

# 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.

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BEHOLD, HE COMES!

Luke 21:25-34.

BY EMMA L. WENTWORTH.

SOON shall the flaming heavens reveal  
The coming Son of God;  
Soon ev'ry knee shall bow to him,  
And all confess him Lord.

His chariot wheels shall not be stayed  
By unbelieving man;  
He'll tarry not, the record saith,  
Behold, he comes again!

E'en now the glory from his face  
Illumes the eastern sky;  
With one accord, stars, sun, and moon  
Proclaim his advent nigh.

"This generation shall not pass,"  
The King himself hath said,  
Until he comes to judge the world,  
And raise the righteous dead.

He comes, he comes, to call the saints  
From earth's prevailing strife;  
To give them joy and rest in him,  
And everlasting life.

Come, Lord and Saviour, quickly come,  
And take us to thy home;  
All honor and all praise to thee,  
Eternal be thy throne.

South Windham, Me.

### Special Mention.

—When we say that the world is daily growing morally worse, we are uttering no fiction of our own imagining. It is only what secular papers and representative men everywhere admit, and none deny except those who have a point to make by so doing. If the tendency of the times is from bad to worse, it will do no good to shut our eyes to that fact, but on the contrary it ought to be greatly emphasized; for so it was to be in the last days, and it thus becomes a sign of the end. There are many ways in which the degeneracy of the times manifests itself, a prominent one of which we note in the following item. The *Inter Ocean*, speaking of a recent lecture by Dr. Dix, of New York, on the social abuses prevailing in society to-day, says:—

"The social laxity has made divorce easy, and marriage a mere business transaction, and woman has come to laugh at the old notions of propriety and listen with smiling indifference to talk that would once have brought the blush of shame to her brow. Dr. Dix thinks social crimes are growing, upon which the curses of God will yet fall thicker than hail upon the communities that they blight."

—The following item reveals one of the many causes which are producing such wide-spread discontent among the laboring classes to-day, and strengthening the ranks of agitators and anarchists everywhere. How long can such wholesale robberies be perpetrated by monopolies, and there be none to call them to account? We clip from the *Golden Censer*:—

"Attention is being called to the great land grants to railroads in this country. The railroads have proved the great agencies for settling up and developing new territories, and the faith of the people to the men who hazarded their means to this end, must be kept; but in many cases the liberality of Congress has been sadly abused, lands being taken and no equivalent being rendered whatever. For instance, one railroad holds fourteen million acres of its own, and by control of surveys, the cost of which it is to pay, it holds back fourteen million acres more of government land, and yet has not built its road, but on the contrary has contracted with another road not to build; thus getting both the land and a large bounty for giving the monopoly to another company. Many other cases like this exist. Such abuses ought at once to work the forfeitures of the lands, and Congress ought to protect the people and the public domain by prompt action."

#### WONDERFUL GROWTH OF THE UNITED STATES.

CHARLES S. HILL, statistician of the Department of State, of New York, furnishes the following statistics which set forth in a striking light the wonderful growth of the United States as compared with that of other nations.

	Age.	Population.	Wealth.	Debt.
United States,	100	50,150,000	55,000,000,000	1,800,000,000
Great Britain,	800	34,505,000	45,000,000,000	3,800,000,000
France,	1100	37,166,000	40,000,000,000	4,000,000,000
Germany,	1100	45,367,000	25,000,000,000	90,000,000
Russia,	350	82,400,000	15,000,000,000	2,000,000,000
Austria,	1100	39,175,000	14,000,000,000	2,000,000,000

	Age.	Expense.	Agriculture.	Manufactures.
United States,	100	257,000,000	7,500,000,000	8,000,000,000
Great Britain,	800	415,000,000	1,300,000,000	4,000,000,000
France,	1100	650,000,000	2,000,000,000	2,500,000,000
Germany,	1100	150,000,000	1,800,000,000	2,300,000,000
Russia,	350	600,000,000	2,000,000,000	1,300,000,000
Austria,	1100	370,000,000	1,000,000,000	1,500,000,000

In the foregoing table the age of the United States is from the declaration of Independence to our centennial year, Great Britain from the time of William the Conqueror, France, Germany and Austria, from the time of Charlemagne, and Russia from the days of Peter the Great.

From these statistics the Hon. D. C. Haskell, of Kansas, in a speech in the House of Representatives, Washington, Jan. 27, 1883, drew the following conclusions:—

"Without claiming accuracy for the estimates, we can from them, however, make the following most gratifying and safe deductions:—

1. That the United States is the wealthiest nation in the world.
2. That it is the largest producer of agricultural products.
3. That it is the largest manufacturing nation in the world.
4. That it has the least debt, save Germany.
5. That its expenses are the least, save Germany."

And all this can be said of a nation one hundred

years of age, while some of the others are eleven times as old.

#### HIS REAL VIEWS.

A BAPTIST minister in England has had the honesty and courage to express his real sentiments on the Sabbath question in the following language. How many, if they should be equally frank, would say the same thing? To be thoroughly consistent, this man should now change his practice accordingly, which we trust he may do, and find many imitators. We take the article from the April number of the *Sabbath Memorial*, published by Eld. W. M. Jones, London, Eng. Under the heading, "A Good Beginning," he makes the following mention of the matter:—

"The Baptist pastor who adopted the course indicated by the following extract, will have, we hope, many imitators before long. Who will be the next to go and do likewise? Brethren, the word of God is not bound, and your consciences ought not to be:—

"DEAR BROTHER: Yesterday I preached in the morning on "Golden Hours Redeemed from Evil Days," Eph. 5:16. In speaking of the evil of the days, I said: "Another evil of these days is Sabbath-breaking. In the moral law of God, which is equally binding on Jew and Christian, we are commanded to remember the Sabbath-day to keep it holy; but what are we doing with God's own Sabbath? We point the finger of scorn at the continental nations of Europe who have rid themselves of Sabbath observance; but shall I say that England is equally guilty? It is true we keep holy the first day of the week; but who commanded us to do that? The seventh day is the Sabbath of the Lord thy God. In the fourth century, Constantine, who was, toward the end of his life, slightly Christianized, but all his life very much of a heathen, issued an edict commanding all his subjects, excepting agriculturalists, to rest on the venerable day of the sun. His edict has practically taken the place of God's command, so that the observance of God's Sabbath during the Middle Ages was trampled into the dust of death. To my mind, it is a most mournful moral evil of these days, that the whole church, with the exception of a few Baptist churches, regularly breaks God's holy Sabbath, while solemnly observing the day of a heathen festival. And it is my conviction that, until, as nations, we turn away our foot from the Sabbath, from doing our pleasure on God's holy day, and call the Sabbath a delight, the holy of the Lord, honorable, we shall never have the joy and prosperity which God has promised as the reward of obedience to the Sabbath command." At the close of the service, one of our members came to me and assured me that he was in the fullest agreement with me on the subject of the Sabbath."

#### WHY DON'T YOU?

You ask: "If the Lord's Sabbath has always been the seventh-day, and the first-day Sabbath is only the rival Sabbath of the man of sin, the papacy, why has it not been discovered before, during the three hundred years past of the Protestant reformation?"

Tell me why you and others are so unwilling to make the change required, now that it has been discovered, and you will give me a clue which will enable me to answer your question. R. F. C.

## 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.

### KEEPING THE TONGUE.

BY ELD. A. S. HUTCHINS.

"WHOSO keepeth his mouth and his tongue keepeth his soul from troubles." Prov. 21:23. The necessity for keeping the tongue may be urged from the train of evils, the countless, blighting woes, attending the ungoverned tongue. To borrow the language of Scripture used on another occasion, it may be said, "Woe, woe, woe, to the inhabitants of the earth," who fall under the lash and scourge of the slanderous tongue.

Here are a few of the many scriptures which might be offered as presenting some of the evils experienced from the tongue of the wicked: "The wicked is snared by the transgression of his lips;" "A fool's mouth is his destruction, and his lips are the snare of his soul" (Prov. 12:13; 18:7); "and the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. . . . But the tongue can no man tame; it is an unruly evil, full of deadly poison." James 3:6, 8. The tongue is represented as a "sharp sword," "as a burning fire." "Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof." Prov. 18:21. Says the Saviour: "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

Dear reader, does the solemn thought, the unmistakable truth of inspiration, that the influence and result of our words will meet us in the Judgment of the great day, and mold our destiny, sink deep into the heart, as it should? "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." Prov. 10:19. Says Solomon, "There is a time to keep silence, and a time to speak." To discern "both time and judgment" in the use of the tongue in observing silence and in speaking, is no doubt a lesson of the most difficult character for some, even professing Christianity, to learn.

Many who lay no claim to piety are far more prudent in their words than are some who profess the religion of Jesus, "who did no sin, neither was guile found in his mouth." "My brethren, these things ought not so to be." It is said that a father once in the final settlement with a gentleman of the legal profession, for educating his son for the bar, was charged double the sum agreed upon for his tuition. When an explanation of this was asked, the lawyer replied, "I have had a double task to perform. In addition to instructing your son how to reason and how to speak in his professional calling, I have had the task of teaching him to hold his tongue. If this young man set sail in his profession with a well balanced tongue, at the end of some three years study and discipline, he was, in this respect, far ahead of some who have lived more decades than that.

God gave us our vocal organs, and the ability to learn and speak the different languages, for purposes far more noble and elevating than that of gossiping, backbiting, slandering, and sowing the seeds of discord, separating very friends, and breaking up the peace of society; and this truth if not learned and practiced in probation's fleeting hours, will be known and realized when the books are opened, and men shall be to Judgment brought. "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain." James 1:26, Revised Edition. "So speak ye, and so do, as they that shall be judged by the law of liberty."

"And must I be to Judgment brought,  
And answer in that day  
For every vain and idle thought,  
And every word I say?"

### SYNOPSIS.—SECULAR HISTORY OF THE SABBATH.—NO. 7.

BY ELD. H. A. ST. JOHN.

#### XX.—CLEMMENT OF ALEXANDRIA, A. D. 194.

1. "AND the Lord's day Plato prophetically speaks of in the tenth book of the *Republic*, in these words: 'And when seven days have passed to each of them in the meadow, on the eighth day they are to set out and arrive in four days,' etc., etc.

a. Clement, book 5, chap. 14.

2. He believed in the perpetuity of the decalogue.

a. Clement, The Instructor, book 3, chap. 12.

3. He expressly speaks of the Sabbath as a day of *rest*, and of the first day of the week as a day of *labor*.

4. The change of the Sabbath and the institution of the so-called Christian Sabbath, were alike unknown to him.

a. J. N. Andrews' Hist. Sab., pp. 56-63.

5. Plato, a heathen philosopher.

#### XXI.—SYRIAC DOCUMENTS CONCERNING EDESSA, ABOUT A. D. 300.

1. Ascension of Christ was on the first day of the week.

2. That ascension day was the end of Pentecost.

3. The disciples came from Nazareth of Galilee to the Mount of Olives on the selfsame day, before the ascension.

4. Ascension was at the time of the early dawn.

5. Nazareth distant from the Mount of Olives sixty miles.

6. Says the apostles commanded services to be held on the fourth and sixth day of the week.

a. Syriac Documents, pp. 35-39.

b. J. N. Andrews' Complete Testimony of the Fathers, pp. 32, 33.

#### XXII.—ORIGEN, A. D. 231.

1. "If it be objected to us on this subject that we ourselves are accustomed to observe certain days, as for example the Lord's day, the Preparation, the Passover, or Pentecost, I have to answer that to the perfect Christian, who is ever, in his thoughts, words, and deeds, serving his natural Lord, God the Word, all his days are the Lord's, and he is always keeping the Lord's day."

a. Origen, Against Celsus, book 8, chap. 22.

2. The imperfect Christian might honor a Lord's day which stood in the same rank with the Preparation, Passover, and the Pentecost.

3. The perfect Christian observed the true Lord's day, which embraced all the days of his regenerate life.

4. He did not believe Sunday to be the Lord's day by apostolic appointment.

a. J. N. Andrews' Com. Test. Fathers, pp. 83-88.

#### XXIII.—CYPRIAN, BISHOP OF CARTHAGE, A. D. 252.

1. "For because the eighth day, that is, the first day after the Sabbath, was to be that on which the Lord should rise again, and should quicken us, and give us circumcision of the spirit the eighth day, that is, the first day after the Sabbath, and the Lord's day, went before in figure."

a. Cyprian, Epistle 58, Sec. 4; Oxford Ed., Ep. 64.

2. He thought Jewish circumcision on eighth day shadowed forth the observance of Sunday.

a. J. N. Andrews' Com. Test. Fathers, pp. 91, 92.

#### XXIV.—FABIAN, BISHOP OR POPE OF ROME, A. D. 236-250.

1. "We decree that on each Lord's day, the oblation of the altar should be made by all men and women in bread and wine, in order that by means of these sacrifices they may be released from the burden of their sins."

a. Fabian, Decrees, book 5, chap. 7.

2. He claimed to be the rightful ruler over all Christian people.

3. He claimed the church of Rome to be the mother church.

a. J. N. Andrews' Com. Test. Fathers, pp. 82-83.

#### XXV.—DIONYSIUS, BISHOP OF ALEXANDRIA, A. D. 260.

1. Dionysius was one of Origen's disciples.

2. He quotes what the apostles say about the Sabbath and first-day, in connection with the resurrection of Christ.

3. He adds not one word expressive of first-day sacredness.

4. Simply says plain "first day of the week."

a. J. N. Andrews' Com. Test. Fathers, p. 93.

#### XXVI.—ANATOLIUS, BISHOP OF LAODICEA, ABOUT A. D. 270.

1. Passover, or Easter, should not be celebrated on fourteenth day of first month, but on the Lord's day following. "The obligation of the Lord's resurrection binds us to keep the paschal festival on the Lord's day."

2. Says there was contention over two traditions in the church, the Passover on fourteenth day first month, and the Lord's day following. Decided by the Council of Nice, A. D. 325, in favor of Lord's day.

a. J. N. Andrews' Com. Test. Fathers, pp. 94, 95.

#### XXVII.—VICTORINUS, BISHOP OF PETAU, A. D. 300.

1. He was in sympathy with the church of Rome in turning the Sabbath into a fast.

2. He held to a weekly fast on the sixth day to commemorate Christ's death.

3. Thought we should abandon the Sabbath out of hatred for the Jews.

4. On the so-called Lord's day they were to go forth to their bread with giving of thanks.

5. Does not intimate that labor on that day was sinful.

a. Victorinus, Creation of the World, sections 1-4.

b. J. N. Andrews' Com. Test. Fathers, pp. 100-103.

#### XXVIII.—PETER, BISHOP OF ALEXANDRIA, ABOUT A. D. 306.

1. "No one shall find fault with us for observing the fourth day of the week, and the preparation [the sixth day], on which it is reasonably enjoined us to fast according to the tradition. On the fourth day, indeed, because on it the Jews took counsel for the betrayal of our Lord; and on the sixth, because he himself suffered for us. But the Lord's day we celebrate as a day of joy, because on it he rose again, on which day we have received it for a custom not even to bow the knee."

a. Peter, Canon 15.

b. J. N. Andrews' Com. Test. Fathers, pp. 103-105.

### ADVENTISH.

BY ELD. F. D. STARR.

THE word "adventist" was carelessly written so that it appeared like the word at the head of this article. While considering it, that which at first appeared a mere blunder, suggested some grave thoughts. In parsing adjectives, four degrees of comparison are used,—the diminutive, positive, comparative, and superlative. We will compare the adjective "white" as an illustration: Diminutive, whitish; positive, white; comparative, whiter; superlative, whitest. The diminutive degree denotes an amount of the quality less than the positive, and is commonly formed by adding *ish* to the positive form. The term *adventish* would indicate a degree of faith, something less than positive in the advent doctrine. Some good grammarians say there is really no such thing as the diminutive degree in grammar, and surely there ought to be no such thing in religion; but the term referred to is so applicable to what sometimes comes to notice that it seems almost indispensable.

When we see those who profess faith in the soon coming of Christ so eager to follow the fashions of the world, to dress and act as nearly like it as possible, we inquire, Are these the fol-

lowers of the humble Man of Calvary? do they belong to the "poor, despised company"? are these the soldiers of the cross? Why then is their attire so different from that prescribed in the word of God? They are such in a diminutive degree. They would be ashamed to take a radical, positive stand for the truth. Perhaps they might be called *adventish*.

When we see others more anxious about the increase of their worldly possessions and to "join house to house, and lay field to field," than they are about the extension of the Redeemer's kingdom of grace in the earth, we ask, Are these really Adventists? Hardly such in a positive sense. They have a diminutive degree of faith in the last warning message,—a faith diminished to that degree that in faint heart whispers are heard the words, "My Lord delayeth his coming."

There is danger that, failing to heed the warning given in Luke 21:34, we shall be able to form but very meager ideas of the standard of Christian attainment necessary in order to be permitted to enter the city of God. The diminutive degree may very nearly approach the positive. It might constitute one almost a Christian, or almost an Adventist, but "almost will not avail." A positive stand must be taken; and surely the events transpiring around us, so fast converting prophecy into history, warrant us in being positive in regard to the realization of the blessed hope of Christ's soon coming. May the Lord have pity upon us, and help us to get entirely out of the indifferent state, and be not only almost, but altogether, such as our name indicates.—Adventists.

