'), to a colon; and at the top (A''), to a period. . . . St. Jerome, in his translation of the Scriptures [known as the Vulgate, about 405 A. D.] used certain marks of distinction or division, which he called *commata* and *cola*. . . . The modern points came into use very gradually after the invention of printing [1450 A. D.] the comma, parenthesis, note of interrogation, and period being the earliest introduced, and the note of exclamation the last."

The first printed books have only arbitrary points here and there, and it was not until after the beginning of the 16th century that an approach was made to a regular system.

#### GENEVA BIBLE.

What is known as the Geneva Bible, printed by the English refugees in Geneva, 1560, was the first English Bible printed with Roman type. It was a new and carefully revised version from the original tongues, without the apocrypha, and was systematically divided into chapters and verses, with the use of punctuation-marks, etc. It was reprinted in London in 1576, and is largely the basis of our present translation.

Several errors in the use of punctuation in the Scriptures may be easily detected, while others are matters of much dispute. Thus, Rev. 5:1 reads as though the book was "written within and on the back side," when, by placing the comma after "within," it would read, and that rightly, "written within, and on the back side sealed with seven seals." In 2 Pet. 3:10, by placing a comma after "also" instead of after "heat," the sentence is made to read, "the elements shall melt with fervent heat the earth also, and the works that are therein shall be burned up," which rendering makes it harmonize with other portions of Scripture, and must be the true one. Many similar mistakes occur which are not chargeable to "inspiration," as some would have them, but to man.

#### "CODEX SINAITICUS."

A correct idea of ancient writing may be obtained from the "Codex Sinaiticus," a name given to the oldest entire manuscript of the Bible now known to exist. It is said that no authentic manuscript or part of a manuscript can be found of an earlier date than the beginning of the fourth century.

The above is supposed to be one of the fifty copies of the Bible ordered by Emperor Constantine, in the year 331, to be made for Byzantium, under the care of Eusebius. It was obtained from a convent on Mt. Sinai, in 1859, by Tischendorf, and is now to be found in the imperial library at St. Petersburg. From the "American Cyclopaedia," Art., "Manuscript," we obtain the following description of it:—

"It consists of 345½ leaves of very fine vellum, made probably from the skins of antelopes or of asses, each leaf being 14¾ inches high by 13½ inches wide. The writing on each page is in four columns (excepting in the poetical books of the Old Testament, where there are but two), each containing 48 lines of from 12 to 14 letters each. The characters are well executed uncials, unconnected with each other, without space between the words, with no large initial letters, no breathings nor accents, and with few marks of punctuation. The first line of each of the psalms and of the other poetical books is in red ink. It contains both the Old and the New Testament, the latter perfect."

#### CHRONOLOGY.

The chronology of time used in our own common Bibles was published in 1650-54, by James Usher, a prelate of Ireland. He was born in Dublin, Jan. 4, 1580, and died in Surrey, England, March 21, 1656. He was appointed priest in Lincoln's Inn in 1647, under the reign of Charles I., and served eight years, during which time he published his Bible chronology. It is considered the nearest correct of all published chronologies, yet it contains several errors which materially affect the true reckoning. The technical part of Hebrew chronology presents such great difficulties that but few attempts have been made to supersede Usher, and none of them have been successful.

One error is found in the time of the judges of Israel, from the death of Moses (Deut. 34) to the anointing of Saul. 1 Sam. 10. By comparing the

dates given in the margin of each chapter, the difference is found to be 356 years, while Paul says (Acts 13:20), "He gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." Another error is the placing of the crucifixion of Christ in A. D. 33. Matt. 28. Nearly all agree that it occurred in the spring of A. D. 31. His baptism must have occurred, according to the time given in Matt. 3, in the fall of A. D. 27; and three years and a half of ministry intervening, would bring his death in A. D. 31, as above.

#### DIFFICULTIES ATTENDING TRANSLATIONS.

These have given rise to many variations, and brought into use marginal notes of Greek and Hebrew insertions, as well as many words used by the translators to fill up the sentence or complete the meaning intended by the original. Such words and phrases in our common English Bibles are printed in italics, and as sometimes inserted, express merely the opinion of the translators.

The languages in which the Bible was first written, contained but comparatively few words, and consequently from each word many shades of meaning had to be drawn, while in modern languages, especially the English, a superfluity of words is found, often furnishing many words to one idea, varying but little in their meaning. As an example, the Hebrew word *nephesh* in the Old Testament, is rendered "soul" 473 times, "person" 29, "life" 118, "mind" 15, "heart" 15, "body" 11; and by 37 other words, such as "will," "appetite," "lust," etc. Other words of substance are of necessity translated the same way, the translators often being at a loss to know just what word would be appropriate.

Another difficulty met with, is to find a form of expression in one language that will strictly convey the meaning intended in the other. Nouns and verbs must often be transposed; adjectives, prepositions, pronouns, etc., occasionally omitted, must be supplied; while modes and tenses as often differ widely from those used in the other language. Add to this the necessity of supplying words to fill up the sentence in the translation, and it can readily be seen how much room there is for varieties of expression to creep in and sometimes obscure that which was intended to be expressed. Yet we can but be impressed with a sense of God's providence over his word, as we see how sacredly he has guarded it through the ages of superstition and darkness, and handed it down to us so free from "dogmatical" errors that its precious teachings will safely guide all to the desired haven of rest who will heed its light.

#### SIGNS OF HIS COMING.

BY ELD. F. PEABODY.

In previous articles on "Faith and Sight," we have spoken of events yet to transpire and of blessings to be bestowed upon the people of God sometime in the future. Many will say, These may all come as you think, but it is impossible to know anything regarding the time. To make this statement, shows a lack of faith in God and his word. We cannot know all about it, but if the Bible tells us anything about it, we can and ought to know that much at least.

The following facts cannot be disputed by any Bible believer: 1. The Lord has spoken something concerning the time of his second coming. 2. What he has said was for the purpose of giving his people light upon this all-important subject. 3. What he has said is sufficient to give all the light we need. To deny the first none will dare attempt. To deny the second would be to accuse Christ of trifling with us, intending to bewilder and deceive. To deny the third would be to acknowledge that he undertook to do what he failed to accomplish. To admit these and at the same time set up the claim which so many do, that we can know nothing concerning the time of Christ's second coming, is to manifest an entire lack of faith in Christ and his word.

We not only have what is recorded as being spoken by Christ himself, but we have what has been written by those who were with him and were taught by him. They came fresh from a course of three and a half years with him personally, and with the Holy Spirit to guide them, imbued with the idea that Christ would return again, and setting forth signs indicative of that event.

The disciples asked Christ a direct question right upon this point, and the fact that he answered them shows that he intended to give light to his people in regard to so important a subject. It is true the question was not, "When will thy coming be?" but, "What shall be the sign of thy coming, and of the end of the world?" He was very careful to tell them that the "day and hour" were known only to his Father. All their question covered he could answer and did answer; viz., "What shall be the sign?"

First we would ask, Did he give them a direct answer to their question? All must say that he did. How?—By telling of signs that should be given. Signs of what?—Just what they inquired about,—his coming and the end of the world or age. We will not here speak of the character of these signs, but will say that it must be evident to every Bible student that all of the signs given by Christ that have become due, have appeared just as he promised. Then they have become a matter of sight to all who have heeded them. They are no longer to be taken as things not seen. But the event that was the foundation of the question asked by the disciples, is yet in the future, and is still a matter of faith. His coming was to be heralded by the signs. There is no evading this conclusion. Then, again, the signs having been seen, his coming must necessarily be "near, even at the doors." That event is seen only by the eye of faith, which takes hold of the promise of our adorable Redeemer.

We see but little faith manifested in the soon coming of our Saviour. Multitudes say they believe we are living in the last days, which is a good confession. When told that the last days cover a period of time, and asked in what period of the last days they think we are living, they will answer, "In the very last part, just before the appearing of Christ; in fact, so near that we believe he may come at any hour, and he may not come in a thousand years." Such faith is too elastic to come within the realm of true Bible faith. Christ says that as the budding tree shows that summer is near, so these signs shall portend his soon coming. Suppose this generation sees the signs promised, what would that generation which would be living a thousand years hence have? Would they have the same signs given over again? If they should, what reason would they have for believing them? If the Lord had once failed to come soon after giving the signs, would he not fail again? One of two things we must do: either believe that the Lord is soon coming, or else deny the signs promised and already given.

The idea seems to have become quite general that God does not test his people now as he did formerly; that faith only includes a belief that Christ is the Son of God, not realizing that that proposition comprehends all that Christ has done, is now doing, and will yet do. We may believe that Christ was as the angel with the children of Israel, that he was finally manifested in the flesh, that he was crucified, was buried, and that he rose and ascended into heaven, and yet lack that faith which "is the substance of things hoped for, the evidence of things not seen." These acts of Christ have all been seen. Now comes the test of faith. Can we by faith see him as high priest of the heavenly Sanctuary, and at the close of his work there see him coming in the clouds of heaven, and that coming following closely the signs he promised to give? The signs in the sun, moon, and stars have been given, and this generation is having that fact made known to them. The index finger points back to things that have appeared in fulfillment of the promise made by Christ that signs should be given, and following these the inhabitants of this world are now hearing the notes of the last warning message, calling to them to make preparation to meet the King of glory who is soon to follow.

West Valley, N. Y.

—There is no charity in helping a man who will not help himself.

—When we look down upon the earth, we think of the past; when we look up to the sky, we think of the future.

—"I expect," said a worthy Quaker, "to pass through this world but once. If, therefore, there is any kindness I can show, or anything I can do for my fellow-man, let me do it now. Let me not neglect or defer it, for I shall not pass this way again."

HE'S COMING AGAIN. ACTS 1:11.

BY DELIA D. MILLER.

He's gone from their sight, their dear Lord and Master,  
Back to his Father and heavenly throne,  
There to prepare for his loved ones a mansion,  
Leaving them here to battle alone.

Oh! dark are the clouds that over them hover;  
Fierce are the tempests around them that blow;  
Sharp is the anguish which fills every bosom;  
Heavy the eyes that with tears overflow.

Sadly they stand, gazing up into heaven,  
Silent and gloomy, their hearts filled with pain,—  
Hark! 'tis the voice of an angel beside them,—  
"Know ye this Jesus is coming again!"

He's coming again, our Saviour is coming!  
Hearts throb with joy as the glad news they hear,—  
"Even as now he ascends into heaven,  
So he again in the clouds will appear."

He's coming again, his loved ones to gather  
Home to the mansions of glory above!  
Those who are watching and patiently waiting,  
Trusting his power and wonderful love.

He's coming again in glory and power;  
Angels attend him, a glorified throng,  
Sounding the trumpet, the dead saints awaking,  
While shouts of the ransomed the glad notes prolong.

Colchester, Vt.

HEZEKIAH'S SINS.

BY W. S. CHAPMAN.

WHEN Hoshea, the son of Elah, had been on the throne of Israel three years, Hezekiah, a young man, the son of Ahaz, became king of Judah. At that time (B. C. 724) Shalmaneser, king of Assyria, was at war with Israel and laying siege to the city of Samaria. Hoshea, their wicked king, had been captured and cast into prison. Three years afterward the city fell and all the tribes of Israel went into captivity, the Lord removing them out of his sight because of their wickedness. Judah, the only one remaining of the twelve tribes, God mercifully spared, that his purpose might be fulfilled, notwithstanding they had been corrupted by the others, and had grievously sinned against him. Hezekiah became their king, and set them such an example in well-doing that it pleased the Lord, and he withdrew his wrath from them. At that time this great and good man lived so perfect a life, and was so acceptable in the sight of the Lord, that we are told "the Lord was with him," and that never before or after did Judah have a king like him. 2 Kings 18:1-7.

The house of the Lord had been closed for a long time, the treasury emptied, the ornaments of gold and silver stolen, and the holy places defiled. See chap. 16. The first thing Hezekiah did, after being anointed king, was to call the elders of the people together, open the doors of the temple, purify it, remove all traces of idolatry from the land, and begin anew the worship of the true God, and the regular sanctuary service. 2 Chron. 29. "And Hezekiah had exceeding much riches and honor: . . . for God had given him substance very much." Chap. 32:27-29. Everything he undertook prospered, and finally he believed himself to be so strong, that, in the fourteenth year of his reign, he determined to throw off the yoke of allegiance to the Assyrian king, and so rebelled against him. Did he counsel with God before attempting to free his people, or had prosperity exalted him and led him to trust in his own strength?—"He took counsel with his princes and his mighty men," and in the record of his after life, we find it stated that "his heart was lifted up," and that "he rendered not again according to the benefit done unto him." Chap. 32:3, 25.

The king of Assyria gathered together his immense army and invaded Judah, capturing one city after another until his army stood at the gates of Jerusalem. Before their arrival, however, Hezekiah's heart failed him, because he had spoken falsely to his people in saying, "Be strong and courageous, be not afraid nor dismayed; . . . with us is the Lord our God to help us, and to fight our battles." In his heart he realized that "there was wrath upon him, and upon Judah and Jerusalem" (verses 7, 8, 25); so he sent hastily to the Assyrian king, pleading for mercy, and agreed to pay any tribute that might be demanded. How grievous a burden was laid upon him is apparent from the fact that, to make up the sum de-

manded, he was compelled to strip the gold from the doors and pillars of the sanctuary of God, which he had replaced and repaired at so great an expenditure of time and means.

When the king of Assyria had obtained all the gold and silver Hezekiah had to give him, instead of returning to his own land, he sent his army forward, and they camped before the city; then sending for Hezekiah, the chief captains taunted him with his downfall. Did they realize that Hezekiah had sinned, and had ceased to be a standard-bearer of the Lord, and that God was not with him?

How quickly the world detects a variation from the strict line of duty, in those who go forth as ambassadors for Christ! Even the governors of the household, who had been sent by Hezekiah to parley with Rab-shakeh, the captain of the invading host, pleaded that the conversation be carried on in the Assyrian tongue, that the Jews might not realize that the wrath of God had fallen upon them, or understand to what straits their king had been reduced.

At last Hezekiah and his governors humbled themselves, and appeared before the Lord in sackcloth and ashes, confessing their sins. The king did not venture to plead personally with the Lord, but humbly sent to the prophet Isaiah, saying, "This day is a day of trouble, and of rebuke, and blasphemy: . . . It may be the Lord thy God will hear all the words; . . . wherefore lift up thy prayer for the remnant that are left." 2 Kings 19:3, 4. In his contrition and deep humility, he uttered no plea for himself, and it pleased the Lord, and he returned for an answer, "Be not afraid of the words, which thou hast heard. . . . Behold, I will send a blast upon him, and he shall hear a rumor, and shall return to his own land. . . . So Rab-shakeh returned." Verses 6-8. Yet the king of Assyria sent a letter of warning to Hezekiah, that he must not think because the army had withdrawn, he would be left in peace. On the contrary, he would surely be destroyed if he persisted in his rebellion. Hezekiah did not send this letter to Isaiah for him to present it before the Lord, and ask for guidance as before, but, having been forgiven, and having again found favor with God, he took the letter in person into the sanctuary, "and spread it before the Lord. And Hezekiah prayed, . . . Lord, bow down thine ear." Verses 14-16. And the Lord answered through Isaiah, "That which thou hast prayed, . . . I have heard." "I will defend this city, to save it, for mine own sake, and for my servant David's sake" (verses 20, 34), not because of the prayer or penitence of Hezekiah, but that the Scripture might be fulfilled, and the mystery of God be completed. That night the angel of the Lord appeared in the camp of the Assyrians, and the next morning 185,000 soldiers lay dead in their tents. Their wicked king retreated in terror to Nineveh, where his sons murdered him. Verses 35-37.

"In those days was Hezekiah sick unto death," and the Lord sent Isaiah to tell him he must die. But Hezekiah pleaded earnestly to be permitted to remain on probation, urging as his reason his great desire to praise him (in that he had cast all his sins behind him) and serve him, and teach his children to keep his commandments and statutes. Isa. 38:17-19. God permitted him to have his desire, not only that he might continue to be a spectacle to the angelic host, but that he might also serve as an example and warning to us upon whom the ends of the world have come. 2 Chron. 32:31; 1 Cor. 4:9; 10:11. "God left him, to try him, that he might know all that was in his heart." What use did Hezekiah make of the bounty and goodness of God? Did he offer himself a living sacrifice in the service of the Lord, according to his vow, and which would have been only his reasonable duty? Alas, no! this man, formerly so great and so good, whom the Lord had delighted to honor, became so corrupted by vanity and elated with pride over the extraordinary favors shown him, that he fell again,—fell so far from the high estate as not only to fail to realize the threatened destruction Isaiah announced would come upon his house, and to feel remorse when the future of the children born to him during this period was made known to him, but even selfishly congratulated himself upon the fact that the curse would fall upon his posterity, and he be permitted to live in peace the balance of the allotted time. 2 Kings 20:12-19.

How natural it is to fancy that if great or unusual opportunities are given, then the Lord can be served with zeal and fervor! But, alas! the heart is desperately wicked, who can know it?

### A COMFORTING ASSURANCE.

BY M. B. DUFFIE.

"THE last enemy that shall be destroyed is death." 1 Cor. 15 : 26.

In every land, 'neath every sky, he stalks a victor; in every home has been or is to come. His subtle shafts are aimed alike at self and king, respecting none.

But ye whose hearts now bleed, rejoice; and ye who mourn, be glad; for to that other land, we read in Holy Writ, he ne'er can come. No more with noiseless tread shall he invade the peaceful home to scourge and spoil. No more shall come the day of whispered partings, of sobs, good-byes. No more upon the door the somber badge be seen. No sable hearse with waving plumes bear off our own. No slow procession, no buried treasures, no lonely graves.

A limit bounds his reign, beyond he cannot come. We look up through our tears, and hail the promise with a joyous heart. Oh blessed hope! There in that gladsome clime he shall no more invade.

## THE VISIONS OF DANIEL AND JOHN.

A Brief Exposition of their Testimony Relative to the Second Coming of Christ.

BY ELD. J. G. MATTESON.

### PART II.—THE VISIONS OF JOHN.

#### CHAPTER III.

##### THE SECOND BEAST OR THE UNITED STATES IN THE LIGHT OF PROPHECY.

"AND I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13 : 11. The word of God testifies plainly that beasts in prophecy are symbols of kings or kingdoms. "These great beasts, which are four, are four kings, which shall arise out of the earth." Dan. 7 : 17. "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms." Verse 23. Speaking of the ram, in the eighth chapter, he says that it denotes "the kings of Media and Persia" (verse 20); and of the goat he says, that it is a symbol of "the king of Grecia." Verse 21. We have also shown that the dragon in Rev. 12 is a symbol of heathen Rome, and the first beast in Rev. 13 is a symbol of the papal power. But if the lion, the bear, the leopard, the fourth beast, the ram, the goat, the dragon, and the first beast in Rev. 13 all denote kingdoms, how can we come to any other conclusion than that the second beast, also, in Rev. 13 must denote a kingdom? Let us, then, in our explanation of this prophecy make this a firm foundation, that beasts denote kingdoms, when they are used as prophetic symbols. Then we have a good starting-point for our explanation.

"And I beheld another beast coming up out of the earth." A kingdom consists of at least four parts: 1. A king; 2. Laws by which he governs; 3. A people which is governed; 4. A land wherein the people dwell. Another beast or king must therefore be another government which reigns over another people. It cannot be Rome nor any part of Rome, because Rome was the first beast and this is the second. We think that the second beast is a symbol of the United States of America. That this is the proper application of this prophecy is seen from the fact, that all the characteristics which the prophet presents are found in this kingdom, but in no other, which we will now proceed to prove:—

1. The United States is certainly another beast, or kingdom, since it has another government, which reigns by other laws, over another people, in an entirely different country.

2. This beast came upon the stage of action after the first beast, otherwise it could not be represented as the second beast, which it evidently is; for the seven-headed beast is called the first. It arose, or was in process of development, when the first beast received its deadly wound, in 1798. The independence of the United States was declared in 1776, when thirteen States which formerly had been English colonies, united into one kingdom.

3. The manner in which this beast arose is different from that of any of the former: "I beheld another beast coming up out of the earth." The former beasts came up out of the sea. They were built up by war on the ruins of other nations and kingdoms. But this was not the case with this kingdom. The United States did not overturn any civilized kingdom which existed before them, neither have they obtained their riches by war and pillage. They have come into existence quietly, like a plant which grows up out of the earth and draws its nourishment from it.

The *Dublin Nation*, an Irish paper, contained the following in 1850:—

"In the West, an opposing and still more wonderful American empire is emerging. We islanders have no conception of the extraordinary events which, amid the silence of the earth, are daily adding to the power and pride of this gigantic nation. Within three years, territories more extensive than these three kingdoms [England, Ireland, and Scotland], France, and Italy put together, have been quietly, and in almost 'matter-of-course' fashion, annexed to the Union.

"Within seventy years, seventeen new sovereignties, the smallest of them larger than Great Britain, have peacefully united themselves to the Federation. No standing army was raised, no national debt was sunk, no great exertion was made, but there they are. And the last mail brings news of three more great States about to be joined to the thirty.—Minnesota in the northwest, Desert in the southwest, and California on the shores of the Pacific.

These three States will cover an area equal to one half of the European Continent."

When we consider that this nation one hundred years ago numbered only about 3,000,000, but now about 60,000,000, with a territory of about 4,000,000 square miles, we have before us the most remarkable growth both as regards the number of inhabitants and extent of country, which can be found in history. The industry of the United States has also increased in a most wonderful ratio. In 1793 there were no cotton factories. Now there are about 1,100. In 1830 the first railroad, the Baltimore and Ohio, was opened to a distance of twenty-three miles. Now there are more than 116,000 miles of railroad. In 1840 the magnetic telegraph was invented. Now there are more than 250,000 miles of telegraphic lines.

The amount of produce is no less astonishing. In 1882 the States produced 2,720,000,000 bushels of corn, 520,000,000 bushels of wheat, 32,000,000 tons of hay, 38,000,000 head of fat cattle, 48,000,000 swine, and 36,000,000 sheep. Of other products we may mention a yearly product of 80,000,000 tons of coal, 28,000,000 barrels of petroleum, 4,000,000 tons of iron, and 900,000 tons of manufactured steel rails. During the last twenty years \$1,000,000,000 worth of gold has been exported from California and other places. The United States has 300 colleges and 15,000 newspapers. In 1775 Dr. Franklin, who at that time was chief postmaster, could visit all the post-offices with his own horse and buggy. Now there are 33,000 post-offices, with a post-route of more than 256,000 miles, and four railroad lines from the Atlantic Ocean to the Pacific.

4. "And he had two horns like a lamb, and he spake as a dragon." A lamb is a young and gentle animal. These two characteristics apply exactly to the United States. It is a new kingdom with a gentle and mild government. This is not the case with Russia or China or any other great kingdom in the world at present. The two horns may have reference to the two principles which are the foundation of the government, that is, civil and religious liberty. The men who founded the Republic declared that they would build up a church without a pope, and a State without a king. And these two, the American church and State, have been so mild and tolerant that many millions have made the United States their home, that they might enjoy greater happiness and liberty.

But this kingdom will not always continue to be tolerant. Like its predecessors, it will at last become a persecuting power, and resemble the dragon. A government speaks by its laws. This Government will sometime in the future adopt certain laws, causing persecution, which we shall consider more definitely in another part of the prophecy.

5. We notice that this beast has no crowns on its head, while the dragon had crowns on its seven heads, and the first beast had crowns on its ten horns. This evidently points to a republican government. The same may also be inferred from Rev. 13 : 14, where it is stated of the two-horned beast, that he says "to them that dwell on the earth, that they should make an image to the first beast. The word 'ge' which is here rendered 'earth,' also means land. The image to the first beast is erected by certain laws, which are adopted. Through these laws the government says to those who dwell in their land, that they must vote for these laws, or changes in the constitution of the government, in order that they may be of authority. This shows that the government in question must be a republic.

6. One point we must not pass by: the United States is a kingdom where the people of God in the last days have been gathered together more than in any other kingdom on the earth; and for this reason, if for no other, it ought to be spoken of in the prophecy. Babylon, Persia, Greece, and Rome are presented in the prophecy because the people of God were under their government when they were in power. Many other mighty kingdoms exist and have existed in the world, such as Japan and China, but they are not spoken of in the prophecy, because the word of God and his people have not had their main dwelling-place in them. Every one can see that the United States in our day is foremost on the list of gospel workers and in great missionary undertakings; indeed, this country is the great center from which the gospel light in the last days radiates.

The second beast exercises all the power of the first beast before him, and causes his subjects to worship the first beast. Verse 12. This shows that the first beast is still in existence while the second beast reigns with great power, and that the first beast notices its reign. How plainly this has been fulfilled! As the Catholics have been losing their power in Europe, they have turned their eyes to the United States; and it is a well-known fact that they have obtained great power and influence in America, so much so that the pope has even thought of moving to America. Besides this, Catholics are highly favored in America, and Protestants try to unite with them in different ways.

The second beast was also to do great wonders, so that he would cause fire to come down from heaven, and would deceive those who dwell in his land by means of his miracles. This may be applicable to the Spiritualists, who commenced to develop in America in 1848; and so fast have their principles spread that they now number more than 10,000,000 followers. Just as heathenism is the religious element which distinguished the dragon, and Catholicism the religious element which distinguishes the first beast, so Spiritualism is the leading religious element which will distinguish the second beast.

This is also seen from other predictions in the prophecy. In Rev. 16 : 13 we read that three unclean spirits came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. As we have already shown, the dragon is a symbol of heathen Rome, whose religious element was heathenism. The beast is a symbol of papal power, whose religious element was Catholicism; and the false prophet is evidently a symbol of the same power as the two-horned beast. This power is here called the false prophet, because it works miracles, and through these deceives those who dwell in the land. "For they are the spirits of devils, working miracles." Rev. 16 : 14.

That this application is correct is also seen from Rev. 19 : 20: "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." The power which works miracles before the first beast is the second beast with two horns like a lamb. "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast." Rev. 13 : 14.

This last persecuting power is also spoken of in 2 Thess. 2 : 9-12, where the religious element is most prominently presented. "Even him, whose coming is after the working of Satan with all power and signs and lying wonders." 2 Thess. 2 : 9. The papacy, or the man of sin, did not come

with all power and lying wonders. This manifestation Satan keeps back to the very last. The papal delusion brought forth many lies and some truth, but spiritism lays aside all the truth of God, and in the place of it brings forth cunningly devised fables of lying spirits. This is the antichristian power which denies that Christ, the Son of God, has come in the flesh. It is not yet fully developed, but it is extending very fast. We ought to turn our attention to this deceitful element as the future antichrist, who will persecute the people of God.

They come "with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2 : 10. Nothing but the love of the truth can save us from this snare of the Devil. It is not enough to believe heathen fables, and to make ourselves and others believe that they are the Christian religion. We must believe the truth of God. The death and resurrection of Jesus Christ must be the foundation of our faith. We must believe that Jesus Christ has "brought life and immortality to light through the gospel" (2 Tim. 1 : 10); not through Socrates and his doctrine of the immortality of the soul, nor through the papal power with its purgatory. We must believe on the Son of God, who only can give us eternal life; for "he that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5 : 12.

"And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. 2 : 11, 12. It is not enough to say, I have once become a Christian, therefore I am a child of God, and I need not search the Scriptures nor meditate so closely on the word of God. All those who do not believe the truth will be damned. For this reason it is of the greatest importance to examine every doctrine of the word of God, that we may believe and love the truth of God unto salvation. The knowledge which was sufficient fifty years ago, is not sufficient in the last time, when Satan brings forth lying wonders with all power, and when he comes with all deceivableness and unrighteousness.

In Rev. 13 : 14, 15 it is stated that the second beast will make an image to the beast, which means the first beast; for wherever the word "beast" is mentioned in verses 15-18, in connection with the definite article, it has reference to the first beast; while the second beast in verses 12-16, is denoted by the pronoun "he": "He exerciseth all the power of the first beast;" "He doeth great wonders;" "The miracles which he has power to do in the sight of the beast;" "He has power to give life unto the image of the beast;" "He causeth all, . . . to receive a mark in their right hand, or in their foreheads."

The image of the beast must be something similar to the first beast. The State unites with, or will be guided by, a religious element which will at last be sustained by law, and will thus be able to condemn to death all those who will not yield to its demands. Then the two-horned beast through its laws will speak like the dragon, or heathen Rome. Then it will resemble Daniel's fourth beast more than it now resembles a lamb. Then the people who dwell on the earth will worship the image of the beast, when they obey the laws of this persecuting power instead of the laws of God. This time is not far distant. Many things in America present at present a swift development of this persecuting principle, and the powers of Europe will no doubt act in harmony with it, so that that day will come as a snare on all them that dwell on the face of the earth (Luke 21 : 35) who do not watch and pray and wait for the coming of their Lord. Verse 36. But those who have the patience of the saints will be delivered "from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3 : 10.

The mark which the second beast will enforce and cause the people to receive in their right hand or in their foreheads, is the mark of the beast, that is, something which according to the word of God distinguished the first beast, and by which this power itself will try to be distinguished. This mark the beast will endeavor to enforce upon every one, yet it is a matter of choice with the people; for they are warned against this mark by the Third Angel's Message, and the Lord threatens every one who receives the mark with the severest punishment. He says: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." Rev. 14 : 9, 10. This shows that those who believe the truth of God and heed the warning voice of the last message of mercy, will not receive the mark either in their foreheads or in their hands, however much men may threaten; for they fear God more than man.

The mark by which the papal power is distinguished in the Holy Scriptures, and by which this power also tries to distinguish itself, we have already noticed under Daniel 7 : 25. It is a fact that this power has changed the Sabbath from the last day of the week, or the seventh day, to the first day. Protestants have in this respect followed the footsteps of the Romish Church, and now the Spiritualists agree with other denominations in this respect.

We do not understand that any one receives this mark before it is enforced by the two-horned beast; for it is this power which causes all to receive the mark in their forehead or in their hand. Rev. 13 : 16. Receiving the mark in their forehead may denote that they have a full understanding of what they are doing, while others receive it in their hands; that is, they follow with the multitude without taking further pains to ascertain what is right or wrong.

It is also evident that the Third Angel's Message must sound at this time, and warn the people against receiving the mark, that every one who desires may become enlightened and flee from the danger which is approaching. At last the prophet speaks of the number of the beast. He says: "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." Rev. 13 : 18. Of this number, 666, it is stated that it is the number of the name of the beast, and the number of a man. Our thoughts naturally turn to the "man of sin," the title whereby Paul distinguishes the same power which John calls the first beast, that is, the papal power. The pope is, without dispute, the representative of the first beast. He wears the following name on his crown: *Vicarius Filii Dei*, which means, "The vicar of the Son of God." Some of the Roman letters have numerical value; for example, X=10; V=5; I=1. In this name we have two V's=10; six I's=6; C=100; L=50; D=500, which together make 666. The rest of the letters have no numerical value.

We have now seen that the first beast is a symbol of the papacy, the second beast is a symbol of the United States of America. The image which is made to the first beast is the Spiritualists and other religious denominations which obtain power from the State to persecute. The same power enforces the "mark," or Sunday-keeping, in its kingdom. The name of the beast is *Vicarius Filii Dei*, "Vicegerent of the Son of God," which in numerical value equals 666.

## The Home.

"That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." Ps. 144:12.

### HYMN.

BY VINA A. SUMNER.

SAVIOUR divine, oh lead me home,  
Nor from thee let me stray.  
If forced in darkness hence to roam,  
Lead thou the dangerous way.

When darkly broods the heavy night,  
Oh! let the pilgrim's star  
Direct my steps. May its loved light  
Shine on me from afar.

If in the wilderness of woe,  
Entangled in the wild,  
May thy loved Spirit with me go—  
I am thy trusting child.

Oh I lead me by thine own sweet will,  
O'er life's tempestuous sea.  
When on its billows I will still  
Cling trustingly to thee.

Rocked in the cradle of the waves,  
The breakers looming near,  
Thy guiding star my life will save—  
Henceforth I cannot fear.

### WHITE HANDS.

Six young ladies of a graduating class were gathered around a window overlooking pleasant grounds, and talking eagerly about the future. Their plans were various, reaching onward with no thought of grief or sorrow. Wealth, admiration, fame, were among the attainable. Music and art would each have its devotee. One would continue her studies at a higher institution; another would become the mistress of a beautiful home.

One had not spoken, and when the question a second time was asked impatiently, "Louise, what are your plans?" her answer was eagerly awaited. "I shall help my mother," said quiet Louise. "O-o-h, we all mean to do that, of course," said one; "but what plans have you? You can't mean just to stay at home in a poky way, and not try to do anything." "Girls," said Louise, "I do mean to do just that for the present at least. My business shall be to help my mother in any way that it is possible for me to help her."

A glance at the puzzled faces around her, and she continued: "Shall I open my heart to you a bit, and let you read a sad passage from it? You remember Stella Morton? You remember that I once visited her during vacation? Her home was very pleasant, and a large family of brothers and sisters made the days pass merrily. Our pleasures kept us so much out of doors that we saw little of Mrs. Morton—a delicate, quiet lady, always ready to bestow sympathy when needed. I noticed that the girls were not as tidy and helpful about the house as I had been taught to be; but, as I did not see who supplied all deficiencies, I thought little about it. One day a picnic had been planned, and I heard the girls impatiently commenting upon the illness of the one servant, as it threw upon them some disagreeable household duties. How Mrs. Morton ever accomplished the delicious lunch we ate that day only such overworked mothers can explain; the little assistance given by Stella and Alice must have been most unsatisfactory.

"We returned by moonlight, so tired that we went to our rooms without seeing any one, if, indeed, any one was up at that hour. By and by—I don't know how long we had slept—a frightened voice called Stella, who shared my room, and soon we all knew that gentle, tired Mrs. Morton was alarmingly ill. At sunrise she was gone, without hearing the voices so full of love and sorrow. Girls, I can't describe Stella's grief; she placed her own delicate hand beside the thin, toil-stained dead one, and said, 'See, Louise, at what cost mine is so fair; and I have been vain of my white hands.' She kissed the cold fingers again and again.

"One day I found Stella at her mother's work-table, holding up some unfinished piece, evidently left in haste. 'Louise,' she said, 'mother asked me to do this, and I really meant to do it; oh, why did n't I do it at once!'

"You can understand what an impression all this made upon me, and when a few days later I was called home by the illness of my own mother, the feeling was intensified. Mother was very ill, and as hope grew fainter my distress was hardly less than Stella's. One night, when my sister and I were too anxious to sleep, I told her about Stella, and we then pledged ourselves to take from mother every possible care, and to make our home our first object. . . . Mother's illness made it seem more natural and easy at first, and everything moved on so smoothly that I really think she regained her health more quickly. All the mending and sewing was done promptly under her direction, and we always silenced her by saying we liked to do it. She seldom knows what is prepared for tea or breakfast; we beg her not to inquire, for we know that she enjoys little surprises. The boys and the dear baby are better and happier for having so much of her time and attention.

"Last summer I visited Stella again. She is the light of the home. Only for the discipline I had passed through could I understand how she was able to accomplish so much. . . . Her hands were not fair and delicate, but I thought them more beautiful. Why, girls, I never see a pretty hand now without wondering if it has a right to be fair and white. So I am going home to help mother; I shall be happy, because I know it is my duty."—*The Advance*.

### ADAM CLARKE ON DANCING.

"I LEARNED to dance; I grew passionately fond of it. I would scarcely walk but in measured time, and was constantly tripping, moving, and shuffling in all times and places. I grew impatient of control, was fond of company, and wished to mingle more than I had ever done with young people. I also got a passion for better clothing than that which fell to my lot in life, and was discontented when I found a neighbor's son dressed better than myself. I lost the spirit of subordination; did not love work; imbibed the spirit of idleness; and, in short, drank in all the brain-sickening effluvia of pleasure. The authority of my parents was feared, but not respected, and few serious impressions could prevail in a mind imbued now with frivolity.

"Dancing was to me a perverting influence, an unmixed moral evil. It drowned the voice of a well-instructed conscience, and was the first cause of impelling me to seek my happiness in this life. And I can testify that I have known it to produce in others the same evils it produced in me. I consider it, therefore, as a branch of that worldly education which leads from heaven to earth, from things spiritual to things sensual, and from God to Satan. Let them plead for it who will, *I know it to be evil, and that only*. They who bring up their children in this way, or send them to those schools where dancing is taught, are consecrating them to the service of Moloch. 'No man in his senses will dance,' said Cicero, a heathen. Shame on those Christians who advocate a cause by which many sons have become profligate and many daughters have been ruined."

### UNDER PRESSURE.

THAT which is most precious in character, and which is of most service to others as an outcome of character, is never made manifest except under pressure. The Arabs have a proverb: "Nothing will get oil out of an olive but crushing it." And this is only another phrasing of the thought of Bacon: "Virtue is like precious odors, most fragrant when they are incensed [burned] or crushed." Only when the alabaster vase of perfumed oil was crushed, by Mary of Bethany, did that possession of her's rightly honor her Master; and only then did its fragrance fill the house, and begin its filling of the air of all the world beyond. It is not pleasant, but it is good to have one's character brought under the crushing pressure of adversity, or of other trial, which shall force out its best influence, as a means of gain to one's self and to one's fellows. As wise Seneca said: "The good things which belong to prosperity are to be wished for; but the good things which belong to adversity are to be admired." Chastisement from God is a sure evidence of the love of God; but at the first, God's

loving chastisement seems not to be joyous, but grievous.—*S. S. Times*.

### HEALTH MAXIMS.

"Do n't worry."  
Do n't hurry. "Too swift arrives as tardy as too slow."  
"Simplify, simplify, simplify."  
Do n't overeat. Do n't starve. "Let your moderation be known to all men."  
Court the fresh air day and night. "Oh, if you knew what was in the air!"  
Sleep and rest abundantly. Sleep is Nature's benediction.  
Spend less nervous energy each day than you make.  
Be cheerful. "A light heart lives long."  
Think only healthful thoughts. "As a man thinketh in his heart, so is he."  
"Seek peace and pursue it."  
"Work like a man; but don't be worked to death."  
Avoid passion and excitement. A moment's anger may be fatal.  
Associate with healthy people. Health is contagious, as well as disease.  
Do n't carry the whole world on your shoulders, far less the universe. Trust the Eternal.  
Never despair. "Lost hope is a fatal disease."  
"If ye know these things, happy are ye if ye do them."—*Sel.*

### VERACITY.

THE habit of veracity cannot be overestimated in importance, if we really desire to enjoy the fullness of Christian experience. We do not refer to willful and secret prevarication, much less to open falsehood. Such are conceded to be despicable, and are positively destructive to all manly character. We refer rather to that secret withholding of the truth by which one party may mislead another, in matters trivial or important. Genuine honesty in our intercourse should not arise from mere motives of policy, but from a lively sense of what eternal rectitude is in itself, and also from just views of what that rectitude requires of all responsible intelligence.—*Sel.*

## Our Casket.

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

—Give words, kind words, to those who err;  
Remorse doth need a comforter.  
Though in temptation's wiles they fall,  
Condemn not—we are sinners all.  
With the sweet charity of speech,  
Give words that heal, and words that teach.  
—*Mrs. Sigourney.*

—A sunny temper gilds the blackest cloud.

—He is happiest who renders those of his own household happy.

—Homes are like harps, of which one is finely carved and bright with gilding, but ill-tuned and jarring the air with its discords; while another is old and plain and worn, but from its cords float strains that are a feast of music.

—Show me a father who fences his home around with God's commandments, and lights it up with domestic comforts and pleasures, and anchors himself to his home, and I will show you the best kind of restraint from dangerous resorts.