VERY TRUE.

BY ELD. R. F. COTTBELL.

"THE world needs the example of persons not only of positive moral convictions, but those who will follow these out by acts in the face, if need be, of a popular tide. Some phases of religion are popular, but some religious truths are as unpopular as when they bore martyrs to the stake, or nailed Christ to the cross. The world is full of religion, but that which is 'pure and undefiled,' is now opposed and always will be by Satan and his followers. In regard to matters where no wrong or injustice is necessarily involved, we can talk of compromise and expediency. But 'thou shalt' and 'thou shalt not' is just as much a part of God's law as it was when spoken amid the thunders of Sinai. God himself cannot make wrong right, and certainly we cannot. Expediency may save us from human anathemas, but righteousness only exalts individuals as well as nations."

The above from the Rochester (N. Y.) *Exponent*, deserves the consideration of the thoughtful. It is pointed truth, plainly and pointedly expressed. May the writer see and feel its application in respect to the most unpopular precept of that law to which he alludes,—the fourth commandment. This is the most unpopular truth contained in the law of God, yet it is the truth. The psalmist says, "All thy commandments are truth." To keep the Sabbath according to the fourth commandment is as unpopular now with the mass of professed Christians, as was ever any truth which "bore the martyrs to the stake." Who will go into the gap and restore the hedge, that the house of Israel may stand in the battle in the day of the Lord?

THE SECOND ADVENT IN THE NEW TESTAMENT.

BY A. SMITH.

THE New Testament, enforced by the precepts and prophecies of the Old, is justly regarded as the revealed will of God to the Christian church. Did it ever occur to the Christian reader that the doctrine of the second personal and visible advent of Jesus in the clouds of heaven is one of the leading themes of that sacred volume? If we read it in detached portions, with the mind upon other lines of thought, its richness is lost to view; but when we follow it from page to page as a subject dear to the heart (and why should it not be so to the Christian?), we are rewarded by the abundant testimony in support of the theme. To the Christian, Christ sustains the relation of

a dear kinsman. Matt. 12:50. When he was about to leave his sorrowing children, he said, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." John 14:2, 3. When a husband and father leaves his family in the place of their nativity in the Old World, and goes to the new and far-famed country of the western continent to purchase and fit up a home for his loved ones, how anxiously does his family watch the post for letters from the absent one, and, when received, how eagerly are they read again and again! And when, at length, he announces that he is about to return for the purpose of taking his family to their new home, what joy fills every heart! what preparations are made! And when the time approaches that he may reasonably be expected, all are clothed in their best attire, the house put in order, and perhaps every thing made ready for a speedy departure.

Christian reader, how can you be less interested in the return of your absent Saviour in his glory, which will bring to you in exchange for sorrow and mortality, eternal life and joy untold in the paradise of God? How can you, unless your heart is estranged from your Saviour and wedded to the world? Remember that the crown of eternal life is to be given to *those who love his appearing*. 2 Tim. 4:6-8. Perhaps your wife goes for a short time to visit her parents, but you cannot patiently endure her absence, and are urging her by letter to return home. How often do you pray for the speedy coming of Christ, and anxiously look for indications of its proximity? Rev. 22:20; 1 John 2:28; 3:1-3; 2 Peter 3:11, 12. And should you be less interested in the subject of redemption than in your temporal and social affairs, which must soon give place, whether you will or not, to eternal realities, molded for weal or woe during your brief mortal life? You have been taught, perhaps, that Christ comes the second time to each individual at death. But does he come in the manner in which he was seen to go into Heaven (Acts 1:11); in his glory, with all the holy angels (Matt. 25:31); like the lightning flashing from the storm-cloud (Matt. 24:27); with the voice of the archangel and the trump of God (1 Thess. 4:16); and are the living saints all changed to immortality, and the dead raised to life (1 Cor. 15:52)?

But we forbear to extend the list. How can any one be a Bible Christian, and not love to dwell upon the theme of Christ's second advent, which is to bring immortality to every child of God? Why, unless because the papal dogma of the soul's immortality has been foisted upon the church, making *death* the gate to endless joys, instead of the glorious appearing of Jesus Christ without sin unto salvation. Titus 2:13; Heb. 9:28.

The second advent of Jesus is an incentive to purity. 1 John 2:28; 3:2. Those who love the appearing of Jesus are to receive a crown of righteousness. 2 Tim. 4:6-8. Will those who *do not* love the subject of the second advent receive such a crown? Evidently not. He who loves Jesus with fervor will ardently desire to see him come in his glory; will look up the evidences of its proximity; and will talk about it, and pray for its speedy manifestation.

Just as surely as God forewarned the world by Noah of the approaching deluge, just so surely will he cause the proximity of the second advent of his Son from Heaven to be heralded to the world. Such a message, in triple form, as in Rev. 14:6-12, has been proclaimed for many years. If the heart is found to rebel against the solemn conditions it imposes in detail, it is an evidence of a greatly needed transformation of character to pass the final test, and to receive the seal of God. That the second coming of Christ in glory is to transpire at some time is abundantly attested by the word of God; that it is now very near is a probability of more than ordinary force; and, accepting the probability, that it is fraught with eternal interests to the people of the present generation, is an unavoidable conclusion. "Who is sufficient for these things?"

COURAGE.

BY E. E. OLIVE.

WEBSTER says that courage is a boldness to encounter danger. Moses, when about to leave Israel, gives them his parting words, "Be strong and of good courage." Before Israel was the promised Canaan, with all its beauties and attractions. Yet there was the work of conquering and subduing the land, and, to accomplish which, Israel needed to be very courageous. On the way from Egypt to Canaan, Israel had sinned repeatedly, and their sin was in continually looking on the dark side, and in a lack of courage, or real faith in God, which resulted in discouragement.

How often courage has aided the servant of God to go forward in the midst of trials and difficulties, and as a result of such courage, souls will be saved in the kingdom of God. Discouragement is the result of a lack of confidence or faith in our undertaking. Many turn back who have started in the narrow way, who really never had any faith in the cause they have advocated. How often we hear words like these: "Oh, I am all discouraged! I have so many trials! The way is so dark! I do not believe any one ever had such peculiar trials as I have!" Dear friend, has the Lord really made you an exception to all mankind? Do you indeed have trials that no one else ever had? No; Christ was tempted in all points like as we are, but without sin. No murmur ever came from his lips. He was always full of courage, and ever ready to speak a kind word to the needy.

All our trials and temptations are "common to man." 1 Cor. 10:13. If we had no temptations, how could we be overcomers? The promise is to him that overcometh; not in our own strength—if so, we might well be discouraged—but it is in the name of our Saviour that we hope to conquer. Says Taber:—

"Oh, it is hard to work for God,  
To rise and take his part  
Upon the battle-field of earth,  
And not sometimes lose heart.

"Workmen of God, oh, lose not heart,  
But learn what God is like;  
And in the thickest of the fight,  
Thou shalt know where to strike."

Take courage, dear reader. We may rise above the trials of the way; and by dwelling on the love of God, and striving to learn more and more of that perfect character, we will forget the trials of the way, and be guided in the narrow path.

The real necessity of courage to-day cannot be overdrawn. The last message of mercy is to be given to a fallen world. Men of real courage and faith in God are needed to carry forward the work. Just before us is the glorious city, with all its beauty, inviting us on. The work, trials, suffering, and sorrow are almost over; the rewards are soon to be given. Shall we falter, lose courage, and turn back?

"Take courage, brother pilgrim,  
And soon you'll win the prize."

OUR THOUGHTS AS ELEMENTS OF CHARACTER.

BY E. HILLIARD.

SOME are of the opinion that wrong thoughts do us no injury, and that we are not responsible to God for them if our conduct is only right. *If*; much hinges upon this word. Can our conduct be right and our thoughts wrong? Deeds are but the offspring of thought. If the preponderance of thought balances upon the side of wrong, then the majority of our acts will be wrong. We may have some good thoughts; if so, we will perform some good acts. The Scriptures teach us that *all* our acts must be right,—that we must be perfect even as our Father in Heaven is perfect. In order to become fit subjects for translation into the kingdom of righteousness, we must be without spot, or blemish, or any such thing. That we may reach this state of perfection, God has given us a perfect law as a rule of life. This plainly speaks of words and deeds.

Does it also command us in reference to our thoughts? Let us see. It says, "Thou shalt not commit adultery," and we find that Christ teaches that a violation of this command consists in an unchaste thought; for he says that "who-soever looketh on a woman to lust after her hath committed adultery with her already in his heart." Matt. 5:28. It also commands that we shall not steal; yea more, it says, "Thou shalt not covet, etc., thus prohibiting the first, the primary step that leads to the overt act.

Again: The law commands, "Thou shalt not kill;" and John tells us that "who-soever hateth his brother is a murderer." 1 John 3:15. We see that when the commandments are carried out to the full extent of their meaning, they are, as the psalmist says, exceeding broad, and prohibit the indulgence of vicious or evil thoughts. The direful consequences of indulging a spirit of hatred have been fully demonstrated in the history of many an individual who is dragging out a life of sorrow and misery behind the iron grates. One thought of hatred begat another until the thoughts became master of the man, and he finally committed the tragical act that sacrificed his liberty and his happiness. It is true that we may entertain thoughts of hatred without committing murder; but when this spirit dwells within us, we can rest assured that God regards us as no longer his children, and recognizes us as treading upon the path that leads to the bloody act. We cannot expect his protection, or the restraining influences of the Holy Spirit. The statutes of our land prohibit in deed, while God not only in his justice, but in his great mercy, has given a law which commands that we shall not take the first step—evil thoughts—that leads us on to evil deeds.

Do we wonder that David had such an ardent love for the law of God that he was led to exclaim, "Oh how love I thy law! it is my meditation all the day"? Let us consider the result of the psalmist's meditation upon the law of God. What did it do for him? He says, "Thou through thy commandments hast made me wiser than mine enemies; for they are ever with me. I have more understanding than all my teachers; for thy testimonies are my meditation. Through thy precepts I get understanding; therefore I hate every false way." Ps. 119:97, 98, 99, 104.

If reflecting upon righteous principles will cause us to hate false ways, and give us wisdom, the beginning of which is to fear God, then will not contemplating upon evil and unholy themes make us unwise, and cause us to despise and disobey God?

## Choice Selections.

### CHRIST AND THE CLOUDS.

I CANNOT look above, and see  
Yon high-piled billowy mass  
Of evening clouds so swimmingly  
In gold and purple pass,  
And think not, Lord, how thou wast seen  
On Israel's desert way  
Before them, in thy shadowy screen,  
Pavilioned all the day.

Or of those robes of gorgeous hue,  
Which the Redeemer wore,  
When, ravished from his followers' view,  
Aloft his flight he bore;  
When lifted, as on mighty wing,  
He curtailed his ascent,  
And wrapped in clouds, went triumphing  
Above the firmament.

Is it a trail of that same pall  
Of many-colored dyes,  
That high above, o'er-mantling all,  
Hangs midway down the skies;  
Or borders of those sweeping folds  
Which shall be all unfurled  
About the Saviour, when he holds  
His judgment on the world?

For in like manner as he went—  
My soul, hast thou forgot?  
Shall be his terrible descent,  
When man expecteth not!  
Strength, Son of man, against that hour,  
Be to our spirits given,  
When thou shalt come again with power,  
Upon the clouds of heaven.

—Selected.

### CAN THE WORLD BE REFORMED?

SUCH is the question asked by the St. Louis *Evangelist*, a leading Presbyterian paper, of April 5, 1883. As the article so well represents the reformatory measures of the day, and is published by a paper which advocates the millennium, we deem it a good argument against that doctrine, and worthy of a place in the REVIEW.

WM. PENNIMAN.

About thirty years ago, when the venerable Albert Barnes, of Philadelphia, was finally retiring from the pulpit, he preached a sermon which he entitled "Life at Threescore and Ten." Reviewing the world of morals beyond the church during all those previous years, and fixing his gaze on the temperance cause, which had just met with a serious back-set, he cried out, "We have suffered a Waterloo defeat."

Were that zealous man alive in this present year of grace, he might see occasion to repeat the depressing cry with increased emphasis. The repulse of prohibition all along the whole line, reads to us once more the oft-taught lesson that the most strenuous efforts of the church for the reformation of the outside world, would seem to be labor almost thrown away.

Moved with benevolent grief at the havoc made by vice, ministers and active Christians, not content with building up the kingdom, have stepped beyond, and thrown themselves ardently into the various movements of moral reform,—Sabbath observance, the suppression of the "social evil," and other good works; but notably the temperance cause.

Yet, what is to-day seen accomplished, after half a century of toil and sweat, in these specific labors? How now stands the Sabbath outside the church? After many and long trumpet appeals from the pulpit, and the most vigorous employment of the press, and all our organizations to re-instate holy time, things are at this hour worse than ever before in our country. The railroads everywhere drive right over Sabbath law. All summer, our cities weekly vomit forth more immense crowds on pleasure excursions. Especially on Sunday the crack of the rifle is everywhere heard in our forests. Enormous hosts congregate to cheer and shout over boisterous games. The low theaters are crowded of a Sabbath evening. As if in defiance of our reasonings, warnings, and pleadings, the orderly Sabbath of our fathers is driven clean out of the land.

Look, for a moment, at the prostitution of the sacred law of marriage, especially in the practice of divorce. Right in the face of the constant reading of the divine precept, over against the severest denunciations of the pulpit, and as if in purposed contempt of organizations to rescue the marriage tie, the practice of "putting away for every cause," or for no cause, is daily becoming worse and worse. In certain States, the yearly number of divorces sum up many hundreds, and form a large ratio to the whole number of marriages. Lately, in one of the gravest and most thoughtful of our *Reviews*, appeared an article entitled "Polygamy in New England," and written by no less a man than the New Englander, Dr. L. W. Bacon. The very title is humiliating; and it is made damning by the array of facts which the essay contains, and especially by placing side by side the consecutive polygamy of New England and the simultaneous polygamy of Utah, the comparison showing, in some respects, decidedly in favor of the Utah institution. The evil has spread, and is still spreading, west and south, over the whole country; and to-day the vile immorality more than ever outrages the church, her weekly pronouncement of the decalogue, and all her utterances of woe because of this sin.

Returning to the subject of intemperance: For many decades of years, Christian men by thousands have joined hands with thousands of reformers beyond the church, and concerted measures, now after this shape, now after that, to stay the plague of drunkenness. After trial of various methods of assault on the enemy's

works, and after repulses just as many, it was determined, from bitter experience, that prohibition was the remedy, and that prohibition would win—was winning.

But suddenly the enemy comes in anew like a flood. All that was supposed to be gained in Kansas, in Iowa, in Vermont, in Indiana, seems on the verge of being swept away. And what do they propose to give us instead? "High license," which means a tub to the whale, and lawless rum-selling in city and country. With the existing low license, the evasions, and dodgings, and defiance of law are general and notorious. The beast that spurns the long tether, will much less be held by a short one.

What, on the whole, is the practical outlook of the temperance cause to-day? In all our cities, drunkenness and the entire host of its attendant miseries are more than ever rampant. Newspapers of New York and Chicago have been giving us plats of contiguous square after square in those cities, all fully built up, and nearly every house a grog-shop! The pictures would surely be taken for gross slanders, were it not that the localities are expressly given, and the houses counted in detail. In the nation at large, the dreary host of inebriates, "with banners beckoning on to death," so far from being at all reduced, is yearly increasing—some say now a million strong. And the enormous volume of revenue from this one vice, draining the people more than ever, perplexes and amazes all thoughtful men. Verily, moral reform beyond the church seems a threshing of thrice-threshed straw. Individuals there (we hope they are to be counted by thousands) have been snatched from drunkenness and other pits equally deep; and these have well repaid the toil. But for society and the nation there has as yet been no deliverance whatever.

Can the world outside of the church be reformed? Have we any reason, or facts, or prophecy, to justify the expectation?—*John Leighton.*

### ROYAL FOOT-WASHING.

THE Hofburg, the chief palace of the Austrian sovereigns, has been, says the London *Standard*, the scene of an ecclesiastical ceremony or act of devotion which is a curious relic of mediæval customs. In accordance with a usage observed from time immemorial on Maunday-Thursday, the ceremony of "Washing the Feet of the Poor" was this morning performed as usual by their Majesties at the imperial residence. In the Middle Ages the custom prevailed at many other Catholic courts, but at the present day to find a parallel would be impossible, except at the Vatican and the palace of the King of Spain.

The proceedings opened at nine o'clock, when twelve old men, of whom the oldest is in his ninety-third year and the youngest eighty-seven, and twelve old women, the oldest ninety-six and the youngest ninety, dressed, as usual, in the old German costume, presented to them by the Emperor and Empress, entered the court chapel, in order to receive the sacrament, and were then brought into the Hall of Ceremonies at the Hofburg. On each side of the hall was a table with twelve covers, the one table for the old men and the other for the old women. They are all citizens of Vienna, and many among them showed by their behavior that they had taken part in the ceremony more than once.