—The true way to make pure and wholesome our own share in the ceaseless tide of words which is forever flowing around us, is to strive to make pure and wholesome the heart within: "Keep thy heart," says the wise man, "with all diligence; for out of it are the issues of life." If once our hearts have been trained to care very deeply for what is best and purest in life, for what is beautiful and true in thought, our heartiest mirth, our freest jest, our hasty words, will not be those of men and women who are indifferent, who care nothing for noble living, nothing for a Christian life, nothing for a Christian spirit.—*Dean Bradley.*

## Special Mention.

### THE CHURCH CRAZY TEA PARTY.

*Messiah's Herald* copies from the *Boston Christian Witness*, of May 19, the following account of a new style of entertainment devised by some of the church authorities, for the purpose of raising money. Between affairs of this stamp and the "donkey sociables" which have lately come into vogue, it would seem that there is not much room for the Devil to introduce more of his devices before Rev. 18:2 will have its most literal fulfillment:—

"The crazy tea party in the vestry of the M. E. Church, last Thursday evening, was one of the most enjoyable church festivities ever held in this town. At six o'clock, sharp, the doors were opened, and those desiring to satisfy the inner man in a crazy fashion, soon took possession of the bountifully supplied tables. As we viewed the tables, the fact that it was a crazy tea became more and more apparent. Cold meats occupied cake-baskets; hot rolls in dripping pans, knife-trays, fruit-trays, etc.; cake on coal-shovels, platters, dust pans, and pickle-dishes; tea and coffee in milk-pails, pint bowls, ice cream dishes, and creamers; milk in vinegar bottles and sugar bowls, and *vice versa*; salt and pepper in match boxes, earthen casts, and miniature coal-hols; and everything else in as crazy a manner as possible. The tables were decorated with decorative bouquets of dried grasses, flowers made of rags, onions, and fruits of the season, in water-pitchers and soup-tureens. The tablecloths and napkins were of the crazy-patchwork patterns. Our investigations had gone thus far when a procession of crazy waiters suddenly appeared, carrying wash-boards, dripping pans, dish-pans, baskets, lap-boards, and others articles too numerous to mention. The costumes of the waiters were of all colors, shapes, and styles, and a whole newspaper could not do justice in describing them; so we will not attempt it, but will say that a double-headed man and our popular market-man, arrayed in elephant trousers, bangs, false hair, rouge, and court plaster, and carrying an immense wash-board, were sights well worth the ten cents admission—not counting the host of other waiters who had escaped from some asylum previous to the occasion. During the evening the company was called to order by the clarion notes of a five-cent trumpet, supplied with wind by a retired editor of the *Herald*, when the following musical entertainment was presented. . . . After which supper was resumed, and lasted until about half-past nine, when we departed for home. Altogether the crazy tea was a very successful affair, and cast much credit upon the ladies and gentlemen who had the matter in charge, besides putting a neat little sum in the treasury, for the benefit of the organ fund."

### ENGLAND AND POKERY.

UNDER the heading, "Why Should We Boycott the Pope?" the *Pall Mall (England) Budget*, of March 31, 1887, publishes the following article. The *Budget* is presumably managed by Protestants; and the significance of such an article from such a source is at once apparent. The miseries under which Christendom labored during the Dark Ages were directly traceable to the blighting influence of popery; and to-day nations are sunk in ignorance and poverty, and take a low rank as respects progress and influence among other nations, just in proportion as they are under the incubus of the papal religion and papal domination. Look at Italy, Austria, Spain, Portugal, the South American States, and Mexico. The civil and religious liberty of the Protestant world never could have been secured had not a noble army of martyrs been willing to purchase these precious boons with their own blood. And England's progress and glory have sprung from her Protestant freedom. And now for any one in that nation, with these plain facts before his eyes, to invite (as the *Budget* does) the pope to thrust his mischief-making hand again into her affairs, is wholly unaccountable, except on the ground that

we have reached that perilous period just before the end when all but the elect will be deceived and men will be given over to strong delusion on account of their base surrender of the truth. 2 Thess. 2:11, 12; Matt. 24:24.

One interesting point is the denunciation which this writer utters against any desire on the part of the pope for temporal sovereignty, taken in connection with the fact that the pope, as noticed in last week's *REVIEW*, is pining for this very thing. While the prophecy, "They shall take away his dominion, to consume and to destroy it unto the end," may have reference especially to the temporal dominion of the papacy, it will, as a spiritual power, act a prominent part in connection with the dragon and the false prophet (Rev. 16:13) in the last war made upon the truth of God in the earth. The *Budget* says:—

"How long shall we have to wait, we wonder, before we have a Papal Nuncio duly accredited to the Court of St. James? Not very long, we should calculate, at the pace at which things are going to-day. Not very long, we hope, in any case, for the pope now represents too real, and in some respects too valuable, a force in the affairs of this world for any State to do well to keep up the political boycott which was decreed in the old days when the pope and the rulers of our English realm were at mortal feud. There are, of course, some few smoldering embers of the old theological strife which the proposal to open up formal diplomatic intercourse with the Vatican will fan into temporary flame. But they are of the past, and they will die out. The permanent factors and forces which govern the modern State render it no longer wise or expedient to deprive ourselves of the best means of knowing what the pope thinks, and of keeping him advised as to what we think. For the pope is a great power in this world, whatever he may be in the world which is to come.

"Last week's debate in the Prussian Upper Chamber brings vividly before the English mind the absurdity of the present position, which we persist in maintaining out of homage to the traditions of a by-gone time. Prince Bismarck is the shrewdest statesman in Europe. No one calculates more closely than he the actual strength of the forces with which statesmen have to deal. He imagined many years ago that he could afford to break with Rome. The memory of the epoch of the May Laws is yet fresh in the popular mind. There were many even in this country who hailed with intense satisfaction his proud boast, 'We shall not go to Canossa,' and imagined that they saw in the Iron Chancellor a heaven-sent champion who was to deal deadly blows to the papal antichrist. But that was a dozen years since, and much has happened since then. Last week the world witnessed the pilgrimage to Canossa—in return for value received. Prince Bismarck's confession was very curious and suggestive. He of all men is teachable by facts. 'I derive my judgment,' he said, and said truly, 'from life and not from theory.' In 1875 he broke with the pope, and in so doing roused feelings of hostility to Rome which stood in his way when he endeavored to retreat from a mistaken position. Prince Bismarck's statement on this point is worth quoting:—

In 1878 the present pope at once manifested his desire to get every difficulty out of the way. It has taken me ten years to gradually work out this program. This does away with the idea of the omnipotence of one Minister. In any other way I should have risked a ministerial crisis. All this time I have been aiming at peace with Rome—that is to say, with the pope. I cannot guarantee the permanence of this peace; but I would rather have a provisional peace than none at all. We have been in correspondence with the Roman Curia since 1878, in order to bring about peace.

"That is to say, Prince Bismarck would have gone to Canossa in 1878, but, as his pilgrimage would have provoked a ministerial crisis, he bided his time, and waited till he could make his peace with the Vatican without destroying his own cabinet. That time has now come.

"We are not advocating that England should re-open direct diplomatic negotiations with the Vatican from any mistaken idea of utilizing the successor of St. Peter as an English electioneering agent in Irish elections. That, no doubt, was the notion in former times. English ministries, anx-

ious to nobble every one who could help them to govern Ireland, more than once dreamed vain dreams of nobbling the pope. Hence oddly enough the design of re-opening relations with the Roman Curia excited more distrust among our Catholic fellow-subjects than among the Protestants. But the day has gone by for that delusion. The game of governing Ireland in the interest of any one but the Irish themselves is up, and we are now seeing but the last dying flurry of the old system. Why, then, some will say, should we trouble our head about the pope? Prince Bismarck needs the pope, in order, as he frankly says, to defy his political adversaries at home. But we do not want the pope to re-inforce either of our caucuses, Liberal or Conservative. We should indeed bitterly regret the degradation of the head of Catholic Christendom into a mere pawn in the hands of rival wire-pullers. There is, however, little danger of that.

"The pope, of course, can ruin everything if he permits his imagination to hanker after the paltry trivialities of temporal sovereignty. Even supreme pontiffs are not restrained from the temptation which attacks all mortals to commit suicide. But Leo XIII. is not likely to play the part of Bunyan's man with the muck-rake, who was so intent on a few filthy sticks and straws as not to see the crown of glory which he had but to look up to see. There are numerous indications that the present pope cares far more for spiritual than for temporal ends. Not that he is indifferent to secular affairs. Far from it. Were he merely intent upon converting the souls of men, we should no more seek to enter into diplomatic relations with him than with the Grand Lama of Thibet. The salvation of the soul is not a matter for diplomatic representations. But the pope has learned that subsidiary to his primary function of chief pastor of the souls of men, an immense deal can be done by a judicious attention paid to their worldly welfare. To avert needless war, for instance, is one of the most simple and obvious of all the duties incumbent upon a well-meaning man. The pope has already arbitrated in one international dispute, of small importance, it is true, but it is the first step that costs, and the Papal Chair may become the Peace Center of the modern world. This, however, is but one of many possibilities of the future to which we cannot shut our eyes. How much longer is England to remain outside a center of influence which seems destined to effect great things for humanity and civilization?"

### A SOUTHERN VIEW OF NATIONAL REFORM.

THE following sensible article, which appeared under the heading "A Christian Nation, A Christian Government," was sent us by a brother in the South, where it is now going the rounds of the press, and is credited to the *Christain Index*, of Atlanta, Ga. It shows how a portion, at least, of the community in that section of our country regard the movement for so-called national reform, which is finding favor in so many of the more northern States:—

"In our view there is no such thing as a Christian nation or a Christian government, nor is it possible that there should be any such thing as either of them. We can conceive of such a thing as a nation composed wholly of Christian people, excluding, of course, according to our Baptist ideas, all who, by reason of tender years or for other cause, are incapable of Christian faith; but the nation itself, taken as a unit, can be neither Christian nor unchristian. There might be a government administered wholly by Christian men; but the government itself, being merely a secular arrangement for secular purposes, and being wholly incapable of Christian experience, cannot possibly be Christian. As well speak of a Christian banking company, or a Christian railroad, or a Christian saw-mill. Religion is not a national affair; it is purely a private matter; it refers to our personal relations to a personal God; each man renders his own account and not another's.

"We should be glad to see a nation of Christians, so far as such a thing is possible; but so long as children are born with depraved natures, no nation can be composed wholly of Christian people. We should be glad to see a government administered wholly by Christian men. But these

desirable ends cannot be brought about by passing resolutions, or by legal enactments, or by Constitutional amendments. If the Constitution of the United States were to declare that the Bible is the word of God, and that it is our only rule of faith and practice, and that Jesus Christ is the Son of God and the Saviour of mankind, the people of the United States would be no better than they are now. There would be no more genuine Christians among us; the standard of piety and good morals would not be elevated. The Jews and some others would, of course, object; and we should be obliged either to allow them to treat our Constitution with scorn and contempt, and, in fact, to trample it under foot, or to force them into submission by punishment. We should be obliged either to fine them, or subject them to some severe disability, or put them in the penitentiary, or in the chain-gang, or hang them. Perhaps some of them might propose to hang us. We do not think that it would promote the cause of true religion to force any such issue.

"As Baptists we shall forever protest against anything that interferes with soul liberty; for this is our most distinguishing characteristic. As a parent cannot repent and believe for his child, but for himself only, and as a king cannot be religious proxy for his subjects, so neither can a republic possess faith for its citizens. Each man must do this for himself, and no man can do it for another. As Baptists we shall do our best to bring all the people in the whole world to Christ; but we shall do this only by faithful and earnest preaching of the gospel, by argument, and by persuasion and prayer. We certainly shall ask no aid from legislation. The kind of religion that we preach cannot be legislated into people. As Baptists we shall forever contend for the complete separation of Church and State. We are willing to render to Caesar the things that are Caesar's, but never will we render to him the things that are God's. True religion needs no aid from the State. A religion which does need aid from the State is spurious, and the sooner it goes by the board the better. As citizens of the State we have a right to the protection of the State, in the exercise of such religion as we may prefer, whether Christian or not; or in the absence of all religion, which is the case, we are sorry to say, with vast numbers of our people.

"So long as any man, whether religious or irreligious, violates no duty of citizenship, he is entitled to protection. But this is all he is entitled to. He has no right to ask the State to enforce his views of religious truth and religious obligation on any of his fellow-citizens.

"There is in the United States what is called the National Reform Association. Its object is to urge an amendment to the Constitution, which shall declare that this is a Christian nation, and that the Bible is part of the law of the land. Our statement may not be accurate, for we have no documents before us, but we think we have not misstated the drift and intent of the amendment proposed. From what has been said, it will be seen that we are not in sympathy with the movement. It is one of the isms recently brought here, among others, from a higher latitude, and which we hope will not take root in Southern soil."

—Where there is no hope, there can be no endeavor.—*Dr. Johnson.*

—Nothing is harder in life, nor nobler than to do one's simple duty when there is a strong temptation not to do it. A duty that would be very easy at another time, is a very difficult one just then. Yet it may be said that a man deserves no credit for doing his simple duty. That is true in one sense, but not in another. A man has no right to claim any credit for simple duty-doing at any time; yet if he does his simple duty when strongly tempted not to do it, he shows the spirit of a real hero, or of a real saint. Even though he claims no credit for himself, in such a case, we should fail in our simple duty if we did not accord it to him. When did any man ever bear himself worthily and with nobleness, save by doing just that which, under the circumstances, all considered, was his simple duty? Our nobleness is really tested by our ability to perceive and to honor the nobleness of another's simple duty-doing—when it is worthy of such recognition.

## Our Tract Societies.

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

### READ O'ER YOUR MARCHING ORDERS.

READ o'er your marching orders,  
Sealed with your Leader's blood:  
"To earth's remotest borders  
Proclaim the Lamb of God!  
Set life and death before them,  
The Jew, the Greek as well;  
There is one Father o'er them,  
Who doeth all things well."

Read o'er your marching orders!  
Who knows so well as He  
The depth of sin's disorders,  
Its curse and misery?  
There is but one salvation,  
From sin and death and hell;  
To every tribe and nation,  
Let the sweet tidings swell!

Read o'er your marching orders,  
Stop not to reason-why:  
"To earth's remotest borders,  
To all that sin and die!"  
Waste not in speculation,  
The force you need for fight;  
To all, the great salvation!  
Proclaim it with your might.

Swerve not to paths forbidden,  
Where angels have not trod;  
Some things God's love has hidden,  
Some things belong to God;  
Upon yon heights of glory,  
Hereafter you may know;  
Enough for you, Christ's story  
All round the earth must go.

Enough for you the mission,  
The gospel tale to tell,  
Under the great commission  
That saves from death and hell;  
Read o'er your marching orders;  
His flag must be unfurled  
In earth's remotest borders,  
Must float all round the world!

—*J. E. Rawkin, D. D.*

### VERMONT TRACT SOCIETY.

Report for Quarter Ending March 31, 1887.

No. of members.....	308
" reports returned.....	180
" members added.....	5
" " dismissed.....	2
" letters written.....	329
" " received.....	69
" missionary visits.....	510
" Bible readings held.....	177
" attendance at readings.....	137
" subscriptions obtained for periodicals....	103
" pp. books and tracts distributed.....	102,283
" periodicals distributed.....	4,274

Value of books and tracts sold \$44.56; received on tract fund, \$81.63; on periodical fund, \$173.84; on other funds, \$1,019.28.

The South Hero, Troy, and Montgomery societies failed to report. *LIZZIE A. STONE, Sec.*

### LINCOLN, NEB., MISSION.

By this time, doubtless it is well understood by our people throughout the State, that in harmony with the decision of the brethren at our last camp-meeting, the Conference committee tried to rent a suitable house in which to hold our mission school. But failing in this they deemed it advisable to purchase a lot and build on it. Accordingly a very commodious four-story building was erected. In one of the rooms we have our tract society office. One large room is devoted to lectures, study, and recitations. It is also used for church purposes by the Lincoln church. There are about fourteen other rooms used for various purposes. On the whole the mission building and the surroundings make a very pleasant home for the mission family. The facilities are excellent for gaining a real practical knowledge and experience in the canvassing, Bible reading, Sabbath-school, Sunday-school, household, religious, and missionary work in general. This is as it should be. We consider that the institution is one that we have been in need of for a long time.

We feel, brethren, that God has opened the way for a really effective work to be accomplished for those who wish to fit themselves for the work of God. And shall we not embrace these favorable opportunities? There are scores of our people who ought to be fitting themselves to fill responsible positions in the cause of God. Many

could do good service for the Master did they but know how to go about the work. It is not reasonable to suppose that God will perform a miracle to do for us what we can do for ourselves. He places means within our reach, and expects us to avail ourselves of the opportunities.

We have many worthy persons who are not really able to pay their expenses while in attendance at the mission. These should be helped. It is true the expenses at the mission are not very heavy, a dollar and seventy-five cents to two dollars per week being sufficient to meet the expense of provisions, fuel, and lights; yet when one does not have that amount, he cannot meet that expense. Now, brethren, what shall we do for such? While our institution affords excellent facilities for imparting good instruction and proper training, yet this class just mentioned must be deprived of the needed discipline, unless they are helped from some source. The Spirit of God has some excellent testimonies touching directly upon this point, and if they were carried out the whole problem would be solved. I wish to quote extracts from "No. 32," Art., "Young Men as Missionaries:"—

"Young men who desire to enter the field as ministers, colporters, or canvassers, should first receive a suitable degree of mental training, as well as a special preparation for their calling. . . . Those especially who have the ministry in view, should feel the importance of the scriptural method of ministerial training. . . . Hundreds of young men should have been preparing to act a part in the work of scattering the seeds of truth beside all waters. . . . Every one who receives the light of truth should be taught to bear the light to others." Right here will be the basis of our success, to get every one to be a really successful light bearer in the community where he resides. When we can faithfully bear responsibilities there, God can intrust us with greater responsibilities away from home. "We cannot afford to deprive our home missions of the influence of middle-aged and aged ministers to send them into distant fields, to engage in a work for which they are not qualified, and to which no amount of training will enable them to adapt themselves. The men thus sent out leave vacancies which inexperienced laborers cannot supply.

"But the church may inquire whether young men can be trusted with the grave responsibilities involved in establishing and superintending a foreign mission. I answer, God designed that they should be so trained . . . that they would be prepared for departments of usefulness in this cause. . . . Young men are wanted. God calls them to missionary fields."—*Id.* Still we are left with the question, How shall all this be accomplished?

"Our churches are called upon to take hold of this work with far greater earnestness than has yet been manifested. Every church should make special provision for the training of its missionaries, thus aiding the fulfillment of the great command, "Go ye into all the world, and preach the gospel to every creature."—*Id.* "It is no time now for God's people to be fixing their affections or laying up their treasure in the world. The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. . . . Every talent lent of God should be used to his glory, in giving the warning to the world. God has a work for his co-laborers to do in the cities. Our missions must be sustained; new missions must be opened. To carry forward this work successfully will require no small outlay. . . . Let not your property be tied up in worldly enterprises, so that this work shall be hindered. Get your means where you can handle it for the benefit of the cause of God. . . . The members of the church should individually hold themselves and all their possessions upon the altar of God. Now, as never before, the Saviour's admonition is applicable: 'Sell that ye have and give alms.'—Pp. 220, 221. May the Spirit of God impress our minds with the sense of the solemn responsibilities which are resting upon us, and may the Nebraska Conference see the glad day when scores of canvassers and Bible workers will be entering our cities and towns with the precious message of truth. God has wonderfully blessed us thus far, and we feel confident that he wants us to continue in his blessing until our work is finished. *L. A. HOOPES.*

## The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 14, 1887.

URIAH SMITH, . . . . . EDITOR.  
L. A. SMITH, . . . . . ASSISTANT EDITOR.  
GEO. I. BUTLER, }  
S. N. HASKELL, } . . . . . CORRESPONDING EDITORS.

### DIVISIONS VS. VISIONS.

As promised last week, we now offer a few thoughts upon this point. The vital question in determining the nature of any belief, movement, or practice, is, What is its tendency? Does it lead to good results or evil? "By their fruits ye shall know them." If the results are bad, the practice or belief is bad; if good, it is not to be condemned. Even if it may not seem to have a good foundation in reason, if no evil results come from it, it can be set down, at worst, as only a harmless kind of hallucination; and if some prize it, and think they derive good and comfort from it, why not let them enjoy it in peace?

We have read labored articles against the visions of Mrs. E. G. White, in which the writers, after trying to make out in them errors, inconsistencies, and contradictions, when coming to the real question of the tendency or results, were obliged to content themselves with this one charge: that "they divide churches, and alienate Christians from each other."

The charge of division, in itself considered, amounts to nothing. Division is the result of the conflict between truth and error everywhere. Probably the Sabbath truth has done more of this kind of work than any other portion of our faith; and Christ himself said that he came not to send peace on earth but a sword. When division comes in consequence of the conflicting claims of truth and error, who is to blame for it? and who is responsible for it? No right-minded person will say that it is he who adheres to the truth. When truth is presented, all ought to receive it; and if they should do so there would be no division and no alienation. These evils, then, arise from the refusal of some to do their duty.

When divisions come on account of the visions, who is to blame and responsible? those who receive them, or those who reject them? If all ought to receive them, the trouble lies with those who will not; if those who do receive them can do so without detriment to themselves or any one else, then certainly others have no reason to imbibe such a spirit of opposition against them as not to allow such persons to do so in peace, but draw off and make division on account of it. In this case the responsibility is still with them. But they say the visions cause division and alienation, and so should be rejected. But who has made the division?—They themselves, by drawing off on account of them. Thus they make the divisions, and then swallow themselves by charging these divisions upon the visions, as the reason why they make them.

#### SOME THINGS WE KNOW.

1. We know of a good many churches which are not divided by the visions, and a good many Christian hearts that are not alienated by them. If it is their nature to make divisions and sow discord, why are not these effects seen in every church instead of only a few isolated cases?

2. Though some may now be, as they claim, engaged in opposition against them without any motive, as noticed last week, we know that opposition began on the part of those whose wrongs it was necessary to reprove, and whose fanaticism it was necessary to restrain; and it began simply because such wrongs and fanaticism came under censure.

3. We know that those who have at any time seen fit to draw off from the body have been very largely in the minority. If this feature of our faith is so apparently an evil, how does it happen that all wisdom and discernment were the property of the few instead of the many? And on what grounds do these set themselves up as a standard for the rest, saying, Because we cannot receive the visions, therefore no one ought to receive them?

4. We know that the fathers of the various secessions that have taken place from first to last, have after a time broken down in their work, and given up their movement, some going to Universalism, some to Spiritualism, some to the world, the flesh, and the Devil, so that their work has had to fall into

other hands. Can any one harmonize these facts with the idea that these moves are the work of God? It is not the way he has done in any past age of the world; and we may be sure he will not perform his closing work in any such disgraceful manner.

5. The cause of the Third Angel's Message, with its doctrine of spiritual gifts, though not advancing as fast as we would have been glad to see it, has nevertheless made steady progress. And while we have nothing over which to boast, we have much cause for encouragement and hope. Our work never presented a broader front, a deeper foundation, a more progressive spirit, more financial strength, and a brighter outlook, than it presents to-day. But how is it with this work of opposition which has been waged ostensibly against the visions, and through them to the message itself. There have been times when it could show more talent and more strength than it can show to-day. This was notably the case, when, after the Michigan *fiasco*, the disaffection broke out afresh in Iowa in 1865, under Snook, Brinkerhoof, Shortridge, and Co. Our people then numbered in Iowa less than 300. For the earliest enumeration we have was in 1867, and the figures then stood only 390. That Conference now has a membership of 1,550. The total number of S. D. Adventists in all the Conferences was then, 4,320. The present number is over 24,000. We have not the data from which to speak definitely concerning the other class, who are engaged in this opposition to the visions; but we doubt if in all this time they can show an increase of three hundred. But we are told that increase in numbers does not prove anything, and Mohammedanism and Mormonism are cited as proof. But such a comparison is not legitimate. Those huge systems of iniquity which pander to the low and sensual passions, and the most flattering superstitions of men, are no criterion by which to judge of the progress of any of the truths of the gospel, which do not flatter men but condemn them; which call upon them for self-denial, instead of promising them all self-indulgence. We think our work will compare well with that of any of the evangelical denominations in the same number of years from its beginning. For instance, Methodism during its first forty years, did not make the progress that our work has made in that time. We refer to this matter simply with reference to this one point; namely, the claim is made on the part of the opposition we are considering, that *their* move in drawing off and opposing this message, is the work of God, and that this is a system of delusion, oppression, and error, which the Lord is not with. If this be so, they have to explain how it is that their work has maintained only an uncertain precarious existence, in shifting hands, while this, with its closer tests and higher standard, has been steadily onward. From the decision of Gamaliel we believe no one has ever yet taken any appeal, that any work which rests only upon the counsel of men will come to nought, but that which has the authority of God behind it cannot be overthrown.

6. The methods employed by the faction we are considering, in prosecuting their work, and the spirit manifested, are such as fair and honorable men would scorn to follow. Snooking around after our preachers, if they learn that they are having any success, and bringing souls to an observance of the Sabbath, they will immediately endeavor to reach such persons with their pernicious literature, to prejudice them and turn them away from what they are receiving. And if they cannot learn their names, they will send to the postmaster of the place, requesting him to hand their pamphlets to any *who have begun to observe the seventh-day*. Frequently the request is to hand them to any disaffected S. D. Adventist. For instance, when we had established a mission 13,000 miles away, in Australia, and begun to bring converts to the faith, it was not long before a package of their trash came on, with the request that they be handed to any *disaffected* S. D. Adventists. Thus they bemean themselves to a work which would entitle them to the name of "The Scavenger Party." In this instance their works fell into the hands of a judicious person, who "placed them where they would do the most good." Not unfrequently the packages are immediately forwarded to this Office by those who are disgusted with such evidences of duplicity. These men profess to love the Sabbath, and believe that it is an important and essential truth for these last days; yet they know that if the work they are doing, above referred to, shall have any effect at all, it will in nine cases out of ten not only turn them away from the visions, but from

the Sabbath and all prophetic truth as well. Apparently they would stand by complacently, and see a person imbibe the most glaring and dangerous errors, if they could only keep him from believing the visions. Such malignity is explainable only on one ground.

But, it may be asked, do you not procure addresses and send out publications?—To be sure, but not simply to tear down. For instance, we present to all we can reach the important truth of the Sabbath. If they accept that, the Sunday question will adjust itself; and so we give them something better than they had before. But we would not spend a dime to dissuade people even from keeping Sunday, if we had nothing better to give them in its place. But if these men can dissuade people from believing the visions, they seem not to care what goes down with them. And what have they to offer in their place?—Nothing; for the voices by which their views are set forth, furnish as complete a Babel as is compatible with the paucity of their numbers.

7. We look over the bodies of people interested in the subjects of the Sabbath and the second coming of Christ, and we are at once struck with a fact which is indeed a remarkable one if the visions are such an element of discord, confusion, and division as their enemies contend. The fact is this: that people who accept the visions constitute the largest *united* body of Sabbath-keepers or Adventists to be found in the world. By "united," we mean those who agree in their views, labor for the same objects, are harmonious in their counsels, and co-operate in their methods. Others are largely divided in sentiment, confused in plans, and laboring at cross-purposes. This people, moreover, are doing more to call the attention of the world to the great Bible doctrines of the Sabbath and second coming of Christ, than all other Sabbath-keepers and Adventists combined. Their periodical literature is fourfold more than that of the classes last named, while their book sales exceed those of the others all put together more than tenfold. They are more thoroughly organized, and their methods of labor more completely systematized.

It is not in any boastful spirit that these statements are made. We have only to regret that believers are still so few, and so little is being done. But we refer to them only as they have a bearing on the question before us, of the nature and effect of the visions. Where these are, there is union and progress; where they are not, there is confusion and weakness. Yet we are asked to give up the visions because they divide the brethren and hinder and cripple the work. No; thank you! not until two changes shall occur: first, a change for the worse in our cause, and, secondly, a change for the better in yours.

Of the efforts that are made to find contradictions in the visions, the charge of suppression, etc., we may perhaps speak in future numbers.

#### QUESTIONS ON THE SANCTUARY.

The following queries are sometimes raised as objections to the views we hold on the subject of the Sanctuary. We ask the candid attention of the reader to the thoughts presented and the scriptures quoted in consideration of them, believing that they not only remove all ground of difficulty, but furnish the strongest evidence that the position we hold is correct. That position, in brief, is this: 1. That the sanctuary and priesthood of the Mosaic dispensation represented in shadow the sanctuary and priesthood of the present or Christian dispensation (Heb. 8:5); 2. That this Sanctuary and priesthood are in heaven, resembling the former as nearly as heavenly things may resemble the earthly (Heb. 9:23, 24); 3. That the ministry of Christ, our great high priest, in the heavenly Sanctuary is composed of two great divisions, as in the type; first, in the first apartment, or holy place, and, secondly, in the second apartment, or most holy place; 4. That the beginning of his ministry in the second apartment is marked by the great prophetic period of 2,300 days (Dan. 8:14), and began when those days ended in 1844; 5. That the ministry he is now performing in the second apartment of the heavenly temple, is "the atonement" (Lev. 16:17), the "cleansing of the Sanctuary" (Dan. 8:14), the "investigative Judgment" (Dan. 7:10), the "finishing of the mystery of God" (Rev. 10:7; 11:15, 19), which will complete Christ's work as priest, consummate the plan of salvation, terminate human probation, decide every case for eternity, and bring Christ to his throne of eternal dominion.

These propositions once established are absolutely



decisive as touching all questions of prophecy relative to the second coming of Christ, and all questions of duty touching our obligation to the law of God. It becomes us, then, to examine with care the foundations upon which they rest, and candidly consider whatever may seem to any as objections to these positions. This we are happy to do. The following points are among those that first occur for examination:—

"1. Heb. 10:20 calls the veil his flesh. Rev. 1:20 explains that the seven candlesticks are symbols of the seven churches. Now if the Sanctuary in heaven is literal and according to the one built by Moses, why this explanation?"

We answer by saying that we do not understand Heb. 10:20 to call the veil his flesh. The verse reads: "By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." What is the subject upon which Paul treats in this verse? It is the "new and living way" which Christ hath consecrated for us. Through what does this way lead?—Through the veil. And what is this way which he has provided for us?—It is his flesh. Paul's declaration is that Christ's flesh is, *not* the veil, but the new and living way *through* the veil. And the meaning evidently is that it is by the flesh of Christ, or, in other words, by the offering which he has provided in the sacrifice of himself, that we are able to enter by faith through the veil into the Sanctuary above for the forgiveness of our sins. This is simple and plain. But with the view that his flesh is the veil, the text would be both confused and imperfect; for then we should find Paul speaking of a way through Christ's flesh which would be an incomprehensible idea; and, secondly, we should find him introducing the subject of a new and living way, and then leaving it without telling us what that way is, or to what it leads. That is neither like Paul, nor the Holy Spirit by which he wrote.

In reference to the candlestick, we think it an entire mistake to regard the seven candlesticks of Rev. 1:12, 13, as the antitype of the candlestick of the sanctuary; for, first, these are seven distinct and separate candlesticks, or "lamp stands," as the word here signifies; but the sanctuary candlestick was only one, with seven branches. Secondly, one like the Son of man was seen walking in the midst of the seven candlesticks; but the high priest never climbed up among the seven branches of the one candlestick of the sanctuary, nor walked around in the midst of them. They therefore have no connection with each other. The seven candlesticks, are simply introduced as symbols of the seven churches. When we inquire for the antitype of the sanctuary candlestick, we find it in the seven lamps of fire which John saw before the throne. Rev. 4:5.

A second difficulty which sometimes arises, is the following:—

"Heb. 10:12, says, He 'sat down [past tense] on the right hand of God,' which must have been in the most holy place. Now if Christ entered the most holy place on his ascension (as these texts plainly imply), the view you hold of the sanctuary and 2,300 days is shaken to the foundation."

In reply to the objection, we answer that we entirely disagree with the conclusion that the expression "at the right hand of God," always means in the most holy place. Stephen said (Acts 7:56), that he saw heaven opened, and Jesus *standing* on the right hand of God. Was this the most holy place? That apartment of the Sanctuary was not opened, nor anything seen there, according to the evidence of the Scriptures, till the seventh trumpet commenced to sound, near the end. Rev. 11:19. Again, our Lord himself said, (Matt. 26:64), "Hereafter shall ye see the Son of man sitting on the right hand of power, and *coming* in the clouds of heaven." Is he in the most holy place when he is coming in the clouds of heaven? Yet he is, in that very act, "sitting on the right hand of power," or, which is obviously the same thing, sitting at the right hand of God. These texts show that this expression, "at the right hand of God," simply denotes the position Christ holds in relation to God, as the second in exaltation, power, and glory.

But, for the sake of the argument, let us take it in its strictest sense, as there are scriptures (Rev. 3:21; Zech. 6:12, 13) which speak of Christ as actually seated with the Father upon his throne. And this position of course he assumed when he ascended. Still we claim that there is not the least proof in this that when Christ ascended he entered into the most holy place; for God's throne is not always and im-

movably in the most holy place. Where is the proof that it is? It will be answered, perhaps, that God is represented as dwelling between the cherubim, which were upon the ark in the most holy place. These expressions are all found in the Old Testament, and have evident reference to the arrangement of the earthly sanctuary. God told Moses that he would meet him from between the two cherubim; and there he manifested his glory. Now suppose that during that period when God communed with mankind through the earthly sanctuary, he ordained to meet them nowhere else but from between the cherubim, would it follow that while in heaven he must be always in that particular place? This conclusion does not seem at all necessary. The law had a shadow, but not the very image of the things.

If it be said that some of these expressions refer to God's position in heaven, as the prayer of Hezekiah (2 Kings 19:15, 16), then it follows that he does not remain fixed in that place; for he left it to come down and communicate with Moses and the elders of Israel. If Ps. 99:1 be referred to, we answer that that verse evidently refers to the time when the earth is to be moved (margin, stagger), or reel to and fro like a drunkard, as Isaiah has it, at the voice of God. Isa. 24:20; Jer. 25:30; Joel 3:16; Rev. 16:17. And at this time his position is between the cherubim in the most holy place, where the priesthood of our Lord then terminates.

But even here upon the earth, although the general rule was that God would commune with Moses from between the cherubim, if these were the cherubim of the mercy-seat, he did not always confine himself to that position; for he sometimes met Moses at the door of the tabernacle. Ex. 33:9; Num. 12:5; Deut. 31:15.

Finally, the throne of God itself, as it exists in heaven, is a living, moving throne. Read Ezekiel's sublime description of this in his first and tenth chapters. Over the heads of living creatures of awful majesty, called cherubim, was the likeness of a firmament, and over that the likeness of a throne, and one above upon it, which the prophet calls "the appearance of the likeness of the glory of the Lord." In chapter ten he calls it "the living creature that" he "saw under the God of Israel." Beyond all question, the prophet here had a vision of God in his holy temple. He himself calls it "visions of God." Chap. 1:1. And this wonderful being, full of eyes and the Spirit of God, is represented as moving about with the Lord of Israel, the Almighty; and the glory of the Lord appeared at times at the threshold of the house, or temple, not always in the most holy place.

All these facts and considerations go to show that we are not to conceive of the throne of God as any earthly throne, composed of inert material, but one of awful life and majesty. Nor are we to conceive of it as an immovable structure, but borne up by the living creatures, and in a measure incorporated with them, who have the power to go and return like a flash of lightning. Eze. 1:14. Are not these the cherubim between which God dwells? And were not the cherubim placed upon the mercy-seat to represent the fact that these were the foundation of God's living throne? Whoever, therefore, builds a theory upon the idea that God's throne is an immovable structure, and always in the same place, is sure to build an erroneous one.

In John's first view of the heavenly Sanctuary, he saw the throne of God in the holy place. Rev. 4:1-6. Here John beheld, not heaven opened, but a door opened in heaven. And within the apartment opened before him, he saw a throne circled with the rainbow, and glowing like an emerald. The one seated upon the throne was the Father; for Christ is subsequently introduced as the one who took from his right hand the book sealed with seven seals. And before the throne there were seven lamps of fire, the antitype of the candlestick of the earthly sanctuary, which was placed in the first apartment. John's field of vision, therefore, in this instance, lies in the first apartment of the heavenly Sanctuary, and he there beholds the throne of God; and he sees the Father, the Son, the four and twenty elders, the four living creatures, and the innumerable company of angels acting together in reference to the salvation of man. Here, then, is positive proof that the first part of Christ's ministry before his Father was performed in the holy place.

We find equal evidence that when the time comes for a change in the ministration from the holy to the

most holy place, there is a change in the position of the Father. The opening of the work in the most holy place is undoubtedly described in Dan. 7:9, 10; and there we find this significant language: "I beheld till the thrones were cast down [placed], and the Ancient of days did sit." The Ancient of days can be none other than God the Father. The expression that he "did sit," shows that he here took a position which, in this work, he had not before occupied. In other words, he changed his position from the holy to the most holy place. He thus having changed his position, there is room for the fulfillment of verses 13 and 14, which represent Christ with his holy retinue as being brought into his presence to receive his kingdom, glory, and dominion. This certainly did not take place at the time of Christ's ascension; and there is no place to locate it, without supposing some such movement as is here suggested, on the part of God. These conclusions are necessary; and as they are the only ones which will harmonize all the Scriptures on the point, we may rest with all confidence on their correctness.

#### THE CAMP-MEETING AT ALMA, MICH.

We look forward with deep interest to this camp-meeting. This will be the last opportunity of speaking to our people concerning it, as the time of its appointment (June 22-28) is just upon us. We greatly desire a large attendance of our people throughout the State, as far as they can consistently attend, and we especially desire the presence of those living within a convenient radius of the meeting. The counties surrounding the place of meeting contain a large number of Sabbath-keepers. These should certainly make a special effort to be present, while others from greater distances, who can come consistently, should do so.

The principal object in view in appointing this meeting was the spiritual benefit of a large number of Sabbath-keepers in Michigan. It is well known that our regular State meeting, to be held at Grand Rapids in September, will be an exceedingly large meeting, so large as to be almost unwieldy. A large amount of business will have to be transacted. Doubtless there will be many from the city in attendance. And though we anticipate having an excellent and most profitable season, yet the opportunities for real spiritual improvement personally to those of our people present, will likely be less than at a meeting where but little business will be transacted, and the whole attention will be given to spiritual interests, and the crowd of people will be less. Hence this meeting at Alma is thrown in, because we feel there is great need of such an opportunity. Brethren and sisters of Michigan, we need a great spiritual awakening in our midst. None of us doubt this. You all know it. It is too evident to be disputed. If we could receive throughout this great Conference that spiritual impulse which we need; if our people could feel as they ought to feel the deep solemnity of the present rapidly-passing moments; if we could realize, as we do not, the vast importance of the present time of peace which we are enjoying, in which to bring the truth before our fellow-men; if we could have a proper conception of the danger attending the condition of spiritual stupor in which many are resting; if we could sense the preciousness of those spiritual blessings which lie within our reach, and the glories of salvation and the terrors of the great day of wrath just before us, we would make a mighty effort to arouse as a people, and seek a preparation for the day of God.

The great Conference of Michigan must and will take its proper leading position in spiritual things as in numbers, ability, and means. Why should it not? To do this we must arouse from supineness and lethargy, and be earnest and zealous as we have not been for years. There are many who might do much more than they are now doing to advance the cause. Many who are cold and backslidden may have the blessing of God and realize Heaven's favor as they now do not. Why should we not secure these great and priceless tokens of God's love and mercy? Why dwell in darkness while light and peace are within our reach.

Our general meetings the past winter were seasons of real profit, and accomplished much good. Our greatest regret was that so few comparatively could attend them. The season of the year was unfavorable, and the people could not so well accommodate those in attendance as can be done at the camp-meet-

ing. If we can have a large rally of our people to the Alma meeting, we shall have a much more favorable opportunity than we could have at any general meeting held in the winter. The time we are together will be longer, the circumstances every way more propitious. We need to cast aside the pressing cares of this busy season, and spend some time in seeking God together.

We expect to have an excellent meeting, and, brethren and sisters, we want you to have the benefit of it. We want to stir up your hearts, and do you much good. The Lord wants to bless you. Time is short. We want your minds to be refreshed with the Spirit of God. Will you not come to the meeting and be benefited by this excellent opportunity! We trust our directors will be present from many of the districts of the State, enough, at least, to have Board meetings. Some will be engaged in tent efforts, and therefore cannot come; but doubtless quite a number can be present. There are quite a number of minor interests, such as are neglected at our large State meetings, which we trust may here receive proper attention. We expect God will greatly bless us at this camp-meeting. Come, all who can, and let us seek the Lord together.