With the appearance of the clergymen at eleven A. M., the ceremony began. The Emperor, who was followed by all the archdukes present in Vienna, served the old men, and the Empress, followed by all the archduchesses and court ladies, served the old women at their respective tables. The *Corps Diplomatique* was, as usual, in attendance, but this year, for reasons generally known, the British, French, and Turkish Ambassadors did not appear. All the Ministers were present, as well as Court dignitaries and Privy Councilors, the Chamberlains, the Grand Masters, and the highest representatives of the army. The tables being removed, the Emperor and Empress knelt down in front of each of the old people, took off a shoe and stocking

from each, and washed the foot with towels moistened from a golden ewer, held by a chamberlain. After the feet of the old people had been wiped, the archdukes and archduchesses replaced the shoe and stocking, and their Majesties concluded the ceremony by hanging round the neck of each of the old people a purse with thirty silver florins. The old people were then sent home in cabs, each with a well-filled box of provisions and wine.

#### SPIRITUALISM: A DELUSION OF THE DEVIL.

IT is a significant fact that spiritualists, as a class, deny the existence of a personal devil, while many of the more advanced and philosophic among them deny the existence of a personal God.

The existence of spiritualists as a class of deceivers is a fact of prophecy, and therefore confirms the truth of the Bible. St. Paul says, "Now the Spirit speaketh expressly, that in the latter days some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy. . . . Forbidding to marry, and commanding to abstain from meats." 1 Tim. 4: 1, 2, 3. This prophecy is not only fulfilled in the rise and character of spiritualism, but the philosophy of the delusion is given; no one was ever carried away by it who did not first "depart from the faith." A desire for other evidence than God has been pleased to give, has been the entering-wedge of many a heresy, and for such there seems to be a proneness in our fallen, human nature. The apostate Jews required a sign of Christ while the very works of God were taught in their midst by him. Dives wished to have one from the dead sent to his brethren. Christ refused to gratify the Jews, and Abraham declined the request of the lost rich man; not from any unkindness in either, but from the fact that God's methods are wiser than man's, and more effective. If the best measures fail, inferior ones are useless; besides, since God has revealed himself, his will and grace bring life and immortality to light in the gospel. For a man to turn from his word and Spirit, and seek through mediumistic agencies to ascertain the truth of what he declares, is to insult his veracity, wisdom, and love, "grieve the Holy Spirit," and enter the dominion of the devil as the willing dupe of his deceptive power.

Now I have no faith in the devil, but I have a knowledge of his devices which has cost me dearly, and gladly would I recover any one from his snares. The apparently ugly and uncharitable caption of this article is selected in all kindness. The truth is, I entered upon the investigation of spiritualism in Central America in the summer of 1869, and continued my researches for several successive years in the cities of Washington, New York, St. Louis, and elsewhere, for the purpose of saving a beloved brother with whom I was associated, and who was anxious to believe it true. I was anxious, if it were true, to ascertain the fact, with a strong persuasion that it was a delusion of the devil, from the fact that it antagonized every vital principle of Christianity.

I prosecuted my investigations by ascertaining the mental and moral processes by which a belief in the theory is reached, and its effect on the moral character of those who embrace it. This was done by free personal contact and conversation with the most cultured and advanced spiritualists I could find in my extended travels; and my judgment is, that no tree in the moral universe bears so uniformly such evil fruit as spiritualism. It germinates in doubt of God's truth, and ripens the blank negations of atheism as its maturest fruit. It is more to be deplored than atheism, if possible, from the fact that it so frequently leads to insanity. Indeed, it has been decided by many physicians to be a species of insanity.

The faith faculty of the human soul, by which alone spiritual truth can be ascertained, when it turns from God and his word, and seeks to ascertain spiritual things through this diabolical agency, becomes perverted, and is open to the

temptations of the devil, and there is no limit known to his seductive wiles. The marvelous gullibility of a soul in such a state is one of the most marked phenomena of all that accompanies this delusion. Hence the wide-spread effects following the performances of tricksters, who do not scruple to resort to any method that enables them to gull the people and drive their own business; and though their tricks have been detected and their frauds exposed, still the people will believe "there must be something in it." This desire to believe the doctrine true, in most cases arises from a desire to ignore a sense of personal responsibility to a just and Holy God. This is instigated by the devil, "who was a murderer from the beginning, and abode not in the truth," and has been murdering and deceiving on to the present.

If it were possible for a disembodied spirit to become materialized, as it is claimed, so as to be seen and hold conversation with men in the flesh, it would be impossible to distinguish between actual spirit manifestations and the creations of a disordered mental organism.

A most remarkable illustration of the truth of this proposition came under my own observation in the city of New York in the winter of 1869. My brother C. V. L. had been ill for some days, when very quietly turning to me he remarked, "My wife is dead." I asked him why he thought so. "I think nothing about it," said he, "I know it, for she is here with me, and has been for several days." I reminded him that he was sick. He replied, "I know I am somewhat ill, but I am in my right mind; test me in any way you please. If I am not as rational as I ever was in my life, I am very much mistaken;" and, indeed, he appeared to be so, as far as I could determine.

I tried to dispel the illusion from his mind, but could not. He said, "I see her as plainly as I see you; I have been conversing with her as intelligently as I ever did in my life, and then she has described the circumstances attending her death so naturally that it is impossible for me to be deceived. Besides, she gives the philosophy of the spirit state in such perfect accordance with my conception of it that I am fully satisfied. She now looks upon you, and smiles to see you so gross as not to be able to apprehend her presence. She has been trying to attract your attention for some time; says you will become so developed as to be able to converse with her. She tells me that she started from her mother's near Austin, Texas, to visit our former home in San Marcos, but on entering the San Marcos River, the horses became frightened, upset the buggy, and she and two of our children were drowned. As soon as she entered the spirit state, she knew my condition, and came immediately to my relief, and has been with me ever since, except during a brief visit made to her sister in Guatemala, C. A.; but traveling almost with the velocity of thought, her absence was scarcely appreciable."

I tried to divert his attention from the subject, and urged the importance of his recovery, when he manifested some impatience and replied, "This will not interfere with my recovery. I cannot say that I regret her death; it is all right. I shall miss her in the flesh, of course, if I get well, but she will be with me in her spirit form all the while." Upon my suggesting the possibility of hallucination, he replied, "If a man cannot believe the concurrent testimony of three of the five senses, what can he believe? I see her with my natural eyes, I hear her with my natural ears, I feel her hand in mine as sensibly as I ever did, and this during several successive days. Don't talk to me about delusion in such a case as this!" There was no meeting such arguments; the truth is I was silenced and astounded, for he was a man of a strong analytical mind, and "the very soul of honor," and I had never seen him appear more calm and rational than at this time. His interviews with his wife appeared to be continued through several successive days, and to be very gratifying to him; of course I could do nothing but accept the truth of spiritualism if this extraordinary phenomenon should be corroborated by physical facts; but

unfortunately for this fine demonstration, within about ten days we received a letter from his wife, from which we learned that she had never made the contemplated trip to San Marcos, knew nothing of her husband's sickness in New York, nor the "philosophy of the spirit state."

Both are now in the spirit world, having survived the above recorded event several years, and much of their misfortune is justly traceable to this miserable delusion, from whose spell few ever escape. Strange to say, my brother would not talk of this New York hallucination, but sought other "tests," as is usually the case. Whether he ever became convinced, I never knew, as he died in the city of Guatemala a few years since, while I was stationed in Houston, Texas.

Of course I would not draw on the privacy of family history, but for the hope of saving some endangered soul from the snare of the devil.

Now let us admit the doctrine of "total depravity," and accept the truth of Scripture, that men "love darkness rather than light;" can any man suppose that this insatiable hunger for anything but the bread of life; that this restless, impatient grasping for everything that is false in science, philosophy, and religion, can be accounted for on any other hypothesis than the active agency of a personal, malignant devil, "the accuser of the brethren," and the deceiver of the world, who used to go about "as a roaring lion," but now generally as a wolf in sheep's clothing, or a squat at pine tables, as Milton's toad at the ear of Eve? I confess I cannot. I think too much of our poor, fallen nature, bad as it is, to hold it capable of such greed of self-deception but for the influence of this malignant foe.

Let any man take a seat, sit mum and unknown for half an hour, as I have done at some headquarters of spiritualism, and listen to the talk of a group of itinerant lecturers, mediums, physical and spiritual, if he wishes to become convinced that these are the apostles of the prince of darkness. Or if one could set before us the statistics of ruined fortunes, blighted homes, crazed brains, and lost virtue, traceable to spiritualism alone, who could resist the conviction that the enemy who hath sown these tares among the wheat of the Lord's planting is the devil? While the good that spiritualism has done could be written in bold characters on the blank side of a postage stamp.—S. C. Littlepage, D. D., in *Wilford's Microcosm*.

#### "JOLLY JOKES."

"To beings of sublime, immortal make,  
How shocking is such joy!"

EVERY Saturday afternoon, as I leave a certain city on a certain railroad train, the newsboy throws down upon the seat by my side a large paper pamphlet with the above title, "Jolly Jokes." No nod of mine ever welcomes it, neither do I ever open it or touch it, being well satisfied of its contents by the sample illustration on the cover as well as by the title. There it lies until the same hand that laid it down takes it up again. If ever I look at it, it is askance, or somewhat as I would look at a slimy slug too near me. Why? Because, as already suggested, I am apprehensive of both mental and moral poison in it in the shape of coarseness, vulgarity, buffoonery, and scurrillity, or, in the forceful language of Dr. Young,—

"Rank poison; first fermenting to mere froth,  
And then subsiding into final gall."

And yet I hold not myself as a stiff ascetic, mental or moral. I make no unsparing war upon pleasantries, laughter-raising drolleries, or even at times downright waggeries. I remember what Addison writes, that "a man would neither choose to be a hermit nor a buffoon. Human nature is not so miserable as that we should be always melancholy, nor so happy as that we should be always merry. In a word, a man should not live as if there was no God in the world, nor at the same time as if there were no men in it." And the wiser Solomon also concedes that "there is a time to laugh."

So I would not forestall all explosions of wit,

nor all descriptions of "jokes," even though quite grotesque. But the *kind* of wit or fun is the point. Is it free from the taint of coarseness, from all burlesque of purity, from any travesty of piety, and even from such excess of frivolity as tends to relax the sinews of a due self-restraint, and of that cherished self-dignity that underlies all true and valuable character?

It is an old axiom, that no one can touch pitch without defiling his fingers. So, whatever is undignified, low, or immoral, the mind can no more look upon without damage or hurt, than the eye of the inebriate can, without danger, "look upon the wine when it is red." John Bacon, the celebrated London sculptor of the last century, said that he never suffered his eye to dwell upon a poorly-executed work of art in his line lest his own taste should be insensibly corrupted thereby. He was afraid of such contact with inferiority. Ah, how my heart has ached as I have seen one person after another succumb to the temptation, and purchase and devour the "Jolly Jokes" or "the side-splitting stories." For, as Hannah More says, "the habitual indulgence in such reading is a silent, mining mischief."

Walking the other evening with a young lady, I noticed that she suddenly clapped her muff and her hands to her ears, and then, in explanation of the act, she said that it was lest she should hear something offensive as we passed a group of noisy boys. And still further she said, that from the unhappy influence that she had perceived upon her from some flippant, profane, or indelicate remarks of groups of coarse men that she had passed on the street, she had put herself systematically on the watch against such external contaminations, that she might the more successfully preserve herself in that sound moral condition that she so much prized. And I could not but highly appreciate and respect such a jealous watchfulness over that greatest and best of all our possessions, viz., the mind, that most wonderful storehouse of ourselves.

Pythagoras used to say that a wound from the tongue is worse than a wound from the sword; for the latter affects only the body, the former the soul. And in keeping with this general thought, as also with the conduct of the young lady just referred to, I was much struck with the following remarks of the late most beloved and highly venerated Dr. William A. Hallock of the American Tract Society, in reference to his wife who had deceased before him: "In training her surviving daughter, she, like her mother before her, seemed ever to dread the intrusion of any unhallowed thought. She shrank from the slightest approach to even the confines of vice. 'Avoid it, pass not by it, turn from it, and pass away.'"

Many a now ruined youth, both male and female, would have passed through life unscathed, had there always been a muff at the ear or an eye turned away from a bad book.—*J. G. H., in Christian Weekly.*

#### THE USES OF AN ENEMY.

ALWAYS keep an enemy on hand,—a brisk, hearty, active enemy. Remark the uses of an enemy:—

1. Having one is proof that you are somebody. Wishy-washy, empty, worthless people never have enemies. Men who never move, never run against anything; and when a man is thoroughly dead and utterly buried, nothing ever runs against him. To be run against is proof of existence and position; to run against something is proof of motion.

2. An enemy is, to say the least, not partial to you. He will not flatter. He will not exaggerate your virtues. It is very probable that he will slightly magnify your faults. The benefit of that is two-fold; it permits you to know that you have faults, and are, therefore, not a monster, and it makes them of such a size as to be visible and manageable. Of course, if you have a fault, you desire to know it; when you become aware that you have a fault, you desire to correct it. Your enemy does for you this valuable work which your friend cannot perform.

3. Your enemy keeps you wide awake. He does not let you sleep at your post. There are two that always keep watch; namely, the lover and the hater. Your lover watches that you may sleep. He keeps off noises, excludes night, adjusts surroundings that nothing may disturb you. Your hater watches that you may not sleep. He stirs you up when you are napping. He keeps your faculties on the alert. Even when he does nothing, he will have put you in such a state of mind that you cannot tell what he will do next, and this mental *qui vive* must be worth something.

4. He is a detective among your friends. You need to know who your friends are, and who are not, and who are your enemies. The last of these three will discriminate the other two. When your enemy goes to one who is neither friend nor enemy, and assails you, the indifferent one will have nothing to say, or chime in, not because he is your enemy, but because it is so much easier to assent than oppose, and especially than to refute. But your friend will take up cudgels for you on the instant. He will deny everything and insist on proof, and *proving* is very hard work. There is not a truthful man in the world that could afford to undertake to prove one tenth of all his assertions. Your friend will call your enemy to the proof, and if the indifferent person, through carelessness, repeats the assertion of your enemy, he is soon made to feel the inconvenience thereof by the zeal your friend manifests. Follow your enemy around, and you will find your friends, for he will have developed them so that they cannot be mistaken.

The next best thing to having a hundred real friends is to have one open enemy.—*Rev. Dr. C. F. Deems.*

### 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.*

#### YE HAVE DONE IT UNTO ME.

LORD, I was hungry, and thou gavest me meat;  
Yea, blessed Lord, to me thou gavest wine,  
And corn, and oil, and bread whereof to eat,  
And madest me an honored guest of thine.

I was athirst, dear Lord, and thou didst lead  
My footsteps whither cooling waters flow,  
Through many a shady wood and flowery mead,  
And where sweet winds from spice-lands softly blow.

I was a stranger, Lord, foot-sore and sad,  
And weary with long journeys from far lands;  
But thou didst take me in and make me glad,  
And lavedst my bruised feet with loving hands.

Lord, I was naked, and thou clothest me,  
As lilies are, in raiment pure and white;  
My shame thou tookest from me graciously,  
And didst exalt me in the people's sight.

And I was sick, Lord, sick to death of sin,  
And all my soul was vexed with heaviness  
And sore distress; but thou didst gently win  
Me back to life, and health, and righteousness.

In prison, Lord, I lay; but thou didst come  
And soothe me as I languished day and night,  
Nor wert thou grieved, although my mouth was dumb,  
And could not tell thee that thou wert my light.

Oh! thou wert ever better than my fears,  
And though for all thy blessings, gracious Lord,  
I bring thee naught but empty hands and tears,  
Yet even these shall gain faith's sweet reward.

—*James B. Kenyon, in Christian at Work.*

#### A STORY OF A TIRED MOTHER'S VICTORY.

A BROTHER is so pleased with the following impressive and instructive narrative that he hands it in for the benefit of the readers of our Home Department.

A little timely gentleness sweetens a parent's recollections in after years with a thrill of gratitude; whereas, the memory of hasty severity to little ones must bring a pang of remorse. This tender story of a mother's experience is a beautiful lesson in itself. The mother had spread her table with great care and pains for a company of distinguished guests, when her

little girl accidentally overturned a tureen of gravy on the snowy cloth. What should she do? It seemed a drop too much for her tired nerves,—many drops too much for her table-cloth.

The mother said: "I was about to jerk my child down angrily from the table, when a blessed influence held me. I caught the expression on her face; such a sorry, frightened, appealing look I never saw; and suddenly a picture of the past came and stood out vividly before my mind. My child's face revealed feelings which I had experienced twenty years before. I saw myself a little nervous girl about eight years old in the happy home of my childhood.

"It was a stormy afternoon. Coal-oil lamps had just come into use, and father had bought a very handsome one. The snow had drifted up against the kitchen windows, so, although it was not night, the lamp was lighted. Mother was sick in bed up stairs, and we children were gathered together in the kitchen, that the noise and confusion might not reach her. I was feeling very important while helping to get supper; at any rate I imagined I was helping, and in my officiousness I seized that lamp and went down cellar for some butter. I tried to set it on the hanging shelf; but alas! There was not room enough, and down it fell on the cemented floor. I never shall forget the shock it gave me. I seemed almost paralyzed. With what remorse my little mind took in the situation, and the mistake I had made. I did not dare to go up stairs, and was afraid to stay down there; and, to make it worse, I heard my father's voice in the kitchen. He had cautioned us all again and again to be careful of the lamp; and now there it lay, smashed to pieces at my feet!