MICHIGAN CONFERENCE COMMITTEE.

## Ministers' Department.

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

### PRECEPTS FOR MINISTERS.

COMPILED FOR THE REVIEW BY ELDER J. H. DURLAND.

(Concluded.)

#### ARRESTING ATTENTION.

"It avails nothing for you to stand up before an assembly, and say, 'Please give me your attention.' They cannot do it. Not one in a thousand has sufficient mental discipline to give you undivided attention, till you arrest it by some power stronger than the sparkling reverie-tide which bears him along so gently as scarcely to awake his consciousness of the fact. High intellectual development and piety on the part of your hearers do not enable them to give you their attention unless you arrest it. You have no right to complain of their inattention, and it will do no good to scold them about it. It is your own business to arrest them, sweep their reveries away, and insert your theme in their minds and hearts. To do this you must wake them up, stir the sympathies of their souls by all sorts of unanticipated means, with the joyful tidings of sovereign mercy, or the thundering peals of coming retribution."—Rev. W. Taylor.

"One may sometimes expressly request attention, but such a request, if often repeated, would lose its force, and it is usually best to aim at saying something which will at once interest the hearer's mind. 'What is the best way,' asked a young preacher of an older one 'to get the attention of the congregation?' 'Give them something to attend to,' was the gruff reply."—Dr. Broadus.

#### STUDY OF MEN.

"A minister that walks down a whole street and sees nobody, who only looks inside of himself, is but half a minister. The aptitude to deal with men, to incite the springs of human thought and feeling, the knowledge of how to move men, that is to be maintained only by incessant practice in observation."—Beecher.

"The preacher's business is more with men than with books. He must study the souls of men, the associations of thought, the origin of emotions, the manner in which they strengthen or antagonize each other, and the influence which they exert upon the will. For this purpose he needs not only to read the best authors, and the best systems, but to study man himself—especially to study his own congregation."—Bishop Simpson.

"A knowledge of the human heart is just as necessary to a preacher as that of the Holy Scriptures. The human heart is a difficult book, and if we do not read carefully every page, we ought at least to study the principal chapters; it will prevent us from erring by describing an imaginary, in the place of a real, being, and will supply us with that information which will enable us to know what is of all things the most difficult—ourselves."—Massillon.

"He made very minute observations, and was much disposed to be conversant with life, from the lowest mechanic to the first characters in the land. He let nothing escape him, but turned all into gold that admitted of improvement; and, in one way or another, the occurrences of the week or the day furnished him with matter for the pulpit."—Life of Whitefield.

## The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—M'Cheyne.

### SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

#### 371.—POWER OF THE CHURCH TO REMIT SINS.

How can John 20:23, Matt. 16:19, and 2 Cor. 2:10 be explained so as not to admit the Catholic view of the forgiveness of sin?

J. M. H.

In many cases Bible language can better be understood if all the circumstances under which it was uttered are taken into consideration. The texts referred to in John and Matthew contain the Saviour's instructions relative to the privileges and powers that the Christian church should be entitled to from that time forward. For thousands of years previous to the time that Christ spoke the words of the texts, the people of God had been accustomed to the ceremonial or typical system of sacrifices and offerings for sin. They had been accustomed to confess their sins at the place where the priest ministered. The priest received them, made the necessary offering in the first apartment of the sanctuary, or in the court adjacent (according to the nature of the sin), and on the yearly day of atonement he performed the prescribed work in the second apartment, whereby the sins that had been lodged in the first apartment during the year were placed upon the head of the scapegoat and effectually disposed of, so far as the individuals who had committed them were concerned. Thus the method of confessing sins and obtaining pardon for them had been one that could be easily comprehended. While it was true that genuine heart work was necessary on the part of the transgressors, yet there was much in the system of outward, tangible, visible ceremony. Christ was preparing the way for the entire abolition of that ceremonial system, and that the change from the old to the new might not be too sudden or too great, he prepared the minds of his disciples somewhat by the teaching under consideration. By those statements with regard to the power of his true church on earth, to "bind" and "loose," "remit" and "retain," he suggested that in some particulars and to a certain extent, the work of the priests would be superseded by the organized church, acting, of course, in perfect harmony with the Holy Spirit. It is not to be supposed for a moment, that any action of the church would be sanctioned in heaven that is otherwise than right, and dictated by the Holy Spirit. The important truth designed to be taught by Christ as he spake those words, was that the actions, proceedings, and work of his true church on earth would be recognized in heaven.

It is nowhere intimated that under the old dispensation the power or right to forgive sins was vested in any other being than God, and there is no probability that any of the people looked elsewhere for forgiveness. See Ex. 32:32; 34:6, 7; Num. 14:17, 19, 20; Ps. 32:1, 2, 5, and many other scriptures of similar import. There is no intimation that previous to the time that Christ spoke the words under consideration, the people of God had supposed that they were to confess their sins to the priests as priests. One item in the work of a priest on the day of atonement was to make an atonement for himself. Lev. 16:11. The liability of the priest to sin was also provided for in other ways. See Lev. 4:3. The people were taught that the priests were the chosen servants of the Lord, to act important parts connected with the worship of God, and in ministering to the spiritual welfare of the people. If the priests were importuned by the people, it was not with the idea that they had power to forgive sin, but that they would perform such service in behalf of the suppliant as was within their province as priests.

The conclusion seems reasonable that as the ceremonial system of worship was about to be done away with, and a different system introduced, Christ should thus prepare the way for it by laying down general principles as he did at this time, with regard to the privileges and prerogatives of the organized church under the new dispensation. In view of what has already been said relative to the work of the priests under the old dispensation, there was no liability that those who heard Christ's words would thereby conclude that he designed to delegate to the church any authority to grant final and effectual pardon for sin. As the priests were God's highest authority on earth, under the old dispensation, so Christ taught that the organized church would be his highest authority on earth under the new dispensation. As the priests were liable to err, so is the church, and nothing resembling infallibility is suggested.

In 2 Cor. 2:10 Paul evidently has reference to the case of such a person described in verse 5—one who had "caused grief." By the words, "To whom ye forgive anything, I forgive also," he evidently means to say that he was willing to concur in any forgiveness that they might grant to any who had thus caused trial. No reference is had to the ultimate and final forgiveness of sin, such as God alone has the prerogative to grant.

## 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.

### TRUST.

BY T. E. BOWEN.

"Trust ye in the Lord forever: for in the Lord JEHOVAH is everlasting strength."—Isa. 26:4.

Trust the Lord in days of gladness,  
Trust in him through time of grief,  
Trust though full thy heart of sadness;  
For by trusting comes relief.  
Bring to Christ thy cares and burdens,  
Gently lay them at his feet,  
Go thy way, thy troubles leaving  
Here before his mercy-seat.

Oh how often in our blindness  
Do we take again our load!  
Tolling on in all our weakness,  
O'er the pilgrim's rugged road.  
There is beauty in believing,  
And to trust is nothing small,  
But the grandeur of this leaving  
Is far better than them all.

When the mountains are removing,  
And the islands disappear,  
When the earth itself is rocking  
While its end is drawing near,—  
Shall we know amid these dangers  
That the Lord will us defend?  
Shall we trust the Rock of ages—  
Trust him ever to the end?

### FRANCE.

NIMES, COLOISSON, AND VERGEZE.—Sabbath, the 7th inst., I baptized ten persons at Nimes; Sabbath, the 14th, I baptized four more at the same place, after which a church of seventeen members was organized. As a part of the good result of our third course of lectures at Nimes, a man who had for eight years served in first-class hotels, was converted to the truth.

May 15, with the aid of Bro. Geymet, of Piedmont, Italy, and Bro. Badaut, of Branges, France, I pitched the tent at Coloisson, a village of 2,500 inhabitants, situated about twelve miles from Nimes. At our first meeting, held May 20, the tent was well filled with interested hearers. I have now spoken four times and held one Bible reading, at which one hundred persons were present. From this point we will extend the work to surrounding villages. I have hired a hall at Vergeze, a village situated about five miles from this place, in which a course of lectures will be given at the same time the work is being carried on here. My brother and Bro. Biglia, of Naples, Italy, are expected to join us this week.

Piety is at a low ebb in this part of France, where indifference and infidelity reign to an alarming extent, even among Protestants. Pray that God may help us to arouse the people from their spiritual apathy, and lead some to prepare for the coming of Jesus.

May 23.

### DENMARK.

SINCE writing my last report I have labored both in Denmark and Sweden. April 16, 17 I held meetings with the church in Copenhagen. My brother, E. G. Olsen, has labored here considerably the past winter. The Lord has blessed these labors, and a goodly number have been added to the church. I was glad to see these new faces, and hope that they may become a strength to the cause here.

April 22-24 I was with the church near Halmstad, Sweden. This church was organized by Bro. O. Johnson, in December, 1885, and since then no minister has visited them till now. Still they have held on to the truth, and recently another family has begun to obey the truth. Our meetings were well attended, and I enjoyed much freedom in speaking to the people. April 25 I returned to Copenhagen, and at once commenced a short course of instruction in colportage work. We have eight in our class, and a very good interest. I can also say that my own interest is growing in this colportage work, as I see the theory working out so successfully.

May 7, 8, in company with Bro. C. C. Hansen, I visited the church at Valsømagle. I was glad to make the acquaintance of these brethren. The blessing of God was with us in our meetings. We are now interested in preparing for our camp-meeting to be held at Moss, Norway, the first meeting of the kind in Scandinavia. We have secured a most beautiful ground. May the special blessing of God be with us in the undertaking.

May 9.

FROM April 1-6 I visited the island of Funen, and held six meetings. One family has lately commenced to keep the Sabbath, and they are happy in the Lord. Since that time I have labored in Copenhagen, hold-

ing meetings and making family visits. My brother has been with us a part of the time, and spoken the word of the Lord, which has proved a great blessing and much encouragement to the church. On Sabbath, April 30, we celebrated the ordinances of the house of the Lord. Three dear souls united with the church.  
E. G. OLSEN.

May 7.

ARKANSAS.

HARRISON, BOONE CO.—We now have our tent pitched at this place, a nice inland town of about 1,500 inhabitants. State Senator Crandall and Hon. Mr. Huggius, member of the Arkansas Legislature, both live in this place. Both of them favored the repeal of the law under which our people in this State suffered persecution, and are interested in our views as Christian gentlemen. We have already held five meetings. At our first meeting about 150 were in attendance, and the number has increased to as many as we can seat, while some are obliged to remain outside. Some books are being sold. Bible readings had been given here in advance, so when we came with the tent, readings were held with twenty-four families. We desire to so humble our hearts before the Lord that he can work through us to his glory.

J. G. WOOD.  
J. A. ARMSTRONG.

NEW YORK.

WATERTOWN.—Since my last report, there has been a church organization effected in this place. Seventeen persons have already joined, and others will unite soon. The church building is now completed, and with a full attendance and appropriate services was dedicated to God; Sunday afternoon, June 5. A State meeting which began Friday evening closes this morning. God's tender Spirit has been manifested in these meetings. We feel very grateful to God for his mercy which has been shown in the salvation of souls, and for help in procuring means for the church building. All unite in saying that the building is tasty and convenient. Its cost is about \$1,600, besides the ground on which it is located, which cost \$250. More than half of this has already been subscribed, and we expect soon to reduce the debt to a few hundred dollars. Our courage is good to labor on trusting in God for help.

June 6. J. E. SWIFT.

TEXAS.

BLACK JACK GROVE.—We arrived at this place May 16, erected the tent, and commenced our lectures the 20th with a good congregation. Up to the present time we have given sixteen discourses. Our congregations through the week have averaged more than 200, and on Sundays between 400 and 500. The people are very kind, and but little prejudice exists as compared with that of other places. Many are interested in the truths we present, and we have hopes that some will be led to keep the commandments of God. The people are very kind in supplying our temporal wants.

The editor of the local paper gives us all the space in his paper that we desire. We publish from one to three articles each week. Book sales thus far have amounted to \$10 20, and donations to fifty cents. After giving one more discourse we expect to take up the Sabbath question. Calls for help come in from nearly every direction, and people come from six to ten miles to attend our meetings. Brethren and sisters, pray that the Lord may bless his work.

June 2. W. S. CRUZAN.  
J. M. HUGULEY.

MICHIGAN.

MARQUETTE.—We reached this place a little over one week ago, and had considerable difficulty in finding a location. We are now comfortably settled, and have begun work. So far we have had no difficulty in obtaining an entrance into people's houses, to hold Bible readings. Everywhere the people have expressed themselves pleased with the readings, and asked us to call again and continue them. The canvassing work, also, starts off well. Bro. D. A. Owen and his daughter each took twenty-seven orders for *Good Health* in about five days. If they continue to do as well, they will get about one hundred and fifty orders in this city of six or seven thousand inhabitants.

There are seven Protestant churches here, and a large Catholic cathedral. It is also a wealthy city, having seven or eight millionaires, besides many other citizens of but little less means. Our work will probably not go so well among the aristocracy, but we will do the best we can for them. This is a beautiful place, and the weather at present is delightful. We feel that a standard of truth should be erected here, and with the help of the Lord we will endeavor to plant it firmly. Brethren, pray for the work and workers.

G. W. CAVINESS.  
S. M. BUTLER.

MINNESOTA.

SAUK CENTRE.—Sabbath, June 4, was a good day for the church at this place. Bro. Curtis spoke from Rev. 14:12, and other scriptures, with freedom, showing some of the reasons why we separate from the churches and world around us, assemble together on the Sabbath, and take the name we bear. The remarks were listened to with interest, and were appreciated. At the close opportunity was given for fifteen minutes of social worship, and in less than twelve minutes thirty-four spirited testimonies were borne. The good Spirit of the Lord was felt in a large measure, and many were in tears. Thanksgiving flowed from every heart. It was a time which will be long remembered. A goodly number were present at this, the first Sabbath meeting in their new church.

The company here have great reason for thankfulness to God for the good work that has been done for them. During the tent labor here last summer, and since that time, members have been added till the number now reaches thirty-eight. The majority of these have joined the tract and missionary society, and are actively trying to be light-bearers to the world. A comfortable house of worship has been erected, 50 x 28 ft., and is nearly completed, for which we all feel thankful indeed. Love and union have characterized the members during the past year, and all are of good courage. May God grant that no partisan spirit may enter in and separate hearts; but may all be found in the path of love and duty, and triumph with the precious truth at last. F. A. LASHIER.

June 5.

ALABAMA.

BIRMINGHAM AND ATALLA.—Doubtless the friends of the truth would be glad to hear again from this new field. Although we have been silent, it is not because we have been idle or had nothing to report. This is no place for idlers, and as we look upon the great field here, while receiving calls from different parts of Alabama and Mississippi, we plead with God to send more laborers into his vineyard. When we came here, about four months ago, we expected to be able this summer to use one tent, at least, for meetings; but on account of the poor health of Bro. Smith, which necessitated his return to Wisconsin, it seems our plans in that respect must be postponed, unless other help comes.

The people in this part of the South are not acquainted with our views as a rule, and as they are unprejudiced, I think this the most favorable time to work among them. They seem willing and even anxious to read our periodicals. We have obtained fifty or more subscriptions for the *Signs*, and several for the *Sentinel*. Our force of workers is small but earnest. Our book sales have amounted to about \$1,000. The health work seems to be an important branch here, and I presume it is throughout the South. Many welcome the health journal into their homes, while some, both men and women, are too deadened by the use of tobacco to see the need of health reform. We have obtained nearly 250 orders for this valuable magazine. We have tried to do very little outside the city of Birmingham, except to make a few visits to the scattered brethren.

May 20 I went to Atalla, where there is a small company of about twenty, who embraced the truth under Eld. Burrill's preaching, but who have since lost pace with the message to some extent. As the warm weather comes on, people fear sickness; for the sanitary condition of Birmingham is poor; but by carefully living out the health reform, we trust we shall keep our health and be able to continue our work. We feel confident that the prayers of God's people are daily ascending in behalf of the work here, and we continue working and praying.

C. W. OLDS.

NEBRASKA.

LINCOLN.—A special meeting was held at this place April 25, the commencement of the spring term of the mission. There was a good attendance. About thirty-five took an active part in the special course of instruction. We had the benefit of the improved methods in canvassing and Bible-reading work, given at Battle Creek a few weeks ago. We felt repaid for the short stay there. Quite a number of those who have been in regular attendance at the mission have gone out to labor in new fields, some to canvass and others to do real Bible work. Those who are now in attendance at the mission are actively engaged in canvassing or holding Bible readings with interested readers in Lincoln. I wish to note more concerning the mission in another article; however I would say, brethren, that the mission is well worthy of our earnest co-operation. Aid it by your prayers. Aid it by encouraging worthy young persons to attend. Aid it by your means, to encourage the institution and those who are worthy, yet are not the best prepared to meet the necessary expenses.

The State agent started out with a cheerful company of canvassers. It cheers us to see young men and women who have the cause of God at heart, taking hold of this branch of the work. They may not see immediate fruits of their labor, yet we are confident that before our nation enforces the Sunday law,

many will have their attention called to the printed truth, and some will embrace the message.

It might be well to mention the distribution of laborers as far as has been decided: Bro. Cudney remains in charge of the mission; Bro. Johnson will labor among the Scandinavians at Omaha; Brn. Nettleton and Hyatt will pitch their tent at Howard; Bro. Clark and Sr. Lulu Craig will assist in the Bible work; Brn. Lessenger and Langdon will pitch their tent in the north central part of the State, with Sr. Langdon and a brother as assistants; Brn. Harr, Skinner, and A. Whiteis, and Sr. Skinner will labor in Broken Bow and vicinity; Brn. Jayne and Magau, and Sr. Burleigh and myself will be at Cambridge, in the Republican Valley. The German work was considered, but nothing definite was decided upon as to how or where the labor should be performed.

L. A. HOOPES.

MASSACHUSETTS.

BOSTON.—Since I, through the grace of God, accepted the Third Angel's Message, it has been my pleasure to have some humble part in it, and hitherto God has blessed me personally; and not only has he blessed me, but also the feeble efforts which I have put forth through the aid of his Spirit, to advance his cause among my countrymen in this place. I left South Lancaster after the close of the school, and came to Boston. Since that time I have held several meetings with the Swedes, and God has been with us. The power of the Holy Spirit has been felt in every heart. The interest and attendance have increased at every meeting; all seem to be in earnest, and several are very much interested in the truth.

I feel that God, through his holy angels, has gone before and prepared the hearts of the people. Praise be to his holy name! As we were returning home from a Bible reading the other evening, a young man said to me: "I could sit a whole night and listen to these things and not become tired; how different now from what it was when I formerly went to church; then it was very difficult to keep awake. I never knew that there were such interesting things in the Bible." When I heard this young man, who had only heard the truth spoken three times, speak in this way, I could but praise God from whom all blessings flow. When we separated he gave me an invitation to come to his house and hold a Bible reading on who changed the Sabbath? and I gladly accepted the invitation.

What a hungering and thirsting there is after the living word of God among the great mass of professed Christians! The ministers are starving their churches to death, and the people are dying for want of knowledge. When I see these things my heart cries out, O thou great Jehovah, have mercy upon the people, and send some one who is willing and able to break the bread of life to the dying ones before it is too late!

I am all alone here in this great city, to labor among the Swedes, who number thousands, and what can I do for so many? Although I am laboring alone among my people, while opposition and prejudice are shown against me and my work, I am of good courage and look forward with great hope and expectation, remembering that "if God be for us, who can be against us?" I know that if we are faithful to God, he will do great things for his people. May God help us to be loyal to him, and to work while it is day.

J. M. ERIKSON.

ILLINOIS.

KANKAKEE.—Sunday, May 15, I came to Kankakee, and on Monday began to canvass for the "Marvel of Nations" and the *American Sentinel*. Tuesday Bro. Henry Shaw came to canvass for "Great Controversy, Vol. IV." We worked together during that week, and the following Monday sister Mary Sturdevant joined us, taking up the *Good Health* canvass, and also carrying with it Health Leaflets and the "Address on Social Purity."

We have had some good experiences since coming here, and have seen many evidences of the kind providence of God, which has helped very much while passing through the varied experiences of the canvasser's life. From the first we have felt that the lessons learned have only served to increase our gratitude to God that we are so favored as to be used by him in spreading the light of the present truth. We have not met with very great success, nor could it be expected that we should, inasmuch as this town was thoroughly canvassed for "Thoughts on Daniel and the Revelation" not long ago. We have averaged about two orders a day for the books, and some success has been met in the *Good Health* canvass and in the sale of health tracts and the social purity pamphlet. We find that the influence of "Thoughts on Daniel and the Revelation" is very good indeed; and those who have purchased it are pleased with their book.

In my canvass to-day I found a lady pleading with God to have mercy upon this city. She was asking him to bring the straying back to Jesus who died for them, but whose love and mercy they do not seek or cherish. I waited without until the close of the prayer, then knocked at the door. It was opened, and on making my business known she bade me come in. I have not met in a long while a more

intelligent, sincere person. All her ideas seemed so rational, and she was pleading that God would have mercy on the "majority" of Christians who were fast separating from him. She seemed hungry for truth. I was impressed while showing the "Marvel of Nations," to tarry and have a short Bible reading with her. I have not met a more willing listener in a long time. We had asked to be directed to the home of some one to-day who would receive the message and be benefited by it. I found this lady had secured "Thoughts on Daniel and the Revelation," and was cherishing the anticipation of a feast when she came to read her book. As I conversed with her, I found she was ready to hear upon the seal of God, and so, with dependence on God, in carefulness I briefly presented to her the line of truth that shows the Sabbath to be the "seal of the living God." It was a new idea to her, and the reply was, "I always supposed it was the Holy Spirit only." But as we passed each point, she meekly acknowledged its force and clearness, and the conversation ended with the same spirit of yearning for a better knowledge of God and a deeper work of conversion which seemed to reign in her soul at the first.

Truly God has not left himself without a people who are "crying day and night" unto him. This is an experience I shall not soon forget. Brethren and sisters of Dist. No. 9, we ask you to continue to pray for the work here. Oh who will hold back in such a time as this? May God help us all to awake, and do all we can.

CHAS. E. STURDEVANT.

June 3.

#### IOWA.

MILFORD AND HARTLEY.—May 14 I spent at Milford. Four persons received baptism and united with the church. The trials of this church have had a depressing influence on some of its members, but they are beginning to rally again and take new courage. Others who have been obeying the truth in part for several years, I hope soon to see fully identified with us. Since this is the Lord's work, why not unite our efforts in carrying it forward?

May 21 and 28 I met with the brethren at Hartley. It is now two years since this little company embraced the message. A few stony-ground hearers have been developed, but others have come in to fill their places. May 28 a church of seven members was organized, with which others expect to unite soon. The few remaining members of the Trimello church will also join here, their number having been so reduced by removals as to make it impracticable to sustain a separate organization. Steps were taken toward the erection of a house of worship in the near future.

May 31.

IRA J. HANKINS.

AMONG THE CHURCHES.—Jan. 26 I began meetings in Birmingham. Our people have a small church here and a good church building. There was a fair outside interest from the beginning, and a full course of lectures on the various points of our faith was given. Some opposition, secret and public, was encountered. One of the town papers, published in the interests of the anti-secret society movement, in reality a National Reform organ, with the malignity and hatred toward God's truth characteristic of these self-styled reformers, made us much trouble. Eld. C. A. Washburn was present a few days, and helped in the work. Sold \$7.15 worth of books and tracts, and the fuel and lights were paid for by contributions. The meetings closed March 13, with a larger congregation present than at any previous time. Two commenced to keep the Sabbath. One of these, a man of influence in the town, for whom we had long hoped, signed the covenant. From the apparent desire to hear, it would seem that many in this place ought yet to accept the truth.

March 16-22 I was with the company of Sabbath-keepers at Fairfield. March 23 I went to Davis City, at the request of that church. As the only church building in the city, a union church, was then occupied, we began meetings in a school-house four and one half miles north of Davis City. With the exception of ten meetings held in the city, services were continued in the school-house until May 14. Eld. C. A. Washburn was with me in the work from March 28 to April 28, and rendered much valuable assistance. Although a very busy time of year, there was a very good attendance, and much interest was manifested in the truths of the Third Angel's Message. Seventeen began the observance of the Sabbath, thirteen signing the covenant; others are interested, and we hope that much good may yet be done in this place. Sold \$4.95 worth of books and tracts. We were very glad of the assistance of Eld. R. C. Porter near the close of the meetings. He baptized two, and three members were received into the Davis City church. Several of those who signed the covenant had previously been baptized, and others were prevented from taking this step by sickness. I trust the company will be a source of strength to the Davis City church, and that the church will, in turn, endeavor through God's help to keep those who have lately commenced to obey all of God's commandments, steadfast, immovable in the work of the Lord. Davis City and vicinity seem to present an excellent field for future labor.

JUDSON WASHBURN.

May 24.

#### INDIANA.

WABASH, LOGANSPOBT, AND KEWANNA.—According to previous arrangements, a tent was pitched in Wabash May 25, for the purpose of holding a few meetings, in order to complete the organization of the church. This work was largely accomplished through the labors of Eld. A. W. Bartlett, who at the present time is suffering a most severe bodily affliction in the form of inflammation of the eyes. Audible prayers and the deepest sympathy were expressed for him during our meeting, and general sympathy is felt for him throughout the State.

Our meetings began on Wednesday evening, and continued in the tent until Sunday evening. Sabbath was a day long to be remembered. Two young sisters whose parents were opposing them, wept bitterly. Others took their stand for the truth, and a refreshing spirit seemed to fall upon all present. Some of those who first started in the truth here have given up, but others fill their places. The organization of a church of twenty-one members was completed. Sunday afternoon a beautiful scene was witnessed, when eighteen willing souls were buried in baptism. Hundreds of people were present, many of whom shed tears. Eld. Covert aided us on Sabbath and Sunday. I remained two days longer to finish the work and attend to the shipping of the tents which had been stored here since camp-meeting.

On Tuesday evening a sister whose parents had bitterly opposed her, having obtained their consent, just as the rays of the setting sun were sinking out of sight was buried in the watery grave, thus commemorating her Lord's burial in death and his resurrection from the dead. Commingled sorrow for their afflicted leader and joy on account of the refreshings of God's Spirit made tender the hearts of this company. May their future continue as bright as the present seems to be. Three subscribed for the *Good Health*, and five subscriptions were obtained for the REVIEW, while other additions were made to their store of publications. The sisters here aided us much in mending and preparing our tents for summer use, for which the Conference is thankful.

Two more were baptized and added to the church at Logansport. A company of firm Sabbath-keepers are now established to maintain the truth in this city. At Kewanna and other places where we have visited, new ones are taking hold of the truth. It has been my privilege during the last few weeks to baptize thirty-four persons into the church, while many others have taken hold of the truth. To the Lord be all the praise for this good work!

J. P. HENDERSON.

SALEM CENTER, STEUBEN CO.—The churches of Corunna, South Milford, and Pleasant Lake held a union meeting in a grove about three miles from this place, Sabbath, June 4. A number of brethren from the church at Ligonier were present, including the director and secretary of the district. A persistent effort had been made to obtain the services of a minister, but want of sufficient notice made it impossible for the Conference to help. At the morning service Bro. Albert Harding, of Corunna, delivered an opening address, taking as his theme the revelations of nature as illustrating the power and goodness of God, which was listened to with close attention, especially by the strangers present, of whom there were a goodly number. The regular Sabbath-school lesson followed, and afterward the collection for the benefit of the South African Mission, which amounted to more than two dollars. The remainder of the time of the morning meeting was occupied by practical and interesting talks on Sabbath-schools and their management, camp-meetings and our obligation to attend and help advance the interest in them, and the value of the practical instructions to be received at such convocations. Remarks were made by several brethren.

In the afternoon a letter was read from Eld. Wm. Covert, president of the Conference, in reference to the purchase of a building site for a meeting-house and mission building at Indianapolis. The letter was an eminently practical one, and timely, pointing out the duty of the brethren to uphold the hands of their leaders, and urging the exercise of liberality in gifts now as never before, since the necessity for such buildings, in which to present the truth to the teeming thousands of that city, has been made so apparent, and now that the mutterings of the gathering storm warn us that we have but a short time in which we can reasonably expect to do our appointed work unmolested. The letter also appealed to the brethren to pay their tithes in full, that the laborers in the field might be sustained. It closed with an earnest request that prayers might be offered for Bro. Butler and Smith, and for Bro. Bartlett, that he might be sustained in the partial loss of his eye-sight. The contents of the letter touched many hearts, and the testimonies given in the prayer and social meeting which followed were warm and tender. Earnest intercession was made for the brethren mentioned, and many hearts were softened.

An hour or more was devoted to discussion upon the T. and M. work, by Bro. Yeager and others, and much practical experience was narrated that will encourage the listeners to greater and more persistent efforts hereafter to help spread the truth. The exer-

cises of the day closed with the baptism of four precious souls. All felt that they were amply repaid for the trouble in attending, and separated with renewed feelings of brotherly attachment, and expressing an earnest desire that the future might present opportunities for another such reunion. J. S. LOCKE.

#### AMONG THE SCANDINAVIANS IN IOWA.

For the last six months I have labored exclusively among the Scandinavian churches. In January I visited the friends at Scranton and Dayton, and found some interest. I have visited the church at Spencer twice. We had the use of the Baptist church, and many listened with interest. At my last visit three were baptized and united with the church. I have labored some at Rathven, where it was decided that a church 26 x 40 ft. should be erected this summer. Two were added to the church, making the present membership about thirty. I also visited Algona, Wesley, and Forest City. Two united with the church at Forest City, one by baptism. A sister held Bible readings there during the winter, and one has taken a stand for the truth.

In February I visited the Mona church, which was organized last November. Bro. Hoen labored here with good success the larger part of last year. During my labor here fifteen have taken a stand for the truth. Five have been baptized and added to the church. At Parkersburg one was baptized, and there is some interest on the part of others. I have labored some at Village Creek and Magnoketa, and among the churches in Shelby county. At Exira it was decided to erect a church building this fall if possible. Quarterly meetings were held with all the churches in Shelby county in March, also with the churches at Weston and Council Bluffs. At the last-named place two were baptized and five were added to the church. In April I visited Fort Dodge, where a family have accepted the truth by reading. I also stopped at Des Moines a few days, and was invited by a Methodist minister to speak in his church. It was pleasant to meet these friends. The last of April I labored in company with Eld. Morrison at Council Bluffs and Atlantic. At Atlantic eight were baptized and a church of twenty-nine members was organized. Some of these are Scandinavians. In May I labored in company with Eld. Washburn, at Croton. Two were baptized and a church of ten members was organized. I also visited Excelsior, where one was baptized; also Moria, Parkersburg, and Marshalltown. At Marshalltown one was baptized.

The Lord has blessed much in the Scandinavian work. Since last October forty-nine persons have been baptized and sixty-five have united with the different churches. In several cases persons have accepted the truth by reading, and these have invariably taken an interest in scattering our publications and books. About ten regular agents have been engaged in selling the work, "Life of Christ," and have met with some success; and we have now just about canvassed the whole State for that good book. Others with some success are now selling "Thoughts on Daniel and the Revelation," in Swedish and Danish. May we all so labor that God's blessing may rest upon us continually.

JOHN WILSON.

June 1.

#### UPPER COLUMBIA CAMP-MEETING.

This meeting was held May 24-31, at Milton, Or. Prof. W. C. Grainger and wife, E. M. Morrison and wife, Eld. E. W. Farnsworth, and myself reached the grounds Wednesday noon. The camp was pleasantly located in a grove about one mile out from Milton village. There were forty tents pitched upon the ground, with 175 or 200 Sabbath-keepers in attendance at the meetings. We were told that this was much the largest meeting ever held in this Conference. We were glad to meet Elds. Decker, Fero, Colcord, and Scoles, and the dear brethren of the Upper Columbia Conference.

Some things have had a discouraging influence in this Conference in the past. We had the evidence at this meeting that God was ready to help his dear people here. I never was in a meeting where there were more evidences in some respects of the mighty movings of God's Spirit upon hearts than here. Not a few were led to confess and re-confess their sins. The precious evidence of God's acceptance was realized by many who came to the meeting carrying a heavy load of sin. When we heard men open their hearts and confess their sins, as they did here, we felt that the time had come when God was preparing his people for the final decision in the Judgment. The contending forces of evil angels were also upon the ground, to battle against every advance move. This is always the case in such meetings; but if I was any judge of the spiritual atmosphere, at times it seemed that the enemy would gain the mastery. Although we did not see all accomplished for this people that we desired, yet we are sure there were some moves made in the right direction.

Sabbath was a precious day. Mrs. Morrison and Grainger had charge of the young people's and children's meetings, and a good work was begun among them. Sabbath afternoon about one hundred came to the altar for the prayers of God's people. Some

of these were seeking God for the first time, others were backslidden. Some felt that they never had been truly converted. A goodly number found joy and peace by humble, thorough confessions of sin.

On Sunday the outside attendance was not large. A portion of the day was devoted to the business of the Conference. The tract society in this Conference stood in need of a general revival and an advance move. The society was without funds, and but little had been done. An effort was made by Bro. Morrison to instruct canvassers. A State agent will be placed in the field, and several will enter upon the canvassing work. A fund of about \$1,600 was raised for the T. and M. society and the city mission work.

On Monday Eld. Decker baptized fifteen. The subject of education was quite freely discussed. We hope to see a large number of young men and women from this Conference who ought to labor in the cause, spend some time at Healdsburg College. The subject of health and temperance received attention. Several orders were taken for our health journals, and several signed the pledge. Three tents will be used in this Conference this season. All felt that the meeting had been one of real profit to them. Eld. Farnsworth and I left Monday evening for the East, to attend the Iowa camp-meeting. One more meeting of the Conference was to be held after we left. May the fruits of this important meeting be lasting.

R. A. UNDERWOOD.

PENNSYLVANIA CAMP-MEETING.

We can only render a good report of the recent meeting of this Conference, held at Salamanca, N. Y. Though we had some rainy weather, and the outside attendance was small, yet the meeting was a good one because of the large attendance of our own people, and the excellent spirit that was manifested during the whole time. Those at the workers' meeting had prepared the ground, arranged and pitched the tents, set in order and supplied the provision stand and the bookstand, and had everything in good condition to commence the camp-meeting on time.

The laborers from a distance were Eld. Kilgore, Prof. Prescott, Prof. Ramsey, C. Eldridge, and the writer. Dr. J. H. Kellogg was here one day, and, speaking in his usual earnest manner, was able to arouse a good degree of enthusiasm for the cause of health and temperance. This society still retains an organization in this Conference. Its seventh annual session was held at this meeting.

Prof. Prescott, of Battle Creek College, and Prof. Ramsey of South Lancaster Academy, occupied the time of Sunday forenoon, which was well improved, in speaking in behalf of the educational interests of the Lord's cause. All were impressed with the important part our schools are serving to fit up and qualify laborers to work in the cause. And this is not all. They are missionary institutions, where many of the young are converted and gain a living Christian experience. These public efforts, together with personal work, served to influence several to make up their minds to attend school the coming year, in one place or the other.

Bro. Eldridge stirred the whole camp in regard to the canvassing work. The facts and figures presented in his earnest talks showed clearly what could be done if every Conference would do as well in this branch of the cause as some are doing. By the large class that met several times for special instruction, I should judge that this Conference will do a live business in this department the coming year.

The business meetings of the Conference and the other organizations passed off harmoniously, and, we believe, with good results. One resolution passed by the Conference will serve a good purpose, for it recommended the ministers to labor in the southern and eastern parts of the State. This laying out of broader plans, and working to them, is what will push the cause of present truth everywhere in the State. May there be great success in the new fields they contemplate entering this year.

The T. and M. society is doing good work with its clubs of 1,000 copies of the *Signs of the Times*, and 1,000 of the *American Sentinel*, besides doing much other labor. The cash sales on the camp-ground exceeded \$250. Financially, the Conference and T. and M. society are in a healthy condition. Cash donations of over one hundred dollars were made to the foreign missions.

On Friday morning the whole camp was thrown into excitement over the accidental death by drowning of a young man by the name of Clarke. All were unanimous in saying he was a worthy young man and a devoted Christian. A deep shadow of gloom was over all until late in the evening, when the body was removed by his friends to his late home.

The spiritual interest was good all through the meeting. On the Sabbath a special effort was made for those who had never made a start to serve the Lord, and for those who had once started, but had no evidence of acceptance with God. When the call was made after a stirring discourse by Eld. Kilgore, forty or more responded. Deep feeling and earnestness were manifested, and some before the meeting closed gained the object for which they sought. On Monday morning twenty-three were buried in baptism in the waters of the Alleghany River, a few rods

from the camp. Following the afternoon service of this day, Bro. L. A. Wing was set apart to the work of the gospel ministry; Elds. Kilgore, Oviatt, Raymond, and the writer officiated. The Lord came very near. The wave of blessing reached all hearts and melted them to tenderness. With a praise meeting early Tuesday morning, this good meeting closed.

I. D. VAN HORN.

KANSAS CONFERENCE PROCEEDINGS.

THE thirteenth annual session of the Kansas Conference was held at Garfield Park, Topeka.

FIRST MEETING, MAY 18, AT 5 P. M.—President, Eld. J. H. Cook, in the chair. Prayer by J. W. Bagby. The organization was effected by the presenting of the credentials of sixty-seven delegates, representing thirty-three churches. Minutes of the last session were read, corrected, and approved. Elds. I. D. Van Horn, R. M. Kilgore, A. T. Jones, and other visiting brethren were invited to participate in the deliberations of the Conference. The following churches were admitted into the Conference, with their delegates: Wichita, Nauvoo, Salina, Canton, Windom, Hutchinson, Fellsburgh, Stippville, Clark Tp., Lone Elm, Rotata, and Amboy. This swelled the whole number of delegates to eighty-six. Bro. Cook made a few statements which were very encouraging, showing the progress of the cause in this State during the past five years.

The President being authorized to appoint the usual committees, presented the following names: On Nominations, C. A. Hall, S. S. Shrock, John Heligass; on Resolutions, C. W. Flaiz, R. M. Kilgore, Joseph Lamont; on Credentials, John Gibbs, I. D. Van Horn, John Heligass; on Auditing Treasurer's books, L. J. Rosseau, C. B. Hughes; on Auditing, C. A. Hall, John Heligass, Wm. Dail, J. D. Rockey, A. G. Miller.

Adjourned to call of Chair.

SECOND MEETING, MAY 19, AT 5 P. M.—Eighteen additional delegates took their seats. The Committee on Resolutions made the following partial report:—

*Resolved*, That we express our gratitude to God for the large measure of success which has attended our efforts during the past year, to advance his cause in this Conference.

*Resolved*, That we will show our appreciation of his goodness by drawing nearer to him, believing that much more may thus be accomplished by him through us.

*Whereas*, We view with much regret the lack of practical interest in the work of health and temperance in our Conference; therefore—

*Resolved*, That we recommend the establishment of this part of the message upon an efficient working basis.

*Whereas*, The growth of our work is such that a depository and other buildings, located at some central point, are necessary to the successful prosecution of the work; and—

*Whereas*, The Topeka church propose to donate certain lots worth \$2,000 and \$1,000 in cash, that they may have a suitable place of worship; therefore—

*Resolved*, That the President appoint a committee of five to confer with the Topeka church committee, and make a recommendation to this Conference.

The above resolutions were adopted. In compliance with their request, the name of the Noble church was changed to Genoseo; Dora, to Velea; Oswego, to Stover. The name of the Coopersburg church was dropped.

Adjourned to call of Chair.

THIRD MEETING, MAY 20, AT 4:30 P. M.—The President was authorized to increase the number of the committee on making recommendations in reference to depository buildings, to seven. This committee was appointed as follows: O. Hill, John Heligass, A. G. Miller, Wm. Dail, J. H. Baker, John Gibbs, Peter Linker.

The Committee on Resolutions offered the following:—

*Whereas*, We see in many of our people a disposition to depart from the high standard of simplicity in dress heretofore attained by our Conference; therefore—

*Resolved*, That we re-affirm our resolution of last year, on plainness and neatness of dress.

*Resolved*, That it is the sense of this body that the tithe should not be used for the construction of church buildings.