"But his voice seemed to give me the impetus I needed to go up and meet the scolding or whipping, or both, which I felt sure awaited me, and which I really felt I deserved. So I crept up over the dark stairway, and as I entered the kitchen, I met my father with such a stern look upon his face, that I was frightened. I saw there was no need to tell him what had happened. He had heard the crash, and if he had not, I think my face would have told the story. The children stood silently around, waiting to see what father would do, and I saw by their faces that they were horror-stricken; for that lamp had been the subject of too much talk and wonder to be smashed without a sensation. As for me, I felt so frightened, so confused and sorry, that I could n't speak. But upon glancing again at father I saw the angry look die out of his eyes, and one of tenderest pity take its place. I doubt not that he saw the same look in my face then, that I saw in my child's face to-day. In a moment he had lifted me in his arms, and was hugging me close to his breast. Then he whispered, oh, so kindly, 'Never mind, little daughter; we all know 't was an accident, but I hope you will take the small lamp when you go down in the cellar again.'

"Oh, what a revolution of feelings I experienced! It was such a surprise to me that I was suddenly overwhelmed with feelings of love and gratitude; and burying my face I sobbed as if my heart would break. No punishment could have affected me half as much, and nothing can ever efface the memory of it from my mind.

"How I loved my father to-day as the sight of my own little girl's face brought it all so freshly before me. Will she love me as dearly; I wonder, twenty years or more from now, because moved by the same God-given impulse that stirred my father's heart in that long ago time? I was able to press the little frightened thing to my heart, and tell her kindly that I knew she did not mean to spill the gravy, and that I knew she would be more careful another time. Now the question is, will she be helped by it when she is a mother, as I have been helped to-day? Mothers, rule with love's scepter. It is the nearest way to the heart."

Would to God there were more such mothers. The above shows in living light how our influence is handed down, whether it be good or evil. May we remember it is close on our track.

THE GOLD EAGLE.

A GOOD many years ago, a merchant missed from his cash-drawer a gold eagle, which is worth twenty dollars. No one had been to the drawer, it was proved, except a young clerk whose name was Weston. The merchant had sent him there to make change for a customer, and the next time the drawer was opened, the gold eagle had disappeared. Naturally, Weston was suspected of having stolen it, and more especially as he appeared a few days after the occurrence in a new suit of clothes. Being asked where he had bought the clothes, he gave the name of the tailor without hesitation; and the merchant, going privately to make inquiries, discovered that Weston had paid for the suit with a twenty-dollar gold piece.

That afternoon the young clerk was called into the merchant's private room, and charged with the theft.

"It is needless to deny it," the merchant said. "You have betrayed yourself with these new clothes, and now the only thing that you can do is to make a full confession of your fault."

Weston listened with amazement; he could hardly believe at first that such an accusation could be brought against him, but when he saw that his employer was in earnest, he denied it indignantly, and declared that the money he had spent for the clothes was his own, given him as a Christmas gift a year ago. The merchant sneered at such an explanation, and asked for the proof.

"Who was the person that gave it to you? Produce him," he demanded.

"It was a lady," answered Weston, "and I can't produce her, for she died last spring. I can tell you her name."

"Can you bring me anybody that saw her give you the money, or knew of your having it?" asked the merchant.

"No, I can't do that," Weston had to answer. "I never told any one about the gift, for she did not wish me to. But I have a letter from her somewhere, if I haven't lost it, that she sent with the money, and in which she speaks of it."

"I dare say you have lost it," the merchant sneered. "When you have found it, sir, you bring it to me, and then I will believe your story."

Weston went home with a heavy heart. He had no idea where the letter was; he could not be sure that he had not destroyed it; and it was the only means of proving his innocence. Unless he could produce it, his character was ruined; for he saw that the merchant was fully convinced of his guilt, and appearances, indeed, were sadly against him. He went to work, however, in the right way. He knelt down and prayed to God for help to prove that he was innocent, and then he began to overhaul the contents of his desk, and trunk, and closet.

He kept his papers neatly, and it did not take long to see that the letter was not among them. He sat down with a sense of despair, when he was convinced of this. What else could he do? Nothing, but pray again for help and guidance and strength to endure whatever trouble God might choose to send upon him. Skeptics may sneer at such prayers as this, but Weston (who is now a middle-aged man, prosperous, respected by all men, and deserving of respect) would smile and say, "Let them sneer."

"When I rose from my knees," he said, telling me the story years afterward, "I happened to catch my foot in an old rug that I had nailed down to the carpet because it was always curling at the edges. The nail at the corner had come out, and stooping down to straighten the rug, I saw a bit of paper peeping out. I pulled it from its hiding-place, and it was the letter."

"How it got there, I don't know. The fact that I had found it was enough for me, and if I had n't gone on my knees again to give thanks for such a deliverance, I should be ashamed to tell you the story now."

"I brought that letter to my employer. It proved my innocence, and he apologized. A month afterward the gold-piece was found in Mr. Finch's overcoat. He had never put it in

the cash-drawer at all, though he thought he had. He raised my salary on the spot to pay for his unjust suspicions; and I have never yet repented of trusting the Lord in my trouble.—*Young Reaper.*

A COMMON MISTAKE.

ONCE I ridiculed the dogma laid down by a celebrated teacher that it is a sin to be sick. And I still believe it to be wrong to say so. In this world of disease and death, it is impossible for all to avoid illness always. We bear about in our bodies the seeds of sickness. Germs of mortal ailments float in the brightest sunlight. We inhale them while ministering to those whom we love and serve. Therefore it is not true in the abstract that it is a sin to be sick. But it is fearfully true that the larger part of our physical suffering is the result of our imprudence, neglect of well-known duty, or positive violation of the obvious laws of health. These laws violated in youth may not be followed by capital punishment at once, but the time will come when the penalty must be paid to the uttermost farthing. Murder will out. And if the boy or young man, the young pastor or man of business, does those things that ought not to be done, and so hurts his eyes, or his lungs, or his voice, the tax-gatherers will come for him, and he will have to settle up. He feels so well that in his folly and ardor he thinks he can study night and day, preach three times on Sunday, eat late suppers, visit every day, burn the candle at both ends, and never say *die*.

There is a limit to human endurance. Common-sense is not altogether a lost sense. And it stands to reason that a harp of a thousand strings will not keep in tune seventy years, if it is played on all the while. Some of the strings will break, and if you do not keep a bright lookout, the whole concern, like the parson's chaise, will go to pieces all at once. There is a silly motto attributed to some distinguished preacher; Wesley, Whitefield, or—I forget his name, "Better wear out than rust out." What is the use of doing either? A man who shortens his days by overtasking himself is a suicide, and he who lays himself up in cotton when he ought to be at work is a drone deserving many stripes. Another saying has driven many a good Christian to an untimely grave: "A man is immortal till his work is done." True, our times are in the hand of Him who setteth up one and putteth down another. But a Christian worker who neglects the laws of health on the miserable plea that God will take care of him, might as well jump off the Brooklyn Bridge, expecting that Providence will spare his life to go to a prayer-meeting over the river.—*N. Y. Observer.*

"I WAS GOING TO."

CHILDREN are very fond of saying, "I was going to." The boy lets the rats catch his chickens. He was going to fill up the hole with glass, and to set traps for the rats; but he did not do it in time, and the chickens were eaten. He consoles himself for the loss and excuses his carelessness by saying, "I was going to attend to that." A horse falls through a broken plank in the stable and breaks his leg, and is killed to put him out of his suffering. The owner was going to fix that weak plank, and so excuses himself. A boy wets his feet, and sits for hours without changing his shoes, catches a severe cold, and is obliged to have the doctor for a week. His mother told him to change his wet shoes when he came in, and he was going to do it, but did not. A girl tears her new dress so badly that all her mending can not make it look well again. There was a little rent before, and she was going to mend it, but she forgot. And so we might go on giving instance after instance, such as happens in every home with almost every man and woman, boy and girl. "Procrastination" is not only "the thief of time," but it is the worker of vast mischiefs. If a Mr. "I-was-going-to" lives in your house, just give him warning to leave. He is a lounge and a

nuisance. He never did any good. He has wrought unnumbered mischiefs. The girl or boy who begins to live with him will have a very unhappy time of it, and life will not be successful. Put Mr. "I-was-going-to" out of your house, and keep him out. Always do things which you are going to do.—*Youth's World.*

BIRTHDAYS.

LET the birthday of each member of the family be always remembered when it comes. Let there be something out of the ordinary routine in the arrangement of the table,—pies fashioned as Jennie likes them best, one of Frank's favorite plum puddings, or Julia's special liking, a loaf of ginger-cake, or a wonderful lemon pie, such as only "mamma" can make. There must be presents. Sometimes people may think that they cannot be afforded; but reflect: the little one needs shoes, dresses, aprons, and many other articles. Purchase one or more for the birthday; it will seem just as much a present to her as though she was not obliged to have it. Next come story books, a knitted wrap, and a pair of skates, should the birthday occur in winter, a pretty little school sachel, etc. Encourage the little ones to give to one another, and to remember father's and mother's birthday.—*Exchange.*

Our Casket.

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

—It is impossible for that man to despair who remembers that his helper is omnipotent.—*Jeremy Taylor.*

—Many a child goes astray, not because there is any want of prayer or virtue at home, but simply because home lacks sunshine.

—Consolation is the dropping of a gentle dew from Heaven on desert-hearts beneath; it is one of the choicest gifts of divine mercy.—*Spurgeon.*

—Do not so desire to follow Christ in the Garden of Gethsemane, as to refuse following him to the carpenter's shop if Providence now calls you to it.—*Fletcher.*

—A time of witness-bearing in the Church, a testimony of what Christ and his Spirit have been to us and have done for us, is as good a revival as we want, and it can be had by asking for it, and will begin in the confession of sin.—*Presbyterian.*

—Experience is the Lord's school; and they who are taught by him usually learn by the mistakes they make that they have no wisdom, and by the slips and falls they meet with, that they have no strength.—*John Newton.*

—Is it hard to serve God, timid soul? Hast thou found gloomy forests, dark glens, mountain-tops on the way? All the hard would be easy, all the tangles unwound, wouldst thou only desire, as well as obey.—*Faber.*

—Marked inequality of outward condition is the angry complaint and greatest peril of our time. Our civilization is impotent to save itself. Only one thing can save it, and that one thing is wise, patient, unselfish stewardship.—*Pres. R. D. Hitchcock.*

—Things which never could have made a man happy develop a power to make him strong. Strength and not happiness, or rather only that happiness which comes by strength, is the end of human living. And with that test and standard the best order and beauty reappear.—*Philips Brooks.*

—The standards of this world need to be changed, and the standard of humbly following Christ,—the standard of the fountain that overflows and the sun that shines,—is what we need. If the great maelstroms and the little maelstroms of selfishness could be turned into the fountains of beneficence, it would change the face of the world in a year.—*Mark Hopkins, D. D.*

## The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 5, 1883.

URIAH SMITH, Editor.

J. N. ANDREWS AND J. H. WAGGONER, CORRESPONDING EDITORS.

### DYNAMITE THREATENINGS.

As science has its shining lights, and all callings and professions their leaders and men of power, so iniquity has its monsters, suddenly emerging from time to time from their hidden training places to startle the world with their programmes of violence and anarchy. To such an one the attention of the country is just now directed in the person of Prof. Mezzeroth, the Nihilist and head leader of the Irish dynamite party, who arrived in New York from Europe, April 14. On the 7th of May he made a speech to a meeting ostensibly of tenants, but really of one branch of the dynamite school, which he is here to establish. He claims to possess recipes for forty-two deadly explosives, and asserts an equal right with such men as Prof. Chandler to educate the people in chemistry. He declares that he "will not stop till every working man in Europe and America knows how to use explosives against autocratic governments and grasping monopolies."

There is no doubt that modern science has exposed society to a grave danger. The materials for nitrous compounds of terrific explosive energy can be cheaply purchased and easily and secretly combined. A man can easily carry enough concealed about his person to shatter the largest structure, and can use it at will. These agencies in the hands of those who prate with fiendish delight about their power and their purposes to work widespread ruin, bring to view at least the possibility of a prospect which it is horrible to contemplate.

The plotters claim that they have completely at their mercy those against whom their opposition is directed. And the latter seem to be of about the same mind. The alarm spreads from London to Paris, from Paris to Berlin, from Berlin to St. Petersburg. "Dread," says the *Shenandoah*, (Iowa) *Post*, "like a black, threatening cloud, hangs lowering over the capitals and principal cities of Europe." In London several men have been arrested with infernal machines and large quantities of dynamite in their possession, and a laboratory has been unearthed, where this destructive compound was manufactured. No defense can be provided against this method of warfare; and thus the future suddenly reveals another specter of danger to cause men's hearts to fail them for fear as they look for those things that are coming upon the earth.

### THE SANCTUARY.

THE dawning of a new truth brings joy to the heart in proportion to the darkness it expels, and the difficulties it relieves. It should be prized in proportion to its practical value in pointing out duty and shielding from error. Judged by these rules, the truth which has risen upon us on the subject of the sanctuary, is one which should cause the greatest joy to every heart, and be prized by all this people above hid treasures.

1. On this subject we hold doctrines which are peculiar to ourselves. No other people entertain the same views we cherish on this question, nor ever have, so far as we are able to learn, since the darkness of the great apostasy came down like a cloud upon the church, to obscure the true doctrines of the Bible, and corrupt the practices of apostolic times. Now, if there is any reason for our denominational existence, and we have any

right to maintain an organization separate from others, those doctrines which give us this right, and justify this separation, are especially entitled to our regard, our study and support. And just so far as we fail to bear aloft these doctrines on our banner, we are criminally recreant to duty.

2. The great truths that there is a God; that man is his creature and amenable to his will; that by rebellion he has alienated himself from his favor; that a Redeemer has undertaken to bring him back to divine favor, are truths of a fundamental nature, and of the first importance. Of equal interest is the question of the nature of the work which our Lord accomplishes, and the place where this wonderful process of a world's redemption is carried forward. Light on these points is given us in the subject of the sanctuary. No other subject, so fully as this, unites together all parts of revelation into one harmonious whole. The great truths of revelation here find their focal point. From it in every direction they radiate. It unites the two great dispensations, the Mosaic and the Christian, and shows their relation to each other. It divides with no other subject the high honor of explaining the position and work of our Lord Jesus Christ. In the light of this subject, the books of Moses, with their details of offerings and sacrifices, their minutiae of rites and ceremonies, usually considered of so little use, because so destitute of interest, if not of meaning also, become animated with life, and radiant with consistency and beauty. They become the divine glass through which we behold in its true and glorious light the work of Christ as our mediator in the presence of his Father on high.

3. An understanding of the subject of the sanctuary, is the key to the interpretation of the most important prophecies which are having their fulfillment at the present time. It shows that no prophetic period reaches to the coming of the Lord, but only to the short but indefinite work called the cleansing of the sanctuary, which just precedes that coming. It thus effectually guards us against the folly of time-setting. It makes plain the mystery of the disappointment in the past advent movement, by showing that the earth is not the sanctuary, as was supposed, and its cleansing is not the coming of Christ, but giving us instead the more consistent and Scriptural view that the sanctuary is the place of Christ's ministry on high, and its cleansing is the preliminary work of Judgment which must take place before Christ appears to reward every man as his work shall have been. It explains the parable of the wedding garment, Matt. 22:11-13, and shows when that sentence which irrevocably fixes every man's condition, whether he be filthy or righteous, unjust or holy, can go forth before the Lord appears. Rev. 22:11. It explains all such scriptures as Acts 3:19, and Rev. 3:5, which speak of the blotting out of either our sins or our names, when God's probationary account with us shall close.

4. Our dearest interests are connected with the sanctuary, for there is our only hope of life and salvation. There, and there only, is found the means that can cleanse our souls from guilt, and there only the Advocate who can plead our cause. If we accept his mediation on the conditions offered, our case will go well, and the decision will cause us everlasting rejoicing; but if we reject it, or neglect it, all is lost, and the decision will doom us to shame and everlasting contempt. The court is now sitting. Its sessions soon will close. The Mediator who waits to plead any case which is now in faith committed to his hands, and who sends to his people a message composed of a warning of our danger and an urgent invitation to accept his offers of aid, will soon change his work forever, leaving his position as Advocate and Intercessor, to take the throne as King of kings and Lord of lords. We cannot take a position of

ease in Zion, indifferent and unconcerned, under the delusive idea that nothing will be done in our cases till we ourselves call them up and present them. They are there already on the great court register. Action will be taken upon them, whether we will it or not, whether we are ready or not. And the decisions now so soon to be rendered, will be subject to no appeal, no revision, and no end.

5. In the light of the sanctuary it is seen, as through the lens of no other subject, that probationary time can last but a little longer. The final work in the sanctuary, that is, all the work called its cleansing, must be a comparatively brief work. Should it be otherwise, it would be contrary to the type, and show in the carrying out of the plan and work of God, a want of consistency and harmony which we know does not exist. And already for nearly thirty-nine years, or since the ending of the 2300 days, on the tenth day of the seventh month, Oct. 22, 1844, the cleansing of the sanctuary, the great work of atonement which closes forever the plan of salvation for the human family, has been going forward. How much longer, think you, can it continue? Here the church is enjoined to watch. This event it is—the close of our probation—which is coming suddenly, when we are not aware, and which, so coming, may find us sleeping. With such a truth, in such a thrilling hour, with such momentous results before us, how can we be indifferent or careless or worldly now? On the light of the sanctuary let us keep our steadfast gaze. The atonement is passing, and the world should know it. In general it is a careless, reckless, scoffing world, and yet it must be warned. If we are not prepared for impending events, and our friends are not urged by us to flee from the wrath to come, how can our skirts be clear?