*Resolved*, That it is the sense of this Conference that ministers in the employ of the Conference should not take their wives or daughters with them in their labors, without first obtaining the consent of the Conference Committee.

The fifth resolution was spoken to by Eld. Jones and others.

Adjourned to call of Chair.

FOURTH MEETING, MAY 22, AT 5 P. M.—The Committee on Nominations made the following report: For President, A. G. Miller, Topeka; Executive Committee, O. Hill, Grenola; J. W. Bagby, Moline; Treasurer, Lucius Winston, 165 Lane St., Topeka; Secretary, L. J. Rosseau, Topeka. The nominees were elected.

The Committee on Credentials and Licenses made the following report: For credentials, J. H. Cook, R. F. Barton, G. H. Rogers, L. D. Santee, John Gibbs, Oscar Hill, S. S. Shrock, Joseph Lamont, Smith

Sharp, J. W. Bagby, C. W. Flaiz; for ordination and credentials, Geo. W. Page; for licenses, R. H. Brock, E. M. Kalloch, John Riley, James A. Morrow, L. J. Rosseau, C. C. Mc Reynolds, W. W. Stebbins, C. B. Hughes, C. P. Willis, O. S. Ferren, Hattie Enoch, Rnie Hill, C. M. Kinney, J. H. Rogers, W. J. Brinkley, I. P. Melton, J. H. Coffman, Luther Crowther, Gahardt Matheson, N. P. Dixon, A. G. Miller, N. W. Vincent, Gottfried Haffner, Andrias Mier, S. F. Reeder, E. A. Morey.

Adjourned to call of Chair.

FIFTH MEETING, MAY 23, AT 6:30 P. M.—Committee on Resolutions reported as follows:—

*Resolved*, That our church treasurers shall be responsible for the tithes paid to them until the Conference Treasurer shall receive the same, and that they shall pay said tithe to no other person except by an order from the President of the Conference.

*Whereas*, There are those among us who are worthy, and are dependent upon the charities of our people; and as the principles taught by our Saviour make it our duty to care for the poor; therefore—

*Resolved*, That we invite all our brethren and sisters throughout the State to donate a sum of not less than ten cents per month to a fund for the poor, to be paid to the librarian, in connection with missionary offerings, at each monthly meeting; and that this money be sent quarterly to the State Conference Treasurer, to be disbursed by the Conference Committee upon order of the President.

*Resolved*, That we authorize the Conference Committee to raise a fund by voluntary contributions, to be known as the church extension fund; the same to be loaned to churches in need of help, for building purposes; and further—

*Resolved*, That we disapprove of the custom of using the tithe for building purposes.

*Whereas*, In the providence of God our beloved brother, Eld. J. H. Cook, has been called to a new field of labor; and—

*Whereas*, He has from the first been intimately connected with the work of the Third Angel's Message in this Conference, and has by his earnest labors and untiring zeal and devotion to the cause of God, greatly endeared himself to the hearts of God's people in Kansas; therefore—

*Resolved*, That, words being feeble to express our gratitude for his uniform patience, kindness, and untiring labors in our behalf, we assure him that in our prayers we will implore Heaven's choicest blessing to rest upon and sustain him in his new field of labor.

*Resolved*, That the State secretary of the T. and M. society shall make a quarterly statement to the Conference Committee, of the indebtedness of any minister to his society; and that the President be authorized to issue an order for the payment of such accounts, provided that the ministers owing such amounts shall have money coming to them from the Conference, and that the several amounts be charged to the ministers' accounts with the Conference.

The above resolutions were adopted.

A vote of thanks was tendered to Mr. Jesse Shaw, Superintendent of Garfield Park, for the free use of the grounds; to Lyon & Co., for the use of their organ; to Stowell & Co., for the use of dishes, etc.

As the wants of some of the more destitute fields to which some of the brethren of this Conference are called to labor were presented, it was unanimously decided to grant Bro. Cook the privilege of taking \$500 of his pledge to Kentucky; and to Bro. T. H. Gibbs, the privilege of taking all of his pledge to Louisiana, provided that he is prepared to pay the same before he leaves that field; also, that we send Bro. Gibbs a family tent, charges prepaid.

Adjourned to call of Chair.

SIXTH MEETING, MAY 24, AT 10 A. M.—The fifth, sixth, and seventh resolutions were adopted. The Committee on Conference Buildings recommended—

1. That the Conference buildings be established in Topeka.

2. That the Conference accept the proposition of the Topeka church, provided that the church will agree to make the amount \$3,000, instead of the proposition as it now stands.

3. That as soon as this arrangement is made with the Topeka church, the Conference proceed to raise \$4,000 for building purposes, to be paid in cash, and in subscriptions to be paid in one, two, three, or four months.

4. That the lots on Western Ave., and 5th St., examined by the committee, be purchased for Conference and church purposes.

5. That the Conference officers be instructed to co-operate with the Topeka church in erecting a house of worship with a seating capacity of from 400 to 500, the estimated cost not to exceed \$4,500.

6. That the tract society property at Ottawa be removed to the building now on the above-mentioned property, whenever the President shall deem it advisable to do so.

The recommendations were adopted.

Committee on Auditing Treasurer's Books reported as follows:—

We, your auditing committee, have examined the Treasurer's books, and find them kept correctly.

Tithe received,	\$11,762.74
Paid out,	12,109.76

Balance due Treasurer,	\$347.02
L. J. ROSSEAU,	} Committee.
C. B. HUGHES,	

The following resolution was adopted:—

Resolved, That Bro. Smith Sharp be invited to locate in Topeka, and to take charge of the work there, and the erection of the State buildings, under the direction of the Conference Committee.

The following recommendation was adopted:—

That the Conference Committee appoint some suitable person to take charge of the tents at all our camp-meetings.

The following report was read and adopted:—

We, your committee to devise a plan to revive the health and temperance work, and place it upon an efficient working basis, would recommend—

That a State Health and Temperance society be organized by the election of a president and secretary, who shall devote their time and attention largely to this work; and we also take the liberty to suggest Bro. L. J. Rosseau as president, and his wife, Emma Rosseau, as secretary.

A. T. JONES, } Committee.  
JOSEPH LAMONT, }

Adjourned *sine die*.

J. H. COOK, *Pres.*

JAMES A. MORROW, *Sec.*

#### NORTH PACIFIC CONFERENCE PROCEEDINGS.

ACCORDING to appointment, the eleventh annual session of the North Pacific Conference of Seventh-day Adventists was held on the East Portland campground, May 18-24, 1887.

FIRST MEETING, MAY 19, AT 9 A. M.—Eld. John Fulton in the chair. Prayer by Eld. E. W. Farnsworth. The following churches were represented by delegates: East Portland, Beaverton, Salem, Vancouver, Carrollton, Newton, Renton, Coquille, Damascus, West Chehalis, and Lynden.

The Corvallis church having omitted to elect a delegate, it was voted that J. W. Will act as delegate for that church. In the absence of four delegates it was voted that J. E. Caldwell act as delegate for the Seattle church; J. M. Cole, for the Coquille church; J. Casper, for the Vancouver church; C. L. Holt, for the Renton church. The East Portland church being entitled to one more delegate than had been elected, it was voted that E. F. De Bord act as such.

Voted, That our ministers from abroad, and all members in good standing, participate in the deliberations of the Conference.

The minutes of last year's Conference were read and approved. The following churches were received into the Conference by vote: Gravel Ford, consisting of twelve members; Albany, of five members; Seattle, of twenty-six members; Harrisburg, of twelve members.

Albert Benson presented a request from the Renton church that it be disbanded, on account of the remoteness of its members. Remarks were made by E. W. Farnsworth and others, and the request was left for future consideration.

The Chairman was authorized to appoint the usual committees, which were as follows: On Nominations, O. Dickinson, R. D. Benham, J. C. Bunch; on Credentials, T. H. Starbuck, O. Dickinson, R. A. Underwood; on Auditing, T. H. Starbuck, J. C. Hall, Henry Atkins, J. T. Chitwood, J. W. Will, A. Cloake; on Resolutions, J. A. Burden, W. C. Ward, E. W. Farnsworth; Auditor, J. C. Hall.

SECOND MEETING, MAY 22, AT 9 A. M.—Albert Benson stated in regard to the disbanding of the Renton church, that after careful consideration, he would withdraw the request.

Voted, That the name of the Renton church be changed to that of Maple Valley.

The Committee on Nominations reported as follows: For President, Eld. John Fulton; Secretary, H. W. Reed; Treasurer, O. Dickinson; Conference Committee, John Fulton, T. H. Starbuck, J. E. Graham. All were elected by unanimous vote.

Committee on Resolutions presented the following:—

Resolved, That as a Conference we express our appreciation and gratitude for the faithful and untiring labors of Bro. and Sr. Boyd, and our feelings that in being deprived of their help we have lost faithful and tried servants of God.

Resolved, That we assure them that our heartfelt sympathy and prayers, also our means so far as our ability will permit, will follow them to sustain them in their new and untried field.

Resolved, That we express our thankfulness to the General Conference for sending Eld. John Fulton to assist us, and that we pledge ourselves to stand by him and assist him with all our power.

After appropriate remarks by our leading brethren, the resolutions were adopted.

Whereas, In the providence of God, the Healdsburg College has been established for the special benefit of laborers on the Pacific Coast; therefore—

Resolved, That we extend to it our hearty sympathy, and that we will do what we can to encourage licentiates and other workers who may need its instruction, to avail themselves of the benefits of this institution.

The resolution was adopted.

THIRD MEETING, MAY 23, AT 9 A. M.—The following resolution was adopted after interesting remarks:—

Resolved, That we re-affirm the resolution of last year pertaining to the East Portland school, which reads as follows:—

Resolved, That we indorse the action of the Conference

Committee in establishing a school in East Portland for instruction in the common branches, and in some parts of the missionary work, for those who are not able to attend the Healdsburg College, and that we advise the continuance of the same; the object being, not to instruct those who should have the benefits of the Healdsburg College, but to prepare persons to receive its instruction, to rescue our children from the evils of the public schools, and to give some help to those who are not able to attend the Healdsburg College.

The following resolutions were also adopted:—

Resolved, That a board of directors of five be elected, of which the President of the Conference shall be one, to have the general oversight, and to look after the interest of the school.

Resolved, That we recommend the school board to increase the capacity of the school and church building, in order to meet the growing needs.

Whereas, It is impossible to enter our large cities and towns with tent laborers, but experience has shown that these people may be reached by the Bible-reading work; therefore—

Resolved, That we recommend the Conference Committee to select competent persons who may fit themselves for the work.

Whereas, The Third Angel's Message must go to all people; and—

Whereas, The "Testimonies" say that the important work is to get our reading matter before the public; therefore—

Resolved, That we indorse the action of the General Conference on this important branch of our work.

Resolved, That the tract society act as sole agent for our subscription books in its territory, and that an efficient man be appointed as general agent, and be kept in the field to superintend the work, of qualifying, appointing, and working local sub-agents, in accordance with principles of order and thoroughness.

Resolved, That we urge and encourage those whom we have reason to believe could be successful in this part of the work, to arrange their business affairs so that they can give their undivided attention to it.

Whereas, The Lord has spoken directly to us as a people, that we have not faithfully paid to him tithes and offerings, and has promised a precious blessing if we would do so; therefore—

Resolved, That we prove the Lord this coming year by keeping an accurate account of our income, and sacredly setting apart a tenth for the Lord.

The Chairman was authorized to appoint a committee to nominate a board of directors. T. H. Starbuck was appointed as said committee.

FOURTH MEETING, MAY 23, AT 5 A. M.—The following resolution was presented and adopted:—

Whereas, Experience has shown that as a means of getting the truth before the people, our reading room at East Portland has not accomplished the object for which it was established, and is a burden to our Conference; therefore—

Resolved, That the same be discontinued at once.

The committee appointed to nominate a board of directors presented the following nominees, who were elected: John Fulton, J. E. Graham, J. A. Burden, J. Gotzian, G. E. Tyszkiewicz.

The Committee on Nominations presented the following: For Superintendent of Conference Canvassing Work, B. C. Tabor.

The Committee on Credentials and Licenses reported as follows: For credentials, Eld. John Fulton; to receive ordination and credentials, Wm. Potter; for ministerial licenses, H. W. Reed, J. A. Burden, W. C. Ward, J. M. Cole. The report was adopted.

The following resolution was presented:—

Resolved, That we tender a vote of thanks to Mrs. Hawthorne for the free use of these pleasant grounds for our camp-meeting.

FIFTH MEETING, MAY 24, AT 9 A. M.—The Committee on Credentials and Licenses, reported further, as follows: For ministerial license, Isaac Morrison; for colporteur's license, G. W. Davis, E. D. Hufburt, J. Bunch, Alice Bunch, E. M. Crosley, E. A. Baxter, H. A. Baxter, M. Durst, E. Edmiston, A. Benson, R. D. Benham, John Peterson.

Voted, That \$5,000 be raised to be devoted to the following purposes: for enlarging church and school building, \$1,000; for ship work, \$1,000; for foreign missions, \$1,500; for city missions, \$1,000; for educational fund, \$500. The amount of tithes available for the year 1886-87 was \$4,013.78.

JOHN FULTON, *Pres.*

H. W. REED, *Sec.*

—There is nothing so easy in itself, but grows difficult when performed against one's will.

—A charitable disposition expects only opportunity, not importunity, to do good, and will succor upon sight unsought.

—Men who neglect Christ, and try to win heaven through moralities, are like sailors at sea in a storm, who pull, some at the bowsprit and some at the mainmast, but never touch the helm.

—The man who really wishes to do good is always on the lookout for opportunities, and improves them when they come; and these never fail to appear.

## News of the Week.

FOR WEEK ENDING JUNE 10.

### DOMESTIC.

—Five boys were drowned in the Maquoketa River, near Davenport, Iowa, Monday, while bathing.

—Twenty-five freight cars and two engines were wrecked by a collision at Shelby, Ohio, Monday night.

—A furious cyclone visited Marshall, Mo., Wednesday, laying waste part of the town and the surrounding country.

—Wheat, oats, barley, and potatoes of Michigan are making rapid growth, the late rains having been very beneficial.

—A passenger train met with a serious accident near Pownal Station, Vt., Tuesday night. Seven persons were injured.

—A cyclone, thirty miles north of Jamestown, D. T., Monday, accompanied by hail, injured live stock and damaged crops.

—An experiment of stocking Salt Lake, Utah, with fish is about to be tried, and 1,100,000 young shad have been sent there.

—Eight men were killed and one man badly injured, Saturday, by a dynamite explosion in a stone quarry, at Birmingham, Pa.

—There seems to be a prospect of an early settlement of the fishery question, as all the points at issue, except one, have been settled.

—One or two new cases of yellow fever continue to be reported daily at Key West, Florida. The inhabitants are leaving the place.

—Milwaukee coopers struck Monday; not a hoop was placed. Nearly 150 men are out. The employers say no concessions will be granted.

—From a hundred stations in Northern Iowa, Southern Minnesota, and Dakota come reports showing the corn to be 20 per cent ahead of last year.

—The losses by fire in this country in May reach \$10,636,500, \$2,500,000 greater than the average figures for May during the past twelve years.

—Oats, wheat, and grass in Northern Iowa are being burnt up for want of rain. None has fallen for two months, and herders are suffering greatly from the drought.

—From July 1, 1887, until Oct. 1, 1888, the Kentucky distillers have agreed to make no whisky. There are in bond in the Blue Grass State 39,000,000 gallons of liquor.

—The Legislature of Illinois has just set a good example by passing a bill prohibiting the sale of tobacco to minors under sixteen years of age, the penalty being \$20 for each offense.

—The shipment of through freight from San Francisco for May amounted to 17,000,000 pounds. The total is less by 4,000,000 pounds than that for April, caused, it is said, by the interstate commerce law.

—The remains of ex-Vice-President Wheeler were interred Tuesday, at Malone, N. Y., the funeral services being held in the Congregational church. A number of distinguished gentlemen were present.

—A cloud-burst Sunday in the neighborhood of Grafton, Ohio, caused great damage. Railroad tracks, bridges, culverts, and roads were washed away, and trains were derailed. The loss by the storm at Oberlin, Ohio, is also very heavy.

—An artesian well at Groton, W. T., broke through the earth a hundred yards from the natural outlet, and is flooding the district. A large fissure has been made in the earth, running under the Episcopal church, and it is feared the building will fall.

—John Meehan and William K. Berger, aged 9 and 11 years respectively, of New York, on Tuesday, threw down and stoned a decrepit Italian named Louis Maskropetro. The injuries the old man received caused his death, and the boys were charged with murder.

—Great damage has resulted from the floods in Somerset and Cambria counties, Pa. Outhouses, trees, fences, and live stock have been swept to destruction. At Johnston the Conemaugh River rose so rapidly that many persons had narrow escapes with their lives. Almost all business is suspended in the flooded district. The loss will reach many thousand dollars.

—A cloud burst over Monticello, Pa., Thursday afternoon, flooding the streets and cellars, and doing damage estimated at \$100,000. Many persons took refuge on the roofs of their dwellings. The water rushed into a colliery, paralyzing the miners with fright, the men thinking the bottom of the Susquehanna had fallen out. The flood created a sand-bank on the track of the Pennsylvania Road, and the telegraph operator had just time to flag an approaching passenger train to prevent a disaster.

### FOREIGN.

—The czar has forbidden the Chinese to acquire land in Russian towns on the Pacific coast.

—The heaviest locomotive in the world weighs 160,000 pounds, and is on the Canadian Pacific.

—Dispatches from Paris state that the government contemplates postponing the Paris Exhibition till 1890.

—About fifty lives were lost by an explosion in a coal mine at Gelsen-Kirchen, in Westphalia, Germany, on Wednesday.

At Hamburg houses occupied by 16,000 people have been demolished, to allow the improvements connecting the canal and new harbor.

The Canadian Senate at Ottawa has decided by a vote of 30 to 13, that a divorce obtained in the United States is of non-effect in Canada.

The Umbria recently made the quickest trans-Atlantic trip on record, bringing over Cardinal Gibbons—6 days, 4 hours, and 12 minutes.

The Russian and French ambassadors at Constantinople have entered protests against the ratification of the Anglo-Turkish convention relative to Egypt.

In the Domini Parliament, Tuesday night, an appropriation of \$1,000,000 for the new Sault Ste Marie Canal was passed without opposition.

The distress in Hungary, owing to the floods, increases hourly. Many lives have been lost, and it is calculated that 50,000 families have been rendered homeless.

Severe shocks of earthquake have occurred at Vernome, in Turkestan. The town was almost entirely destroyed. One hundred and twenty persons were killed, and 125 injured.

Michael Davitt cables an appeal to John Fitzgerald, President of the Irish National League, in which he suggests that Ireland's condition and England's policy be brought to the attention of President Cleveland.

The annual meeting of the Suez Canal Company was held on Wednesday. The report showed the year's receipts were \$1,060,000 less than those of 1885. A dividend was declared of 75 1/2 francs per share.

A recent earthquake near St. Louise, P. Q., dislodged huge rocks from the mountains, which, rolling into the valley, uprooted and smashed large trees, but caused no serious accidents.

It is reported that hidden treasure to the value of \$475,000,000 has been discovered in the palace of a deceased vizier at Rabat, Morocco. The sultan, it is said, has confiscated the treasure and is having it conveyed to the imperial coffers.

The attempt of the Canadian Pacific Railway to secure the tea trade has forced the steamship lines running to San Francisco to shorten the time between Yokohama and San Francisco by two days. Tea from Shanghai is now put down at Liverpool in 36 days, a week quicker than by the Suez route.

It has been proved beyond doubt by the picking up of the captain's chest, says a Calcutta dispatch, that the steamer Sir John Lawrence was lost in the recent cyclone off this coast. The steamer carried 730 passengers, and it is believed the whole number were lost. The largest part of the passengers were native women, who were going to Juggernaut in Orissa, to celebrate the Juggernaut festival.

England is quietly but rapidly preparing for a war with Russia in Afghanistan, and has ordered the Kyber Pass to be fortified and the Pishin Valley Railway to be completed as speedily as possible. Indian troops are being massed at the readiest points for an advance from Quetta, and the utmost military activity prevails. The magnitude of the preparations indicate a belief in Lord Dufferin's mind that Russia means to fight for the territory she covets.