### KANSAS CAMP-MEETING.

WE arrived at Burlingame, the place of meeting, Wednesday p. m., May 16, and found the preparations for the camp-meeting partly under way. Bro. O. A. Olsen was already on the ground. It rained hard during the fore part of the meeting, but Friday the weather cleared up, and was all that could be desired till the end. The brethren and sisters were late about coming to the meeting. This was owing in part, no doubt, to the heavy rains in the early part of the week. So few of the brethren were there at the commencement of the meeting that we could not organize the Conference or other societies till Thursday eve; thus delayed, the last part of the meeting was crowded with business that should have been done Thursday. Our people should remember that when we have only one week's meeting, they should be all ready to commence business Thursday morning; hence they should be there, and have their tents all pitched by Wednesday eve. Thursday p. m. and Friday, however, the brethren came in, so that by the commencement of the Sabbath we had one of the largest camp-meetings ever held in Kansas. There were thirty-six tents pitched on the ground, besides numerous wagons used for camping purposes. We did not learn the exact number of people in attendance, but there must have been nearly four hundred.

It was evident from the first that many of the brethren and sisters had come to the meeting with a desire to get nearer to God, and to consecrate themselves to him; and we are satisfied this desire is becoming prominent all over the Conference. We judge the leading ministers, and perhaps all of them, have dwelt largely upon that theme of late, and we believe a good work has been done. Sinners have been converted, the backslidden reclaimed, and the churches where this labor has been bestowed, have been revived. We had no disposition to discourage this desire,



but rather to encourage it all we could. We did have an anxious desire, however, to help the people to see that consecration implied a life of labor, a life of toil. This was made prominent all through the meeting. Sabbath morning, Bro. Olsen had great freedom in setting this subject clearly before the brethren. Consecration is not a sponge-like religion that absorbs everything into itself, and gives nothing out. Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This is precious. Every Christian should enjoy that rest and peace 'that passeth all understanding.' And we have no confidence in that experience that lives in a continual state of condemnation. But Christ does not stop by giving his followers "rest" or "peace" only. It is not simply to feel happy and contented; that is not all; but he says, "Take my yoke upon you, and learn of me." The faithful ox submits his neck to the yoke, not that he may feel happy, but to labor and toil for his master. The yoke is an instrument of labor, and the yoke of Christ is no less so than any other. "Consecration" implies tired feet and weary hands, aching heart and throbbing brow. It implies, in our present work, an application of all those means we have at hand to get the light of the third angel's message before the world. It implies a canvassing of the cities, villages, and country with our books, papers, and tracts, and by every possible means to enlighten the world of its coming doom. This is the kind of consecration that Christ had, and Noah, and Moses, and Paul, and all the worthies of old. May the Lord fill the hearts of the dear brethren and sisters of Kansas full to overflowing with it.

We think it is not too much to say that our labors were appreciated by all, and that the Spirit of the Lord helped us. In some respects, the meeting was conducted differently from most of our meetings. There was an "altar service," as it was termed, every day, in which sinners and backsliders were invited forward, and labored with, and prayed for. Then whenever an opportunity offered, and on one or two occasions an hour was given, brethren and sisters who felt a burden to do this work, would take a little company, of two to twenty or more, and go into the grove, and there labor for those who were trying to get into the light, and to know for themselves that God had accepted them. This was not done by the ministers only, but a score of brethren and sisters would do this. They were thus gaining a valuable experience in personal labor for themselves, and doing great good to others. By this kind of labor, almost every one who came and staid through the meeting made a start in the service of Christ, and the labor was not only to get them to start, but to get them to that point where they had faith to believe that God had accepted them. We saw nothing but good results from this kind of labor. There was nothing that looked toward fanaticism or excitement, but a sober, serious laboring for God and for souls. And we were impressed that if we could have more of this personal labor bestowed at our camp-meetings, not by ministers only, but by scores of brethren and sisters, much more good could be done than often is done. But this requires devotion, consecration; we must not only talk to sinners of the love of Christ, but we must talk to them in the love of Christ.

I should think the past year had been a prosperous one for the Conference. About \$1,500 more tithes were paid than had ever been paid in one year before, making about \$4,500 for last year. There was raised in pledges \$1,050 on a reserve fund, which their T. and M. society needs. The society should raise it to \$2,500 or \$3,000 the coming year. A spirit of harmony and union seems to prevail in the Conference,

among the ministers and people, and we see no reason why the Conference may not prosper. Bro. F. A. Barton baptized sixteen at this meeting. Nearly all of the preaching was done by Bro. Olsen and myself. Our parting meeting Tuesday morning was a good one. Nearly all staid till the close, and most of the tents were taken down at once. The people returned home, thankful to God for his goodness and mercy, and more determined to labor in his cause than before. May God greatly bless the Kansas Conference.

E. W. FARNSWORTH.

#### TEST THAT ARGUMENT.

WHEN you think you have discovered a good argument against keeping the Sabbath of the ten commandments, because that law has been abolished, try it on the other nine. If it holds good, releasing you from obligation to refrain from killing, stealing, etc., doubtless you are released from obligation to keep the Sabbath.

If you think you need not keep the Sabbath, because it is not commanded in the New Testament, whence arises your obligation to keep the first day of the week, which is commanded neither in the New nor in the Old?

I recently saw a tract opposing the Sabbath of the Lord, the leading and most emphatic objection of which was that the Scriptures do not inform us that the Sabbath is a memorial of the creation. See Gen. 2:3; Ex. 20:11. But the writer found evidence in Deut. 5:15, upon which he asserted most positively that the Sabbath was instituted as a memorial of the deliverance from Egypt. This text makes no such assertion. Therefore, if his mode of argument is good, his conclusion is false. Gen. 2:3 and Ex. 20:11, tell us why the Sabbath was blessed and sanctified; *i. e.*, why it was *instituted*; while Deut. 5:15 gives those who were delivered from bondage in Egypt an additional reason why they should *keep* it. See Deut. 24:17, 18.

The writer forgot to try his argument on the first day of the week. That is observed as a memorial of the resurrection of Christ on that day; but where in the Scriptures is the testimony that its observance is a memorial of the resurrection, or that it was ever set apart to be observed at all? If the opponents of the truth would test their arguments, they would hardly have the audacity to use them.

R. F. C.

## 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.

### THE S. D. A. CHURCH MANUAL.

#### PREFACE.

RELATIVELY speaking, S. D. Adventists are a young denomination. In the outset they were few in numbers, poor in this world's goods, and unorganized. For a number of years subsequently to their rise, they had no church buildings and no legal associations for holding and controlling church property. Under these circumstances, of course there was but little need of a Church Manual. Within the past few years, however, the condition of things has changed materially. S. D. Adventist churches have sprung up, not only in a majority of the States of this Union, but they have also come into being in Great Britain, Switzerland, Norway, Sweden, Italy, and Denmark, across the ocean. In all of these localities there are at the present time regularly organized churches; while in this country, State Conferences, Sabbath-school associations, missionary societies, publishing associations, legal societies for holding church property, etc., are constantly being originated.

It is of course very important that the business transacted by these various churches, Conferences,

and associations, should be legally and properly done. Furthermore, new churches are constantly being organized, members received into or expelled from old ones, deacons and elders are being elected and ordained, the ordinances celebrated, marriages solemnized, funerals conducted, and, in fine, the business which ordinarily pertains to a large religious denomination is rapidly increasing upon our hands. Notwithstanding these facts, many of our preachers, church officers, and workers generally, have had but little experience in the management of church matters. All these, therefore, deeply feel the necessity of something in the form of a Church Manual, which shall contain a few simple rules to guide them in the discharge of their various duties. It is to meet the wants of such that this book is put forth.

While it is true, however, that the Manual is designed especially for the ministers and church officers, there is in it very much which will be of great service to lay members of the churches. Among other things which will be found in this work, it has been thought best to insert a statement of the fundamental principles held by S. D. Adventists. This insertion has been made in order that those who desire to become acquainted with the views of our denomination can have an opportunity to do so under the most favorable circumstances. Should they rely altogether on the statements of individuals in such matters, they would be in danger of being misled; whereas, when they have access to a document such as the one in question, they will feel assured that they can rely upon its statements as being both correct and authentic. It should be understood, however, that while the statement of our fundamental principles expresses in a fitting manner the opinions which are generally entertained by our people, it should never be regarded as a cast-iron creed to be enforced in all of its minor details upon the members of the S. D. Adventist church.

What has been said above in regard to the fundamental principles, will apply with equal force to the other portions of this Manual. The directions which it contains for the transaction of business matters should not be regarded as invariable under all circumstances, but rather as suggestions simply, which are offered for the assistance of those who feel that they have need of aid, and are not unwilling to accept the counsel of others.

With these words of explanation, the Church Manual is sent forth, accompanied with the earnest prayers of those who have been engaged in its compilation, that it may, under the blessing of God, prove to be of great service to our denomination, and the cause of God at large.

### THE CHURCH MANUAL.

#### THE TERM "CHURCH" DEFINED.

A Christian church is an assembly of persons who believe in the religion of the Lord Jesus Christ, and who have voluntarily associated themselves together for the purpose of maintaining his worship. When fully organized, it consists of the body of the church, or laity, and the proper officers,—an elder, a deacon, a clerk, and a treasurer. Where the church is sufficiently large to render such a course necessary, it is customary to increase the number of elders and deacons sufficiently to meet the demands of the case. The offices of clerk and treasurer are not mentioned in the Scriptures, but it is quite evident that something answering to them must have existed in the early church.

The Greek word for church is *ἐκκλησία*. It means "called out" or "selected out," and is therefore properly applied to God's people because they are selected or called out of the world. John 15:19.

#### THE REASONS FOR ORGANIZING CHURCHES.

S. D. Adventists believe in church organization. There are many good reasons which might be of

ferred in support of their views on this point. We find, for example, that order is necessary to success in every enterprise. Our government could not be carried on without thorough organization. Again: What could an army, a school, or indeed any company of men accomplish without organization? It is evident at a glance that without order they would very soon find themselves in hopeless confusion. So too with the church of Christ. Without organization they would be completely paralyzed in their efforts to do good. But as God is in the highest degree desirous that his church should be placed in the best condition possible for effective work, it is fairly to be presumed that he is favorable to complete organization on their part.

An experience of a quarter of a century has demonstrated the fact that those persons in the ranks of S. D. Adventists who have stubbornly opposed organization, have only been elements of weakness in the body. They have never accomplished anything in the work themselves, and have only brought confusion and distraction among those who have been disposed to work. On the other hand, all the strength and efficiency of the cause have rested with those who have believed in and maintained order and organization.

We frequently find a church organization necessary to save the cause from reproach. When organized, we can show whom we do and whom we do not fellowship. Whenever a person becomes disorderly, or pursues a disgraceful course in any particular, the church can publish to the world their disapproval of his conduct, by publicly withdrawing from him the hand of fellowship. Without organization, the church would be deprived of this most desirable means of vindicating itself from the charge of sympathizing with wrong doing.

Without organization, also, the church would have no protection against unworthy persons, who should persist in interfering with the management of its internal affairs, on the ground that they had a right so to do. Should you attempt to deal with them when you had no church organization, they would say, "Hands off; who gave you a right to dictate to us in such matters?" Under such circumstances, the church, acting as individuals, would be powerless. But if we have an organized church, such persons can be disposed of in a very satisfactory manner, and there are proper officers to see that it is done. Besides the considerations offered above, the matter of the ordinances of the Lord's house should be taken into account. No one who has not been properly ordained, is authorized to administer them. In such a work, elders and deacons are necessarily employed; but without organization, elders and deacons cannot be chosen and set apart to their proper offices.

Once more: Our worthy brethren frequently find it necessary to move from one locality to another, or to visit communities where S. D. Adventist churches are located. Under such circumstances, a letter of recommendation proves to be of great advantage to them, as well as a source of protection to the brethren among whom they are thrown. But without church organization, no such letter could be granted.

Thus it has been made clear by several considerations that the advantages offered by organization are very great. It is now time to look at the subject from the standpoint of the Scriptures. If we can show from them that churches were organized in apostolic times, there will be no necessity that this argument should be prolonged. By way of direct proof on this subject, we call attention to the following points:—

First, in Matt. 18:15-18, provision is made for the disposition of difficulties which might arise between individual believers. Directions are there given to the effect that when the other means prescribed shall fail to bring the offending brother

to the point of confession and restitution, his case is to be brought before the church for their consideration. It is there plainly stated also that "what they bind on earth shall be bound in Heaven, and what they loose on earth shall be loosed in Heaven." But this language proves two things: 1. That there is a Christian church which can act in a collective capacity; 2. That when properly acting in that capacity, its decisions are final both on earth and in Heaven. But the transaction of such business on the part of the church collectively, presupposes organization, and the existence of officers whose duty it is to lead the church up to the point of decision in particular cases, and to execute their will when that decision has been made. Thus we see that in the passage quoted, we have a full recognition on the part of the Saviour, of the fact that he designed to have his church thoroughly organized.

Secondly, for proof that the apostles carried out the plan of the Saviour as introduced above, see the following: 1 Cor. 12:28; Titus 1:5; Heb. 13:17. In these passages we learn, 1. That God has set some in the church possessed of certain gifts, such as apostles, prophets, pastors, teachers, etc.; 2. That Titus had been left in Crete to set things in order and to ordain elders in every church; 3. That there are certain ones who have ruling positions in the church. But how can apostles, and pastors, and leaders exist in a church where there is no distinction between its members? Again, how could Titus set things in order in Crete unless his authority were respected? and of what use would it be to ordain elders in every city if there were no occasion for such officers in the Christian church? Finally, if there are none who are to bear rule in the church of Christ, and to whom obedience is due, why should the apostle say in the last text quoted above, "Obey them which have the rule over you, and submit yourselves; for they watch for your souls as they that must give account"?

But finding, as we do from the foregoing, that the apostles were in the habit of raising up churches in different places, and that they took particular pains to send to them individuals to put things in order among them, and to appoint over them elders and deacons, we perceive that their practice was in harmony with the design of Christ as brought to view in Matt. 18:13-18; in other words, that it was their idea that the Christian church was intended to resemble a well-appointed army, led on by competent officers, rather than an undisciplined mob without leaders, and therefore incapable of accomplishing great deeds.

(To be continued.)

## The Commentary.

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

### SCRIPTURE QUESTIONS.

ANSWERS BY W. H. LITTLEJOHN.

#### 123.—WAS JOHN'S BAPTISM THE SAME AS OURS?

Is the baptism as now used by the church the same as the baptism that John baptized with in Jordan? J. W.

Ans. It is the same so far as the manner of its administration is concerned, but differs somewhat in its signification. The baptism of John betokened repentance and purification of life as a preparation for the reception of the Messiah, who was about to make his appearance. The baptism of the gospel is also an evidence of repentance and reformation, but it goes farther by enabling its recipients through its expressive symbolism to show their faith in the death and resurrection of the Lord, who has already come, and was crucified, and rose from the dead. Had not the gospel baptism differed somewhat from that of John in its signification, it would not have been necessary

that those who were baptized by John should be baptized again by the disciples of Christ. See Acts 19:3-5.

#### 124.—DID MOSES WRITE THE TEN COMMANDMENTS?

Is there any evidence that Moses wrote the ten commandments in the record of Exodus, chapter 24? J. B. T.

Ans. I think not. The 12th verse shows that God himself wrote the ten commandments originally upon the tables of stone. Ex. 32:15, 16, and Deut. 5:22. Moses wrote the book of the covenant which contained certain statutory provisions. See verses 3-7. It is not impossible that he copied the ten commandments into that book as furnishing the basis or conditions of the covenant. If so, he might be said to have written the commandments in the sense that he copied them from the tables into the book.

#### 125.—CLOSE COMMUNION.

1. To whom should the communion be restricted?  
2. Should the administrator stand or kneel in asking the blessing of God upon the bread and the wine? J. H. C.

Ans. 1. To those whom we believe to be the true followers of the Lord Jesus Christ, their lives and works furnishing the criterion of judgment.

2. Perhaps it is immaterial, so long as the administrator acts in harmony with his own convictions in regard to the proper attitude in prayer. Kneeling, however, would seem to be the more proper attitude, as it betokens greater humility than the standing position does. Surely there is no occasion when humility would be more becoming in both heart and attitude than when we are handling the emblems of the broken body and spilled blood of Christ, and are reminded by their presence that it was our own sins which made the crucifixion of Christ necessary.

#### 126.—THE UNJUST STEWARD.

Please give an explanation of Luke 16:9. S. S.

Ans. The parable of the steward, like all other parables, was applicable only in part. Manifestly it was not the design of Christ to approve of the pride, or the laziness, or the dishonesty of the steward whose transactions he used to point a moral with. The lord spoken of in verse 8 is not the Lord Jesus Christ, but the lord whom the steward served. The Saviour shows that he did not endorse the course of the steward as strictly honest and worthy of commendation in all respects, since he styles him "the unjust steward." In the course pursued by the steward, there was a degree of what is called worldly wisdom. By the use of the property which he had in his hands the steward made for himself friends, who stood by him in time of need. You go, said Christ, and do likewise. That is, take the mammon of unrighteousness, or your worldly goods, and make such a use of it in this world as to make friends of God and Christ, and in the day of Judgment, when the property of every man will be utterly worthless, you shall be received into the everlasting habitations.

#### 127.—THE KEYS OF HEAVEN.

1. What were the keys spoken of in Matt. 16:19, as having been given by the Lord to Peter?  
2. Did he give Peter any more power than he did the other apostles?  
3. What did Peter do with the keys at his death? H. W. H.

Ans. 1. Keys are employed as a symbol of anything which unlocks, or opens the way into any place or thing. The keys therefore of the kingdom of Heaven would represent that which would secure admission into that place. Those keys the Saviour held by virtue of his own right as the proprietor of the place. In other words, it was his prerogative to admit into or reject from Heaven whomsoever he might wish to admit or reject. By giving Peter the keys, therefore, is signified the bestowal upon him of the ability to do likewise. Of course it is to be understood that the bestowment of this power upon Peter was like the bestowment of every other power upon any and every individual, conditioned upon the proper

use of the same. Peter was simply granted the right to offer admission to Heaven to all on the same conditions upon which he expected to get there himself; that is, obedience to Christ. In other words, the Lord empowered him to act as his ambassador under instructions. Whatsoever he bound or loosed on earth agreeably to the principles of the gospel, were to be regarded in Heaven as bound or loosed, as the case might be.

2. He did not. In John 20:23 the same power substantially is conferred upon the other apostles in these words: "Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain, they are retained." He who remits a person's sin on the earth opens to him the door of Heaven. Such an individual therefore must, to use the figure, have the keys of the kingdom of Heaven.

3. At the death of Peter the keys reverted back to Christ, the same as all delegated authority does to the one who bestowed it when there is no expressed provision for its transmission to some one else. As our ministers plenipotentiary to foreign courts do not receive their authority from their predecessors, but by direct appointment in each individual case from the U. S. government, so the ministers of Christ, each in turn, received the credentials of their authority to represent the Master by his direct and special action through the Holy Spirit.

128.—SINS GOING BEFORE TO JUDGMENT.

How do you understand 1 Tim. 5:24?

C. W.

ANS. The passage has its difficulties. It is evident that Timothy traveled among the churches, putting things in order in them, and ordaining elders over them. 2 Tim. 2:2. He was young and inexperienced. Paul therefore prescribes certain rules of conduct which were to govern him in his difficult and responsible work. In verse 21 he cautions him against partiality toward any. In verse 22 he warns him to be careful about ordaining any one hastily. Deliberation was to characterize all of his movements in the solemn work of laying on hands, as otherwise great harm might come to the church through the appointment to the eldership of indiscreet and unworthy men. In verse 23 he digresses a moment to consider the matter of Timothy's health. With verse 24 he resumes the thread of his former discourse. By way of impressing the necessity for the deliberation in the ordination of elders which he had enjoined in verse 22, he now reminds Timothy that some men's sins are open beforehand, going before to judgment; whereas, in the case of some men, they follow after. That is, some men do everything openly and above board so that they can be easily judged by their fellow-men at the present time; while others, more secretive, could only be judged or understood when their true character should be fully revealed in the great day of Judgment. Luke 12:3. In verse 25 he impresses still farther the duty of avoiding partiality and investigating the merits of each individual candidate carefully, by reminding Timothy that as it is with men in the matter of sin, so it is with them also in the matter of virtue. The good works of some are done in public, and all perceive them; while those of others being done in private are unknown here, but will be made manifest in the great day. Eccl. 12:14.

This view of the subject becomes the more probable when we recollect that the saints are to have a part in the judgment of the wicked. In judging men here they will find it difficult at all times to reach right conclusions; but in the final day, through the aid of the books of record kept in Heaven, they will obtain such an insight into the character of individuals that all difficulties will disappear.

WHEN THE DAY BREAKS.

The night shall pass,—the stained glass  
Through which we darkly see;  
The storm shall cease for the breeze of peace  
That softly sweeps the sea.

The silver light will drive the night  
Far from our mortal reach;  
And the golden gleam of the sunlight beam  
To light the snow-white beach.

When daylight breaks! The thought awakes  
A thousand chords that thrill!  
Throughout the night, with its wavering light,  
Its echoes haunt me still.

On that bright beach, whose unknown speech  
Steals back o'er the moaning sea,  
I shall find my dead, now comforted,  
Who wept when they went from me.

I shall find my toys,—my outgrown joys,  
Which sorrow hid from view;  
My flowers that bloom beside the tomb  
Of the blighted that perishing grew.

For no delight that cheers the night  
Will human hearts forget;  
And the holy dreams and the pure bright themes  
We shall find in waiting yet.

We breathe a prayer on the troubled air,  
That, when the storm shall cease,  
We may catch the breeze across the seas,  
That blows from the shores of Peace.

—Laura Bell, in Gems of Poetry.

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.

VIRGINIA.

BENTONVILLE, WARREN Co.—I am now holding meetings in the house of worship known as Acorn Hill, about one mile from this place. The attendance was good at the start, and has continued to increase every night. All seem to listen with interest to the word spoken, and we hope to have the privilege of giving a full course of lectures and of accomplishing some good.

I expect Bro. G. A. Stillwell to join me in the work in a few days. We hope the Lord will bless us in presenting the truth. To this end we ask the prayers of our dear brethren.

B. F. PURDHAM.

TEXAS.

GATESVILLE, MAY 22.—Arrived here May 11, and after some searching found a fine place for our tent. Commenced meetings the 17th, with about seventy-five hearers. Sunday night, the 20th, over two hundred were in attendance. Tonight we introduce the immortality question, and expect it to increase the interest. We are anxious to get the vital points of our message before the people, and desire a preparation of heart, God to lead, and the prayers of our dear brethren and sisters. The fields are white, ready for harvest. Oh, for laborers to reap the precious seed sown in many places by our humble T. and M. workers! May God bless them and the reapers together, and help us all so to act as to rejoice together when the Master cometh.

A. W. JENSON.

ILLINOIS.

CHICAGO.—When coming from the South, I stopped a few days in Chicago. I was there fifteen years ago, and could see that there had been quite a change since that time in the interest manifested in the truth. Then, one or two Sabbath-keepers was all that could be numbered; now about one hundred are keeping God's holy day.

On the Sabbath, in the forenoon, I attended meeting with our Scandinavian brethren. Some forty or more were present. Although I did not understand the language, I was interested, believing the service was a part of the great work that God was doing in the earth. I had the privilege of saying a few words at the close of the preaching, urging them to be true and faithful.

In the afternoon I met with our American brethren. They occupy a hall in quite a central part of the city, for which they pay one dollar per hour. About the same number were present that attended the place of worship in the morning. I tried to speak words of instruction and comfort to them. There was a tender, melting spirit in the

meeting. I am told that they never had much preaching. It gave me great pleasure to meet Bro. W. Salisbury and family, and to find them so trustful and hopeful in God. They have been passing through the furnace of affliction, but it has not harmed them. Such experience always makes the truly good,—the gold, better and brighter.

Battle Creek, Mich. C. O. TAYLOR.

TENNESSEE.

SPRINGVILLE AND HUNTINGDON.—Since our meetings at Springville, three, all heads of families, have commenced the observance of the Sabbath at that place, which is a source of encouragement to the brethren.

Our meetings at this place (Huntingdon) are well attended. Have given seventeen discourses. As the result, three are keeping the Sabbath. On Sunday, the 20th, at the close of our service, a fearful gale of wind, accompanied by rain, struck the tent, causing one side to give way, which created considerable excitement. None were injured. The weather being disagreeable, we were offered the free use of the Presbyterian church, where we have since held meetings. Have sold some books and tracts. Brethren, pray for the cause in this our southern field of labor.

May 28.

S. FULTON.  
W. DORTCH.

WISCONSIN.

SPRING CREEK.—Sabbath, May 26, I met with the Burnside church at this place. The attendance was good. The meeting was appointed at 10:30, but nearly all were there soon after nine. We engaged in the Sabbath-school at the hour appointed, after which I spoke on conversion and baptism. We then repaired to the water, where I buried eight in baptism.

On first-day, had a meeting in the interest of the T. and M. society; then spoke on the message and work, after which a pledge was taken for past indebtedness. Seven members were added to the T. and M. society, and church business was attended to. Two more were then baptized, making ten in all. Four were added to the church. The others had joined previously.

I sold \$1.75 worth of books, and obtained one subscriber for the REVIEW, and two for the Instructor. I am now on my way to fill other appointments.

A. MEAD.

WISCONSIN AND IOWA.

LUCAS, Wis.—April 26, I went to Wisconsin to visit my children, and the brethren and sisters among whom I used to labor. After finishing the work, for the time being, at Modford, Minn., it seemed like going home to go over to our Wisconsin corner as we used to call it in days gone by. By request of the brethren, I spoke to them at Lucas, Sabbath, May 5. At the close of the Sabbath we had a prayer and social meeting, and the Lord met with us and blessed us as in the days that are past.

KNAPP STATION.—Sunday, May 6, I spoke at this place on the signs of the times, to a good-sized congregation. Many of those present were not of our faith.

BYRON.—Sabbath and Sunday, May 12 and 13, I spent with the friends here. Had a good season with them.

OTRANTO, IOWA.—May 16, came to this place, and commenced a course of lectures. Have had good congregations ever since we began, and the best of attention has been given. Last evening the largest congregation was present we have had yet, some coming nine and ten miles with their families. We expect very shortly to present the Sabbath question. Hope to be remembered by all that love the truth. This church has had but very little labor for the last four or five years, and the members all feel that the young people who have grown up ought to hear the lectures as well as those not of our faith, and it is for these we especially feel the burden. Bro. W. White has been here helping in the meeting from the 16th until yesterday, the 27th, when he was called home, for which we are sorry, as we miss him among the young people for whom he labored especially. Bro. C. Chaffee is here now to labor in his place. We hope to be remembered at the throne of grace by all who love the truth and the precious cause of the Master.

May 28,

A. M. JOHNSON.

## IOWA.

**CASTANA.**—In company with Bro. G. W. Hoskins, director of Dist. No. 11, I visited the little company at this place. Found them of good courage. Three more have decided to obey the truth, making a company of eleven adult Sabbath-keepers. They are somewhat scattered, but are prompt to meet every Sabbath in Sabbath-school and social-meeting. Their Sabbath-school is very interesting. We expect to see a good, active church organized here ere long. We tried to present to them the necessity of taking an interest in every branch of the work, especially the tract and missionary work. We were glad to see them respond so promptly. A T. and M. society of eight members was organized, which pledged to pay for ten copies of the *Signs*. The Sabbath-school elected a delegate to represent the school at the coming meeting at Des Moines.

Brethren and sisters, pray that the work may be deep and permanent here.

May 28.

J. M. WILLOUGHBY.

**STORM LAKE, MAY 22.**—I came to this place four weeks ago. Visited and held meetings among the scattered ones as the way opened. The time of the year was one in which the farmers were very busy, and no outside interest was manifested; but the brethren were very prompt in attending meetings, and we think good was done. Sabbath, May 19, we organized a church of twelve members, baptized three persons, and enjoyed a good ordinance meeting with this little band. We also organized a T. and M. society of eleven members, and left them well supplied with our periodicals.

The most of the brethren here are those who have been members of other churches, having joined here by letter; and as they are well informed in regard to the truth, they will no doubt be a permanent church, and exercise a gathering influence.

The cause of the message is onward. Ominous clouds are thickening, and when the cause triumphs, we wish a place among the people of God. We have felt some of the good Father's love as we labored among our old acquaintances and boyhood companions, as many of the brethren at this place were; and we go our way with stronger faith in the message, and better courage to labor till the Lord comes.

J. D. PEGG.

**AMONG THE CHURCHES.**—Since my last report, I have labored mostly among the churches. In company with Bro. Holser, I met with the Swedish church at Village Creek, and held meetings with them the 28th and 29th of April. On the Sabbath we enjoyed a good meeting, several of the young people and children taking part. May the Lord ever bless them, and may they keep near to him and his truth.

Held one meeting with the friends at Quasqueton, May 2. This company, though small, is trying to live for God and his truth.

Met with the church at Parkersburg the 3d, and held two good meetings with them.

The 5th and 6th I was at Kelly, and held five meetings in the school-house. The effort put forth there in March proved almost a failure, nearly all going back. May God pity them!

From the 7th to the 10th I was in Sac county, and held two meetings in a school-house seven miles east of Sac City. I think this will be a good place to hold a course of meetings in the fall.

Met with the church at Corley, Sabbath, May 12. As it was so stormy the day following, we had no meeting, and baptism and the ordinances were postponed till Monday, the 21st, when four were baptized.

Held meetings at Bowman's Grove from the 18th to the 20th. This church has been in a back-slidden condition, and we feared that our meetings would be a failure; but as we tried to draw near to God by confessing our sins, we felt much of his Holy Spirit. We do pray that they may not forget the solemn vows they there made to God. Three were baptized, and united with the church.

Held one meeting with the church at Elkhorn, the 22d. In all these meetings the Lord has greatly blessed us in speaking his word; and if we all live up to the vows made, we will surely enjoy more of the Spirit of God in the future.

Came to Weston the 23d, and will labor in company with my brother. Mail sent to me at Corley, Shelby Co., Iowa, will be forwarded to me.

E. J. OLSEN.

May 25.

## PENNSYLVANIA.

**YOUNGVILLE, MAY 24.**—Since my last report, I have spent some time in Potter and McKean counties. I then returned to this county (Warren), and on the 13th, in company with Bro. Edgar Russell, organized a church at Bear Lake, where we labored with the tent last fall. The membership of this church now numbers fourteen, and one has been taken under its watch-care. Two were baptized. We left seven keeping the Sabbath who did not join the church. Some of these desire baptism at the July quarterly meeting and to unite with the church. We leave this little band in a hopeful condition, with bright prospects before them if they are faithful in the work set before them. The interest here has not abated in the community; all are anxious to hear more about present truth. The dragon has raged much here, and the greater the rage, the greater the interest to hear the truth.

On the 20th of this month, we organized another church in the county, to be known as the North Warren church. This church numbers fourteen in full fellowship, and two came under the watchcare of the same. One of the citizens of North Warren donated to the church the use of his hall for their place of worship. It is now fitted up, and makes a very pleasant place for them. We held meetings here last winter in the union church. But when we talked about organization and having a Sabbath-school, this was too much; they closed the door against us. But the majority of the citizens favored us. So the above-mentioned hall was freely donated to us. I leave this little church also with bright prospects of future success if faithful to the vows they have made. For a few days we are looking up the lonely ones, and shall expect after our Olean camp-meeting to return to this county and labor with the tent at Columbus on the N. Y., E. and Western railroad. The borough has donated us the use of one of their parks free of charge, and write us to come, etc. Our address will be, after camp-meeting, Columbus, Warren Co., Pa.

Brethren and sisters, pray for us that God will bless our future labors in his precious cause.

J. G. SAUNDERS.

## NEW YORK.

**DE PEYSTER, HERMON, ETC.**—My last report left me on the way to De Peyster, where I spent May 7, 8 with those who started in the truth last summer. Some had found the way too narrow, and feared the frown of men more than they loved the favor of God. A few are still holding on. They are not situated so they can hold meetings. One sister has a little Sabbath-school class, the instruction of which helps to render the Sabbath a delight. I held two meetings in the Congregational church, the last of which was well attended. The people are generally quite friendly. May the friends of the truth so live that the light of their lives may lead souls from the darkness of sin to the light of life.

May 9, I visited the friends at Hermon. On account of the brief notice of our meeting, but few were out. Hermon is a hard field. I was never in a place where the hearts of the people seemed so hard as they do here. Infidelity reigns supreme. The 12th and 13th I was with Bro. M. H. Brown at New Connecticut. Our meetings both on Sabbath and first-day were profitable seasons. An elder and a deacon were elected and ordained. Two were added to the church, and one disfellowshipped. I here had the privilege of burying in baptism two of my sisters. Truly the Lord has been merciful to us as a family. One by one have they accepted the Master's service till the only one remaining is my father. May he be wise before it is too late. Sabbath, the 19th, we had another profitable meeting with the friends at home.

From the 21st to the 25th I was at Rome, engaged in auditing the books of the New York State Conference. From the 25th to the 28th was held our excellent meeting at Rome. The proceedings of the different organizations will doubtless be reported by those whose office it is to report them. I can only say that the meeting was indeed a profitable one. A spirit of union and harmony prevailed. Full and free discussion was given to questions of difference, and a better understanding arrived at in consequence. The preaching was soul-stirring. The sermon of Eld. Butler from the text, "He that winneth souls is

wise," made a deep impression upon the minds of all. It was good to be there.

This closes my labors, for the present at least, in the New York Conference, though not for that Conference. In the last four weeks spent there, the Lord was very near, and like one of old would we raise our Ebenezer and proclaim, "Hitherto hath the Lord helped us." We desire the prayers of our friends in our new field of labor.