RELIGIOUS.

There have been 1,000 conversions at Springville, Mo., during the past season.

It is now stated that the Sunday-closing bill has no chance of passing the Illinois Senate.

In the past eighty years missionaries have formed and reduced to writing over forty languages.

The Vatican authorities have received \$800,000 with which to celebrate the Pope's Jubilee.

Large sums of money are being raised in Germany for the purpose of propagating the Protestant faith in Italy.

Proprietors of two leading hotels at New York, on Tuesday were constructively arrested for violating the Sunday law by selling liquor to their guests with their meals. A test case will be made touching the constitutionality of the statute.

Appointments.

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

ILLINOIS, DIST. NO. 9.

The T. and M. quarterly meeting of Dist. No. 9, will be held at Watscka, July 9, 10. We expect to have the help of Bro. Hutchins, our State agent, who will conduct a canvassers' class, and assist in giving a drill in Bible work and general missionary work. We hope the instructions given will be such as to assist all our T. and M. workers in becoming acquainted with some branch of the work, so as not only to save themselves but others also. All who have read the article in the REVIEW, Vol. 64, No. 23, entitled "Losing Our First Love," will feel anxious to avail themselves of this opportunity to learn how to do T. and M. work. Come intending to stay three or four days, so that if the drill should be protracted somewhat, you will not lose any of it.

We trust every one of our T. and M. companies will conscientiously and faithfully attend their local T. and M. quarterly meetings, and assist in making them just as prof-

itable as it is possible for them to do. I need say nothing of the importance of this matter. Dear brethren and sisters, let us get ready for the future. There is a battle to be fought with opposing circumstances, no doubt, in every individual case; but, looking alone to God for strength, let us rally for the cause of our coming Saviour. Come willingly. Come praying. Come with the purpose of talking faith, and hope, and love. We ask those of our brethren and sisters who remain at home, to pray especially for the success of this meeting, that God may be glorified and souls may be saved.

CHAS. E. STURDEVANT, Director.

The quarterly meeting will be held at the Rotata church, in Rawlins Co., Kan., July 2, 3. The T. and M. work will receive its share of attention. We greatly desire to see all our scattered brethren and sisters at this meeting.

A. W. FARNSWORTH.

We will hold Sabbath-school conventions as follows:— Sherman, Wexford Co., Mich., July 1-3 Shelby, Oceana Co., Mich., " 8-10

The conventions will begin Friday evening at 7:30. Sabbath-school, Sabbath morning, promptly at 10:00 o'clock. Will each school within the reach of these places attend the conventions? M. B. MILLER. C. C. LEWIS.

On account of the busy time of year, I have concluded to appoint the T. and M. meeting in Dist. No. 4, Maine, one week earlier than usual, and hold it in connection with the church quarterly meeting, the first Sabbath and Sunday in July, at the South Woodstock church. Let us have a general gathering together, and all bring or send in a liberal donation, that we may reduce the indebtedness of the district. The debt is small, and we can soon have it canceled if we take hold in earnest. H. DAVIS, Director.

The T. and M. quarterly meeting for Dist. No. 7, Nebraska, will be held at Twing, Holt Co., July 9, 10. This is the most central place for the meeting to be held. We hope to see a good attendance from each society in the district, and desire that all our lonely brethren and sisters shall be present. Let nothing prevent each librarian from being present with record books, that accounts may be compared with those of the district secretary. Make an earnest effort to come and help in the plans to push forward the T. and M. and S. S. work in this part of the State, and God will bless you. A. DRULLARD, Director.

Publishers' Department.

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

PLEASE send all further business of the Maine T. and M. Society to me, at No. 1 Johnson St., Bangor, Maine. MINNIE RUSSELL.

BUSINESS NOTICES.

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

FOR SALE.—One mile north of Hastings, Barry Co., Mich., five acres of land, well stocked with fruit of all kinds; with a good house of eight rooms, well besides closets; good well and cistern and wood-house, and all in good repair; lawn ornamented with evergreens, roses, etc. Have sold from \$450 to \$850 worth of fruit per year. Am willing to sacrifice in order to sell. Address L. G. Moore, Box 64, Hastings, Mich.

RECEIPTS.

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

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

In sending money to this Office, please observe the following rules:—

- 1. Direct your letters REVIEW AND HERALD, and not to any private individual.
2. Send by Draft, Money Order, Express Order, or Postal Note.
3. Stamps may be sent for small amounts.
4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection.

Books Sent by Express.—E L Ralston, Mrs Orrilla Congdon, N E Tract Society, L T Nicola, Geo W Page, T M Steward, Miss Della Berry, G K Owen, Wilson Hoag.

Books Sent by Freight.—H P Holsler, L T Dysert, W C Blynton, Miss Kate Bernard, N E Tract Depository, Eld E E Miles, L T Nicola.

Cash Rec'd on Account.—Wise Ed Relief fund, \$80., N England Conf per Mrs M D Fairfield 5., Kan T and M Soc 1,200., Iowa Conf per Trimellock 14.54, N Eng Conf per Emily A Cogswell 4., Col Conf per Col T and M Soc 150., No Pacific T and M Soc 559.35.

Christmas Offerings.—Colo T and M Soc \$2.50.

S. L. Academy.—Colo T and M Soc \$5.

General Conference.—Reuben Wright \$274.25.

O. H. T. D. Fund.—Reuben Wright \$100.

Scandinavian Mission.—J W Burton \$14.50, M J Baldwin 1., Mrs Mary Powers 1., No Pacific T and M Soc 100., Nils Manson 1., Mrs John Hartnell 12.90.

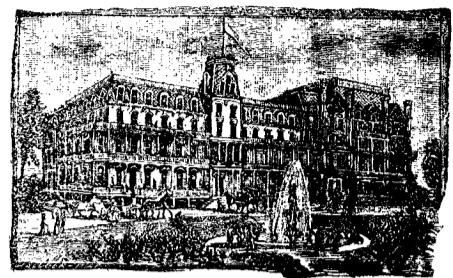
South African Mission.—Emma Rollins 25cts.

Australian Mission.—Colo T and T Soc \$5.

European Mission.—No Pacific T and M \$90.65, C O Taylor 100.

Man's Nature and Destiny. By Eld. U. Smith. A thorough Scriptural treatise on the great questions of the condition of man in death, and his destiny beyond the resurrection. New edition, revised and enlarged. 444 pp. \$1.50

THE MEDICAL AND SURGICAL SANITARIUM.



THE LARGEST SANITARIUM IN THE WORLD.

This Institution, one of the buildings of which is shown in the cut, stands without a rival in the perfection and completeness of its appointments. The following are a few of the special methods employed:—

Turkish, Russian, Roman, Thermo-Electric, Electro-Vapor, Electro-Hydric, Electro-Chemical, Hot Air, Vapor, and every form of Water Bath; Electricity in every form; Swedish Movements—Manual and Mechanical—Massage, Pneumatic Treatment, Vacuum Treatment, Sun Baths. All other remedial agents of known curative value employed.

Good Water, Good Ventilation, Steam Heating, Perfect Sewerage.

For circulars with particulars, address

SANITARIUM, Battle Creek, Mich.

THE TRUE EDUCATOR.

A Sixteen-Page Educational Journal

FOR

TEACHERS, STUDENTS, PARENTS, and SCHOOL-OFFICERS.

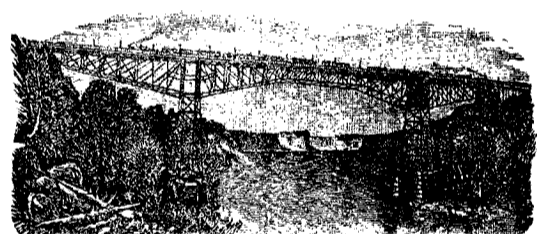
DEVOTED to the discussion of the best methods of General Education, and especially to the question of combining Manual Training with Mental Culture.

PRICE ONLY 75 CENTS PER YEAR.

Also an advertising medium for schools, all kinds of school supplies, maps, books, pianos, organs, and other first-class advertisements. Address,

THE TRUE EDUCATOR, South Lancaster, Mass.

Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST, STATIONS, and GOING WEST, listing times for various routes.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6:45 a.m., Bat. Creek 7:31, Marshall 7:57, Jackson 9:15, Ann Arbor 10:25, ar. Detroit 11:45 a.m. Returning, leaves Detroit 4:00 p.m., Ann Arbor 5:30, Jackson 7:10, Marshall 8:20, Battle Creek 8:52, ar. Kalamazoo 9:45.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times for various routes.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Ft. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only.

GEO. B. REEVE, Traffic Manager. W. J. SPICER, General Passenger Agent.

## The Review and Herald.

BATTLE CREEK, MICH., JUNE 14, 1887.

### 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.

Watchman, What of the Night? P. ALDERMAN.....	369
He's Coming Again, DELIA D. MILLER.....	371
Hymn, VINA A. SUMNER.....	373
Read O'er Your Marching Orders, J. E. Rankin.....	375
Trust, T. E. BOWEN.....	378

#### Our Contributors.

Importance of Training in the Work of God, MRS. E. G. WHITE.....	369
The Bible.—No. 4, ELD. J. P. HENDERSON.....	370
Signs of His Coming, ELD. F. PEABODY.....	370
Hezekiah's Sins, W. S. CHAPMAN.....	371
A Comforting Assurance, M. B. DUFFIE.....	372
The Visions of Daniel and John, ELD. J. G. MATTE-ON.....	372

#### The Home.

White Hands, <i>The Advance</i> .....	373
Adam Clarke on Dancing, <i>Sel.</i> .....	373
Under Pressure, <i>S. S. Times</i> .....	373
Health Maxims, <i>Sel.</i> .....	373
Veracity, <i>Sel.</i> .....	373

#### Our Casket.

.....	373
-------	-----

#### Special Mention.

The Church Crazy Tea Party.....	374
England and Popery.....	374
A Southern View of National Reform.....	374

#### Our Tract Societies.

Virginia Tract Soc'y, LIZZIE A. STONE, Sec.....	375
Lincoln, Neb., Mission, L. A. HOOPES.....	375

#### Editorial.

Divisions vs. Visions.....	376
Questions on the Sanctuary.....	376
The Camp-meeting at Alma, Mich., MICH. CONF. COM.....	377

#### Ministers' Department.

Precepts for Ministers, (Concluded) J. H. DURLAND.....	378
--	-----

#### The Commentary.

Scripture Questions, Answers by G. W. MORSE.....	378
--	-----

#### Progress of the Cause.

Reports from France—Denmark—Arkansas—New York—Texas—Michigan—Minnesota—Alabama—Nebraska—Massachusetts—Illinois—Iowa—Indiana.....	378, 379
Among the Scandinavians in Iowa, JOHN WILSON.....	380
Upper Columbia Camp-meeting, R. A. UNDERWOOD.....	380
Pennsylvania Camp-meeting, I. D. VAN HORN.....	381
Kansas Conference Proceedings, JAMES A. MORROW, Sec.....	381
North Pacific Conference Proceedings, H. W. REED, Sec.....	382

#### News.

.....	382
-------	-----

#### Appointments.

.....	383
-------	-----

#### Publishers' Department.

.....	383
-------	-----

#### Travelers' Guide.

.....	383
-------	-----

#### Editorial Notes.

.....	384
-------	-----

### CAMP-MEETINGS FOR 1887.

WISCONSIN, Beaver Dam,	June 15-21
MINNESOTA, St. Paul,	" 15-21
MICHIGAN, Alma,	" 22-28
DAKOTA, Mitchell,	" 22-28
TEXAS, Fort Worth,	July 27 to Aug. 2
	GEN. CONF. COM.

A telegram received from Bro. A. D. Olsen says: "Prof. Prescott will attend the Dakota camp-meeting. Let the brethren make a special effort to attend."

### FIVE OFFICES IN ONE.

A CORRESPONDENT in a private note expresses appreciation of the REVIEW in the following encouraging words:—

"We greatly prize the REVIEW. As we are alone, it is preacher, teacher, friend, guide, and counselor all in one."

### CATHOLIC TOTAL ABSTINENCE UNION.

THERE was formed in 1872 an organization among Roman Catholics, known as "The Catholic Total Abstinence Union of America." The object so far as it pertains to temperance is certainly a good one, and there is a broad field for the propagation of that virtue within the limits of that communion. But we notice that another object of about equal importance and prominence is kept in view, and that is the honoring and elevation of the Sunday Lord's day.

But what strikes us most forcibly is the potent means which Catholics are able to use to forward the interests of the Union. It is no less than a series of plenary indulgences by Pope Leo XIII. to the faithful who will join the Union. A pamphlet devoted to the interests of this organization has fallen into our hands, on the third page of which we find a copy of the indulgences promised, which we present for the edification of Protestant readers:—

"For a Perpetual Memorial of the Thing.

"As we have lately learned, a Catholic Total Ab-

stinence Union has been lawfully convened in the city of Indianapolis, in the United States of North America. In order that the Union which has proposed to itself an end so commendable and so salutary, may, with God's blessing, day by day be farther extended and more widely propagated, We trusting in the mercy of the omnipotent God, and relying upon the authority of the Holy Apostles, Peter and Paul, grant, on the first day of their entrance a Plenary Indulgence and remission of all their sins to all and each of the faithful who in future shall be enrolled as members in the said Union, if truly penitent, and having confessed, they shall have received the Most Holy Sacrament of the Eucharist.

"At the moment of death, We grant also a Plenary Indulgence, to all present members, as also to those who may in future become members, of the said Union, if, in like manner, they be truly penitent, having confessed their sins and received Holy Communion; or, when this cannot be done, if they shall, at least with sentiments of contrition, call devoutly upon the name of Jesus with the lips, or, if this cannot be done, in the heart.

"In like manner, We mercifully grant a Plenary Indulgence to the same present members, and to all who hereafter may be numbered in the said Union, if truly penitent and having received the Sacraments of Penance and the Eucharist, they shall each year on the principal feast day of the same Union, to be chosen once for all by the above-named members, and approved of by the Bishop, visit with devotion their respective parish churches any time from the first Vespers to sunset of their feast day, and shall there piously pray for the harmony of Christian princes, for the uprooting of heresies, the conversion of sinners, and the exaltation of Holy Mother Church.

"Moreover, in favor of the present and future members of the said Union, who, at least, with contrite hearts, shall, on four days of the year, festival or otherwise, to be designated once for all by the Ordinary, visit each his own parish church, and there pray as above stated, We grant, in the accustomed form of the Church, an Indulgence of Seven Years, and as many quarantines from the penances enjoined upon them or otherwise in whatsoever manner by them due, each day that they shall have fulfilled these conditions.

"All and each of these indulgences, absolutions from sins, remissions of penances, We allow to be applied by way of suffrage, to the souls of the faithful who have departed this life in the friendship of God, all things whatsoever to the contrary notwithstanding. We wish these presents to remain in force henceforth forever.

"Given at Rome, at St. Peter's under the ring of the Fisherman, June X. MDCCCLXXIX, in the second year of our Pontificate.

"For CARD. CARAFA DE FRAETTO,  
"D. JACOBINI, Sub."

### THE LATER CAMP-MEETINGS.

THESE should be appointed very soon, and we ask all State committees to notify us immediately concerning their first, second, or third choice of time when they desire their meeting, the help they prefer, etc. Please attend to this at once.

GEO. I. BUTLER, Pres. Gen'l Conf.

### ACROSS THE ATLANTIC OCEAN.

OUR party of sixteen sailed for Europe from New York City on the steamer *Baltic*, Saturday, May 14. The time set for sailing was the Thursday previous, but on account of a heavy fog the ship could not reach the New York dock on time, thus delaying the departure. There seemed to be something providential in this; for upon reaching Liverpool we learned that two days preceding us, there had been severe gales upon the ocean, and many ships had come into harbor dismayed in consequence. The officers on the ship assured us that there had been severe storms ahead of us. But we had a pleasant voyage throughout, and the tables were patronized by our party quite generally, with the exception perhaps of one day, when the sea was somewhat rough. Since arriving we have learned that the boat we had thought of taking, had we not selected the one we did, in passing out of New York, collided with another of the same line, damaging the boats and seriously injuring some of the passengers. So, considering all circumstances, we can but thank God that we sailed at the time we did.

Arriving at Liverpool on the morning of the 25th, we were met by Brn. Ings and Drew, who aided us in making arrangements for the disposition of our party. It was decided that Elds. Boyd and Robinson visit the Council in Norway before sailing for Africa, and meanwhile the latter and wife and Sr. Carrie Mace, who accompanies them to Africa from South

Lancaster, go to Kettering to assist Bro. Durland, Bro. Robinson remaining there until time to sail for Norway. Sr. Boyd and family go to Grimsby, and Brn. Anthony and Burleigh stop with Bro. Drew in Birkenhead, there to canvass for "Great Controversy, Vol. IV." The rest of the party are in London. A telegram brought Bro. Lane to London, where a consultation was held, and it has been decided to locate the Bible workers who came to London, so they can begin work at once before we go to Norway. Bro. Boyd will visit the church in Grimsby next Sabbath, while Bro. Ings and myself will go to Southampton.

Everything has seemed to be favorable thus far, and it is but justice to say that Messrs. Bywater, Tanqueray, & Co., London agents for missionaries, met us in Liverpool, and have aided much in making arrangements for the African voyage. They arrange for the transportation of baggage to London, and place it in their warehouse until time for sailing. We feel that truly the providence of God has been over us thus far, and we trust we shall continue to see indications of his favor in the work here in the city. Many circumstances which might be related seem to show that the way is opening before us. It is our great desire that we may live so near to God that his providential hand may be over us in all our relations to his work on this side of the water. We know we have the prayers of God's people that his blessing may attend the mission, not only here, but on the Continent, and in Africa, and all over the world. It is God's work in which we are engaged, and we have great confidence that the hand of Providence will be with us.

Since writing the above we have secured rooms for Mrs. Hurd, McKinney, and Owens, and their address for the present will be 39 Parkhurst Road, London, N., Eng. S. N. H.

### KANSAS CANVASSERS, ATTENTION!

OWING to the fact that the publishers have raised the price of the *American Sentinel* when combined with the "Marvel of Nations," the prices will now be as follows:—

"Marvel" (plain edge) with <i>Sentinel</i> ,	\$1.35
" " (gilt edge) " " "	1.60

Agents throughout the State will please adopt these prices immediately. Other States are adopting them.

N. P. DIXON.

### MICHIGAN SABBATH-SCHOOLS.

WHEN the State Sabbath-school Association held its last annual meeting, much work was laid out for its officers. Circumstances prevented attending to this work during the winter. But two conventions have been held since the last annual meeting. Help will soon be available, and commencing with the Alma camp-meeting we shall devote a number of weeks to the Sabbath-school work. Conventions will be held in different parts of the State. It will take the co-operation of the people and the laborers, accompanied by the blessing of God, to make these conventions a success. We shall endeavor to locate them centrally, so that all officers and teachers and many scholars from surrounding schools can attend.

The interest in S. S. work throughout the State is increasing. The quarter ending March 31 brought a report from all the schools of which the secretary has any knowledge. The aggregate membership was over 4,000, and the donation to the South African Mission was over \$600. Shall we not expect as full a report for the present quarter, with an increase of membership, and even a larger donation to the S. A. Mission? M. B. MILLER.

## SANNINGENS HAROLD.

A 16-page Swedish Religious Semi-Monthly.—Published at Battle Creek, Mich., and Christiania, Norway.

SANNINGENS HAROLD is devoted to the proclamation of the Second Coming of Christ, the explanation of Prophecy and Bible doctrines in general, and the defense of the commandments of God and the faith of Jesus.

### ITS FAMILY DEPARTMENT

Is filled with instructive reading, accompanied by beautiful illustrations, and also contains graphic news items of the most important events transpiring from time to time.

### TERMS, INVARIABLY IN ADVANCE.

To American and European Subscribers, 1 copy, one year,  
To new subscribers, with Swedish Hand-Book as premium,  
To new subscribers, with Swedish "Sunshine" as premium,  
In Clubs to be used for Missionary purposes, per copy,

Address, SANNINGENS HAROLD, Battle Creek, Mich.