My address is Battle Creek, Mich., REVIEW AND HERALD.

M. C. WILCOX.

## MISSOURI.

**NEVADA.**—From May 3 to 7, I labored with the church at Nevada. This church has had its share of trials to deal with in the past; but it has of late been able to manage its own difficulties principally. We found a good interest among the citizens of the place, so that the house was nearly full every night. One cause of this, we think, was that the church had been engaged in missionary labor, thus arousing an inquiry; and when we came to preach, there was an interest to hear. This is almost always the case, unless there are some very peculiar circumstances to counteract the influence. There are several persons in this church who use tobacco. How a man who is expecting to soon enter a kingdom of purity with all the sanctified ones, can bow his knee before that weed upon which death is written on every leaf, when he sees pollution dripping from every mouth that uses it, is a marvel to my mind. I shall not be surprised to hear that all such persons have either left their tobacco, or that the truth has left them. Bible truth is of such a nature that it cannot long dwell in the same temple with tobacco. I baptized five at this meeting, and God came near to us and helped us. I see no reason why this church cannot prosper.

May 8-14, I was at Avilla. We held a few evening meetings with the neighbors, in the school-house; but our people are so scattered they could not get together till Sabbath. There is but little outside interest to hear in this community; only a few came out. Our meetings on Sabbath and Sunday were really good. I baptized four, children of Sabbath-keepers. God seems to have blessed this church somewhat of late, and given the children a desire to become Christians.

We had no meeting Sunday night. Just before meeting time, the weather looked so threatening that we thought it not best to go. We were at Bro. Eli Wicks' house. As the shower of rain came nearer, the clouds looked still more threatening; and it grew so dark that we could see but little. After a little while, the storm struck the house, and we knew in an instant that we were in a cyclone. We expected every minute the house would go. The porch was blown away, and the chimneys blown off, and the house rocked as though it would go, but it did not. The barn, in which were six horses, was blown almost entirely away, but none of the horses were injured in the least. The large apple and peach orchard, of over thirty acres, was about half blown over. We felt as though God had been our protector surely. There were seventeen persons, brethren and sisters with their children, in the house; and if it had gone, no one can tell how many or who of us would have been killed.

Our labors in Missouri have closed for the present. We pray God to bless the seed sown. We see no reason why success may not reward faithful labor here as well as elsewhere; and we see nothing particularly discouraging here. It takes longer to bring people into the truth here than in the Northern States; but faithful, persevering labor will do it. The brethren seem to be of good courage in God, and we trust that God will bless them.

E. W. FARNSWORTH.

May 24.

## MICHIGAN.

**COLDWATER, QUINCY, PARKVILLE, COLON.**—Within the past few weeks I have visited the above named churches, bestowing the most of the labor on the Coldwater church. As a result, evidence has been given of increased love and faith in God, and confidence in his work. One happy feature in this church is an entire absence of jealousy; hence a spirit of love exists that could hardly be possible were this church-destroying influence allowed to enter. A large amount of missionary labor has been done here within the past few months, and such an awaking has taken place that all the time that can possibly be devoted

to the work by those engaged, has been found insufficient to follow up the interest. One lady, a member of the Baptist church, has already come fully into the truth, and many others doubtless would, could they be reached by preaching; to this end they are desirous of tent labor.

I am now holding meetings in a school-house, one and one-half miles south of Coldwater. The house is well filled every night. The interest is excellent. There are several openings for labor in this vicinity. I trust that the effort will meet with success. A. W. BATHER.

FERRY, OCEANA Co.—In my last report we had just reached the Sabbath question. Gave three discourses upon that subject and held a meeting last Sabbath, when four took a public stand to keep the commandments of God and the faith of Jesus. Four others we afterward learned kept the Sabbath, and still others talk of commencing next Sabbath. The most of these are non-professors, but they grasp the truth eagerly. We praise God that these dear souls are finding the way to the city of gold.

MAY 30.—The interest in my meetings during the past week has been excellent, considering the pressure of farm labor. Bro. Kunz came over from Denver to assist over Sabbath and Sunday. Sabbath morning the school-house was well filled. He gave a stirring, practical discourse that affected every heart; and one man, for whom we had felt a deep anxiety, and offered many prayers, arose, saying that he could not resist the pleadings of the Spirit any longer, but would surrender all, and keep the commandments of God. His good wife nobly took her stand with him, though it seemed hard to step out from her former faith. This encouraged others to move out, and now twelve in this neighborhood have taken hold of the truth, only two of them ever having professed religion before. Nearly all are heads of families.

On Sunday Bro. K. gave two important discourses, one upon "Our position and work," the other on "The Spirit of prophecy." The people gave profound attention. Some who had decided to keep the Sabbath had never heard of this gift among us, and were much surprised that our interesting Bible readings were productions from such an instrumentality. These discourses were well received. I am now ready to introduce the life and death question.

Our brethren and sisters from Shelby have done nobly in attending our Sabbath meetings. While the Lord works, the enemy is not idle. Pray for us. MRS. E. B. LANE.

DISTRICT No. 6.—The work is still progressing in this part of the State. Four were recently baptized at Lyons. Three came into full membership with the Lyons church, and one united with the Orange church. There are about twelve more in the district waiting baptism, most of them having embraced the truth the past winter.

We are trying to work in harmony with what has been recommended concerning canvassing for the *Signs* to prepare the way for tent labor. Truly the work has opened beyond our expectation. One village and vicinity has been canvassed, and one hundred and twenty subscriptions for the *Signs* for one month have been obtained. This is where there has been a small church of our people for some years past. In another village and vicinity that has been partly canvassed, one hundred subscriptions, the same as the above, have been taken. In this place only one canvasser has been at work. We will give a few extracts from a letter recently received from him: "I feel that God has greatly blessed in this work. I never was happier in any work." This work was commenced with back numbers of the *Signs*, and in a certain district a copy was left with each family to examine before subscribing. Thus the paper was left unaided to do its own canvassing. We do not think this is the best way; however the results were as follows: "I was perfectly surprised to see at least half of the best people on that street ready to put down their names." "I obtained thirty subscriptions Thursday afternoon." When the paper is once introduced into families, the following will tell how it is received: "Friday, I delivered about twenty copies of the second number. Nearly all spoke highly of the paper. Some would speak of Sister White's article, and tell how they liked it, and nearly all spoke of the paper as being a good one."

We know of no reason why what has been done in these places might not be accomplished in other places if we only had the canvassers. The larger

share of what has been done is the work of ministers who have spent some time in canvassing, but now they have to engage in tent labor. Brethren and sisters, must we let this work stop for want of laborers? May the Lord help us to heed the Testimonies of his Spirit, and step into these openings to work for the Master while the day lasts. M. B. MILLER.

## Our Tract Societies.

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

### JACOB'S DREAM.

He slept beneath the desert skies,  
His pillow was a desert stone;  
Yet heavenly visions blessed his eyes,  
And cheered his spirit, sad and lone.  
He saw the stair of light let down,  
Whose shining steps the angels trod,  
And called the desert where it shone,  
The gate of Heaven,—the house of God.

Thy sleepless eye, O God, still keeps  
Its watch o'er every covenant heir;  
And angels down that ladder's steps  
From thee to me a message bear.  
Through Christ to thee ascends my prayer,  
Through Christ on me is grace bestowed;  
Each place becomes, when Christ is there,  
The gate of Heaven,—the house of God.

In dungeons dark, in dwellings mean,  
Where suffering saints have bent the knee,  
That mystic ladder still is seen,  
And angels come with gifts from thee.  
This night may I the vision see,  
My spirit climb that radiant road,  
This night my quiet chamber be  
The gate of Heaven,—the house of God.

—J. D. Burns.

### REPORT OF T. AND M. SOCIETIES.

For Quarter Ending March 31, 1883.

#### MINNESOTA.

No. of members,.....	355
" " reports returned,.....	215
" " members added,.....	16
" " " dismissed,.....	8
" " missionary visits,.....	853
" " letters written,.....	619
" " Signs taken in clubs,.....	286
" " pages tracts and pamphlets distributed,.....	83,979
" " periodicals distributed,.....	5,293
" " annuals distributed,.....	4

Received on membership and donations, \$109.42; on sales, \$246.05; periodicals, \$402.77; collected on other funds, \$16. Subscribers obtained for REVIEW, 91; Signs, 223; Good Health, 24; other periodicals, 110. The societies at Otranto, Kenyon, Wells, Kasota, West Union, and Wrightstown failed to report.

NETTIE G. WHITE, Sec.

#### TENNESSEE.

No. of members,.....	36
" " reports returned,.....	23
" " members added,.....	1
" " missionary visits,.....	89
" " letters written,.....	60
" " Signs taken in clubs,.....	13
" " pages tracts and pamphlets distributed,.....	9,529
" " periodicals distributed,.....	394
" " annuals distributed,.....	3

Received on membership and donations, \$100.15; sales, \$12.10; periodicals, \$36.90. Subscribers for REVIEW, 2; Good Health, 2; Instructor, 3.

M. C. FULTON, Sec.

#### TEXAS.

No. of members,.....	161
" " reports returned,.....	122
" " members added,.....	2
" " " dismissed,.....	4
" " missionary visits,.....	125
" " letters written,.....	162
" " Signs taken in clubs,.....	49
" " subscribers obtained for periodicals,.....	12
" " pages tracts and pamphlets distributed,.....	23,272
" " periodicals distributed,.....	1,808

Received on membership, donations and sales, \$54.95; periodicals, \$128.06; T. and M. reserve fund, \$19.50; other funds, \$24.75.

KITTIE M. STEVENSON, Sec.

#### MISSOURI.

No. of members,.....	233
" " reports returned,.....	58
" " members added,.....	3
" " " dismissed,.....	3
" " missionary visits,.....	88
" " letters written,.....	79
" " Signs taken in clubs,.....	75
" " new subscribers obtained,.....	10
" " pages tracts and pamphlets distributed,.....	40,448
" " periodicals distributed,.....	1,769

Received on membership and donations, \$17.85; sales, \$7.30; periodicals, \$29.10. Subscribers obtained for REVIEW, 4; Signs, 5; Instructor, 1.

SARAH CLARKE, Sec.

### INDIANA T. AND M. SOCIETY.

The first meeting of this Society for the quarter ending March 31, 1883, was held at New London, May 20, at 8:30 A. M., with the President in the chair. The Secretary being absent, John Moore was chosen secretary *pro tem*.

The report of labor for quarter ending March 31, 1883, was read, which is as follows:—

No. of members,.....	234
" " reports returned,.....	176
" " members added,.....	11
" " " dismissed,.....	3
" " missionary visits,.....	312
" " letters written,.....	142
" " Signs taken in clubs,.....	67
" " pages of tracts and pamphlets distributed,.....	116,587
" " periodicals distributed,.....	2,890

Received on membership and donations, \$13.05; sales, \$49.07; periodicals, \$158.96. Subscribers obtained for REVIEW, 9; Signs, 11; Instructor, 5.

The President stated that he had succeeded in getting our publications in three of the reading rooms of Indianapolis,—the State, county, and city reading rooms.

The question, Shall an agent report, as missionary labor, the number of pages sold, was freely discussed, and it was decided that he should.

Adjourned to call of Chair.

SECOND MEETING, MAY 20, AT 3:30 P. M.—Minutes of last meeting read and accepted. It was moved and carried that ministers and colporters doing missionary work in new fields, should report their labor.

A letter from the Signs Office was read, suggesting the importance of canvassing for the Signs. It was voted that one hundred copies of the Signs be ordered to be used in colporter's work in connection with tent labor.

It was also voted that the society employ a colporter for each one of the three tents, to canvass for "Thoughts on Daniel and the Revelation" and the Signs.

The President and others made some very encouraging remarks in regard to some bright features of the last year's work, and of the importance of entering more earnestly into the work in the future. S. H. LANE, Pres.

JOHN MOORE, Sec. *pro tem*.

### ENCOURAGING.

It is a matter of encouragement, and should be of devout gratitude to God, that so much light has been given us on the subject of canvassing, and that unquestionable evidences come from every direction that success is attending the work. We have felt a great anxiety to have this means of spreading the truth utilized in our own State, and it is a matter of no small encouragement to us to know that the work is being entered upon there.

One brother who has commenced the work of canvassing for "Thoughts on Daniel and the Revelation" in a small village, secured, a few days since, in the brief space of six hours, thirty-two names for the Signs, for a term of weeks. Brethren, let us take courage in the work.

A. S. HUTCHINS.

### CANVASSING IN INDIANA.

At the late State meeting, held in New London, Ind., the missionary work was pretty thoroughly discussed. It was decided to employ three colporters, one in connection with each tent, who should canvass the field in advance of the tent-meeting. One hundred copies of the Signs were ordered, to be sent to the State secretary for two months, and the colporters are to take monthly subscriptions at fifteen cents each, the Signs to be sent to the subscribers from the secretary. This was not a large order, but we thought it could be increased as the work advanced.

The following, just received from my brother, J. W. C., at Dunkirk, Ind., shows the necessity of enlarging our club: "I arrived here yesterday at 1:24 P. M. Obtained thirteen orders for the Signs; to-day have taken twenty-four subscriptions though it rained so hard I could not work all day. I have thirty-seven names in all. More Signs will have to be ordered." These orders were obtained at the rate of at least thirty per day. If one missionary worker can obtain twenty orders for the Signs in one day, he can, at the same rate per day for one year, working four days each week, and fifty weeks in the year, secure four thousand orders for one month. There should be at least two hundred canvassers in the field in the

United States. Should these work diligently and have fair success, they could work up as many as fifty thousand yearly subscriptions for the *Signs*, sell the same number of copies of "Thoughts on Daniel and the Revelation," and \$10,000 worth of our other publications. I am quite confident that all this could be accomplished by our people if they would organize a systematic canvass in each Conference, and none need be overburdened to accomplish it either. Many of the canvassers would make fair wages; and those who did their duty, and failed to make a support, could be remunerated.

It is inactivity that causes distrust. If our people were thus actively engaged in spreading the light of truth, there would be much more courage and faith among us. Many of the young brethren and sisters in our churches are earning less wages at common labor than they could make in the field as colporters, and are destitute of spiritual life, because they are not where God wants them to be. I have known of no failures in our State where an effort has been made, but I have been surprised at the success of some. Many of our people have imbibed the idea that an individual must be a smooth talker, and naturally endowed with the qualifications necessary for selling patent rights or lightning rods, before he can succeed in selling our books or obtaining readers for our periodicals. This is a mistake. The work is not more unlike what I have mentioned, than are the qualifications to be used in it. A humble, earnest spirit is essential, with an understanding of the merits of what we are offering, and language to convey the ideas. These are the qualifications that give success. These means are in the reach of most of our people.

WM. COVERT.

## News of the Week.

For the Week Ending June 2.

### DOMESTIC.

—The decrease of the public debt during May amounted to \$4,890,476.

—Seven hundred tourists sailed from "New York for Europe Saturday, May 26.

—The average number of people crossing the Brooklyn bridge is 150,000 per day, and 5,000 vehicles.

—The Woman's National Christian Temperance Union is planning a grand decennial celebration of the Ohio "crusade."

—Arrangements were made Friday, June 1, to place eight policemen on duty on the New York end of the Brooklyn bridge from noon to midnight daily.

—A flagstaff and cornice of a building in Boston fell Tuesday, May 29, during a high wind, crushing an omnibus, fatally injuring two persons, and wounding others.

—Failures in the United States last week numbered 160, beating the previous week's record by five, and being an increase of fifty-six over the corresponding week in 1882.

—Near St. Jerome, Quebec, 2,000 acres of land have been purchased for the purpose of educating orphan boys in farming operations. An ecclesiastical order of Frenchmen will supervise the work.

—The American Peace Society held its session at Boston Monday, May 28, and elected Premier Gladstone and General Grant honorary members because of their connection with the treaty of Washington.

—Mormon missionaries in Western North Carolina have made many proselytes, who were baptized into their new faith with shocking orgies. Public indignation has been aroused, and some lynchings are not improbable.

—Work was again resumed Saturday morning, May 26, in the coal mines in St. Clair and Madison counties, Ill., the presence of militia restraining the rioters from interfering. Some thirty-five of the ringleaders have been arrested.

—Thirty students in Delaware (Ohio) College have been suspended for drunkenness and billiard playing. A few days ago some of the boys put an ox in President Payne's room to frighten him, and the animal ruined \$300 worth of property.

—The fiftieth anniversary of the settlement of Iowa was celebrated at Burlington Friday, June 1, and called together thousands from all sections of the State. The programme included a parade, speech-making, regatta, and a ball and fireworks in the evening.

—John Barley, a negro, who murdered a freedman for a dollar, and Harry Wimbush, who killed another colored man because he said "sheep" to him, were hanged Friday, June 1, at Macon, Ga. Robert Henderson, a wife-murderer, was also executed at Oxford, N. C.

—Monday afternoon, May 27, a tornado, in two sections, caused havoc at Neal's Mills, Ind., destroying sev-

eral structures, and killing five persons. Twelve other persons were wounded. At Edinburg, Ind., the spire of the Methodist Church was blown down, crushing the roof of the parsonage; and a few miles south, a son of farmer Deming was killed. The cyclone's fury was felt also at Lebanon, Ohio, the houses and barns of three residents being demolished.

—A crush and panic occurred Wednesday afternoon, May 30, at the New York side of the new Brooklyn bridge at the short flight of steps leading to the main footway. For some reason, those coming from Brooklyn halted near this spot, but were pushed rapidly forward to the edge. Suddenly those in front were precipitated downward, and persons in the rear were tumbled on the victims three or four deep. The cries, shrieks, and moans of the throng were appalling, and in the struggle the clothing of hundreds of persons were torn to shreds. Fifteen were killed, and hundreds were wounded.

—In the Bellville (Ill.) mining district Monday, May 28, a band of women 300 strong went to the Rose Hill and Reinicke mines, and prevented the men from going to work. In the latter mine, thirty-five persons were kept confined in the pit, and Colonel Reinicke, the proprietor, was imprisoned in a little shanty. A train containing a company of militia rolled up at this juncture, and the striking miners fired several shots, wounding one of the soldiers. The troops were ordered to fire, which they did, and pursued the rioters, who fled. One of the latter was shot through the head and killed, and many others, it is thought, were wounded. The women quickly dispersed, and several of their husbands and brothers were arrested.

### FOREIGN.

—Michael Fagan, for complicity in the Phoenix Park murders, was hanged at Dublin Monday morning, May 28.

—Statues of the Von Humboldt brothers were unveiled Monday, May 28, at Berlin. They are erected opposite the university.

—The German Emperor has issued a decree assigning Nov. 10 and 11 next as the days for celebrating the 400th anniversary of the birth of Luther.

—There was fighting on sea and land near Guayaquil, Ecuador, Wednesday, May 30. The Dictator advised the closing of all the business houses.

—The Marquis of Landsdowne will succeed the Marquis of Lorne as Governor General of Canada, and will leave England for the Dominion in October next.

—Two ports in Northwestern Madagascar have been bombarded by the French, destroying a large amount of property belonging to British and other residents.

—The majority of the native chiefs in the Soudan have submitted to the Egyptians, and it is asserted the backbone of the false prophet's rebellion has been broken.

—The monument erected by magistrates to the memory of Mr. Burke, slain in Phoenix Park, was placed in position in Glasnevin Cemetery, Dublin, Monday, May 21.

—Fierce fighting has been in progress between the Ameer's forces and the Shincuaris in Afghanistan. Raft loads of dead have been brought down the Cabul River.

—Signor Cocciopeller, member of the Italian Chamber, was on Saturday, May 19, sentenced to six months' imprisonment for defamation in the columns of his journal.

—The Pope's Peter's pence are decreasing so rapidly that he has addressed a note to the bishops urging them to exhort the faithful to more hearty support of the Holy See.

—An arrangement, to be approved by the stockholders, has been effected between the Suez Canal Company and the British Government for the construction of another canal.

—Dr. Gallagher, Whitehead, Curten, Ansburngh, Wilson, and Bernard Gallagher, the dynamite conspirators, were indicted at London Thursday, May 31, for treason-felony.

—Count Zacharoff, agent of the Allen Line at Galway, Ireland, who has been engaging factory girls for Massachusetts mills, has been secretly warned to quit that city on pain of death.

—Alexander III. was crowned Czar of all the Russias in the palace of the Kremlin Sunday, May 27, with brilliant ceremonies, and without the slightest interruption of the programme.

—The Prussian ministry, Bismarck presiding, decided Thursday, May 31, to act on church matters independent of Rome, and introduce a bill in the Diet for a modification of the May laws.

—A leading Nihilist writes to a London journal, stating that the Czar was not molested at the coronation because the terrorist system had been replaced by plans for a coup d'etat and attempts at revolt.

—German commerce with Chinese waters is threatened by the trouble between France and Tonquin. If the French blockade the ports, it is believed England and America will join with the Berlin Government in entering a protest.

—Captain Riviere and fifteen marines, captured by the Annamites at Hanoi, suffered death by impalement. The Captain, with an advanced body, were surprised by

a larger force, and the rear guard were too far distant to be of any service.

—Rioting occurred at St. Petersburg Monday night, May 28, a detachment of Cossacks dispersing the mob, one hundred of whom were arrested. The Czar's coronation manifesto has not been well received by the St. Petersburg populace.

—A leading European journal shows how Germany, Austria, and Italy excel France and Russia combined, both in armies and in war materials, and asserts that, as the two latter powers can only operate with divided forces, the triple alliance outweighs the remainder of Europe.

—A committee of Dublin ladies have appealed to Gladstone to commute the sentences of McCaffrey and Kelley to be hanged June 2 and 9 for complicity in the Phoenix Park murders, but the Premier has made no reply. The appeal is based on the fact that three lives have already been taken for two.

—In a sortie from Fort Hanoi, in Tonquin, the French Captain Riviere was killed. An important Chinese officer has been ordered to command the Celestials on the Tonquin frontier, and the tension between France and China is increasing. It is believed the Ministers of both nations at Paris and Peking will soon receive their passports.

## Obituary Notices.

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

GRISWOLD.—Died in Battle Creek, Mich., May 9, 1883, of capillary bronchitis, Mary Ella, daughter of Bro. and Sr. E. A. Griswold, aged three months and fourteen days. Remarks on the funeral occasion by the writer, from James 4: 14. A. S. HUTCHINS.

YALE.—Died, May 25, 1883, Bennie H. Yale, aged three years, eight months, and eleven days. Bennie suffered greatly, yet a calm, peaceful smile seemed to rest upon his face when bound in death. Funeral discourse was preached from Job 1: 21, by Eld. H. Shultz. G. S. REICHERD.

REES.—Died of congestion of the lungs and brain, at Logan, Iowa, April 12, 1883, Eddie, infant son of Mr. and Mrs. Rees, aged one year and eighteen days. His sickness was short. As there was no minister of our faith, words of comfort were spoken by an M. E. minister from the 14th chapter of Job. S. A. REES.

BALL.—Died of diabetes, at his house near South Lancaster, Mass., Bro. A. R. Ball, May 13, 1883, aged fifty-eight years and ten days. Bro. B. was a member of the Seventh-day Adventist church at South Lancaster. He leaves a wife and children to mourn their loss. The writer spoke words of comfort from 2 Cor. 1: 2, 3, to many who listened with much interest. I. SANBORN.

MUSSER.—Died of consumption, near Smithland, Iowa, May 23, 1883, Sister Polly Musser, aged forty-two years. Sister Musser embraced the truth in 1874, under the labors of Eld. J. Bartlett. Her sufferings were severe, but borne with patience. She leaves a husband and five children to mourn her loss. The funeral was largely attended. Remarks by the writer, from 1 Cor. 15: 26. J. M. WILLOUGHBY.

DROULLARD.—Died of consumption, near Lincoln, Neb., May 12, 1883, my dear wife, Eliza Drouillard, aged forty-six years, one month, and seven days. She had a strong hope in God, which did not fail her while passing through her affliction. She is gone; but, if faithful, in a little while we shall meet again, never to part. Oh, blessed hope! Words of comfort were spoken by Bro. Brookins to quite a large congregation, from John 11. ALMA DROULLARD.

[Signs of the Times please copy.]

BRENDLE.—Died in Sigourney, Iowa, May 18, 1883, of consumption, William H., husband of Sister Ida Brendle, aged twenty-six years and seven months. Deceased made no formal profession of religion, but gave assurance during his last illness that all was well, and that his trust was in a soon-coming Saviour to rescue him from the grave. He leaves a wife and one child to mourn their loss. William was a dutiful son to a widowed mother, and a tender husband. By his request, words of comfort were spoken by the writer. L. MC COY.

JOHNSON.—Died of cancer, April 11, 1883, in Lyons, Ionia Co., Mich., Emeline, wife of Washington Johnson, aged sixty-six years, seven months, and one day. She made a profession of religion early in life, and at the time of her death was a member of the S. D. A. church of Lyons, Mich. We visited her not long before her death, and found her perfectly resigned to the will of the Lord. She leaves a husband, children, and grandchildren to mourn her loss. An address was given from Rom. 14: 8, and then we laid her in the silent grave to await the resurrection morn. M. B. MILLER.

BROWN.—Died at Fremont, Iowa, May 16, 1883, of inflammation of the lungs, George W., husband of Sister M. J. Brown, aged fifty-six years and five months. The deceased made a profession of religion many years ago, and

some five years since, heard and endorsed the advent message; but he did not live it out, although he warmly supported and defended it.

L. Mc Coy.

DARLING.—Died at Fairview, Jones Co., Iowa, May 14, 1883, Sister Darling, wife of David Darling, in the seventy-fifth year of her age.

J. T. MITCHELL.

CONDERT.—Died at her home in Wichita, Sedgwick Co., Kansas, of congestion of the liver, our dear mother, Rebecca Condert, aged fifty years, eleven months, and twenty-one days.

W. H. AND O. S. CONDERT.

MOODY.—Died of consumption in East Cornville, Me., May 6, 1883, Benjamin Moody, aged sixty-eight years, eight months, and twenty-one days.

J. B. GOODRICH.

CAYLOR.—Died at Mt. Hope, Wis., Dec. 26, 1882, David Caylor, in the eighty-eighth year of his age. He was born in Pennsylvania, and came to Grant county thirty-five years ago.

D. A. ROBINSON.

DEMERITT.—Died at his home in Eden, Vt., March 21, 1883, of typhoid pneumonia, after a short illness of only four days, my dear brother, Horace N. Demeritt, in the twenty-third year of his age.

SUSIE E. TEMPLE.

MOORE.—Died at Mt. Hope, Wis., May 20, 1883, Wm. Moore. Bro. Moore was born in Durham county, England, Dec. 7, 1806, and emigrated to Columbiana county, Ohio, in 1834, where he lived till 1845.

T. D. WALLAR.

ALCHIN.—Sarah A., wife of Stephen Alchin, died of paralysis, May 21, 1883, in Bushnell, Montcalm Co., Mich. Her age was fifty years, two months, and twenty days.

M. B. MILLER.

ROGERS.—Died in Preston, N. Y., April 21, 1883, Mrs. Polly B., wife of Silas Rogers, aged sixty-six years. Our dear sister possessed in an eminent degree the rare grace of being teachable, the importance of which is indicated in this scripture, "If in anything ye be otherwise minded, God shall reveal even this unto you."

A. F. B.

Appointments.

"And as ye go, preach, saying, The kingdom of Heaven is at hand."

THE ORDER AND TIME OF CAMP-MEETINGS.

Table listing camp-meeting locations and dates: IOWA, Des Moines, June 7-12; MICHIGAN, Flint, June 13-18; ALMA, June 20-26; OREGON, Beaverton, June 14-20; WISCONSIN, Portage, June 14-19; MINNESOTA, Minneapolis, June 21-26; DAKOTA, Parker, Turner Co., June 27 to July 2; TEXAS, Waxahachie, July 13-23; VIRGINIA, New Market, Aug. 2-7; OHIO, Gallon, Crawford Co., June 14-21; MASSACHUSETTS, June 23-28; VERMONT, Aug. 30 to Sept. 4; MAINE, Waterville, Sept. 6-11; ILLINOIS, June 11-18; NEBRASKA, June 19-25; ALABAMA, Choctaw Co.

We present the above programme as far as received up to this writing, as the best arrangement we can make. It is possible some changes may be necessary in a very few cases; if so, those interested may address me at South Lancaster, Mass.

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

No preventing providence, I will meet with the church at Gridley, Ill., June 9, 10.

R. F. ANDREWS.

The next annual meeting of the Minnesota T. and M. Society will be held in connection with the camp-meeting at Lake Calhoun, June 21-26, for the election of officers and the transaction of all other business.

H. GRANT.

The next annual meeting of the Dakota T. and M. Society will be held at the time of the camp-meeting at Parker, June 27 to July 3, for the election of officers, and the transaction of such other business as may come before the society.

O. A. OLSEN, Pres.

The next annual meeting of the Minnesota Conference, for the election of officers and the transaction of other business, will be held in connection with the camp-meeting at Lake Calhoun, June 21-26. Let all churches see that delegates are elected.

H. GRANT, Pres.

The next annual session of the Dakota Sabbath-school Association, will be held at Parker, in connection with the camp-meeting, June 27 to July 3, for the election of officers, and the transaction of such other business as may come before the meeting.

O. A. OLSEN, Pres.

In the "Progressive Series of Bible Lessons," the following lessons have been selected for the Alma camp-meeting Sabbath-school: In No. 1, lesson 7; No. 2, lesson 60; No. 3, lesson 2. Let all the schools expecting to attend the Alma camp-meeting unite in the study of these lessons.

A. O. BURRILL.

PLEASANT VALLEY, Vt., at the new school-house, June 9, 10. The brethren at West Bolton are expected to attend this meeting.

M. E. KELLOGG. H. W. PIERCE.

CERESCO, Mich., Sabbath, June 9. ADAMS CENTER, N. Y., June 16, 17. C. O. TAYLOR.

THE next annual meeting of the Dakota Conference will be held in connection with the camp-meeting at Parker, Turner Co., June 27 to July 3, for the election of officers, and the transaction of such other business as may come before the meeting.

DAK. CONF. COM.

THE Seventh-day Adventist church of Minneapolis, Minn. would like to say through the REVIEW that services are held every Sabbath at Grace Chapel, corner of 21st Ave. and Franklin Ave. So. Sabbath-school at 10 A. M.; meeting immediately after Sabbath-school.

ADELAIDE V. NORSTROM, in behalf of the church.

Publishers' Department

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

If any one wishing to do missionary work will give me their P. O. address through the REVIEW, I will send them a quantity of unsold REVIEWS and INSTRUCTORS.

MRS. AMELIA LOSER, Otisville, Genesee Co., Mich.

BUSINESS NOTES.

[Under this head short business notes will be inserted at \$1.06 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.]

ANY one knowing the address of Captain Mann of Company M., 4th Mich. Cavalry, is requested to forward it to J. H. Walt, Gatesville, Coryell Co., Texas.

RECEIPTS.

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.

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.

Books Sent by Express.—W W Stoner \$12.75, I G Smith 11.75, Geo Foreman 26.50, A M Mann 10.00, E W Crawford 33.70, J B Reis 40.95.

Books Sent by Freight.—R M Kilgore \$304.77, H Grant 215.31.

Cash Rec'd on Account.—D T Bourdeau \$18.00, E W Farnsworth 123.00, D D McDougall 17.50, E W Crawford 50.00, J Taber 1.50, Ind T & M Society per S H Lane 45.00, Signs of the Times from Ind T & M Society per S H Lane 50.00, Col T and M Society, J W Horner 15.00, Kan T & M Society per C A L Gibbs 400.00, Wm C Hanson 43.76, J J Smith 10.00, D W Reed 33.80, C L Shelton 3.25, Wm S Nelson 45.71, August Kunz per J Fargo 20.00, J W S Miller 2.80, James W Scyles 4.00, Mrs E B Lane 42.80, per H S G 2.50, Minn T & M Society per N Q White 14.00, R F Andrews 12.00, Wm Arnold 126.90, J Q Burleigh 10.10, Texas T & M Society per R M Kilgore 260.94, H T Hoover 1.48, Kan T & M Society per W J Huit 50c.

Shares in S. D. A. P. Association.—M L Gotfredson \$10.00, Jacob Shively 25.00, Mrs E T Burleigh 10.00, J Q Burleigh 60.00.

Donations to S. D. A. P. Association.—Susan Stevens \$2.00, Mrs N M F 1.00, Donor's name unknown per Wm Beebe 6.00.

Mich. Conf. Fund.—Partello, J M Newell \$5.00, Alafedon, Mrs W H Kynett 3.00.

Mich T. & M. Society.—Mrs E B Lane \$7.20.

Mich T. & M. Reserve Fund.—Mrs E B Lane \$10.00.

Chicago Mission.—Wm Doyal 5.00.

Int. T. & M. Society.—Rosanne Stewart \$10.00.

For J. N. Andrews.—Mrs N M F \$1.00.

European Mission.—A B McReynolds \$3.00, Fanny Stansbury 25c, Willie Stansbury .01, Josie Stansbury .08, Emma L Johnson 1.00.

English Mission.—A G Hughes \$2.00, S W Harris 7.00, Dist 9, Kansas 1.00, Susan Stevens 2.00, Josephine Kelly 1.00, A L Smith 30.00, Donor's name unknown per Wm Beebe 6.00, E C Buckland, thank-offering 5.00, Emma L Johnson 1.00.

Scandinavian Mission.—J Frank \$20.15.

CHICAGO & GRAND TRUNK R'Y.

Time Table, in Effect April 22, 1883.

Table with columns for WESTWARD and EASTWARD, listing stations (Pacific Express, Day Express, Chicago Passenger, STATIONS, Mail, Atlantic Express, Night Express) and times (8.10 pm, 7.55 am, 6.10 am, etc.).

Stops only on signal. Where no time is given, train does not stop. All Trains are run by Chicago time.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations (Night Exp., Day Exp., Mail, STATIONS, Mail, Day Exp., Pass. Exp., Night Exp.) and times (A. M., P. M., 8.00, 3.35, 11.40, etc.).

Grand Rapids and Detroit Express leaves Kalamazoo at 6.50 A. M., Battle Creek 7.35, arrive Detroit 11.50 A. M. Returning, leaves Detroit at 4.05 P. M., Battle Creek 8.40, arrive Kalamazoo 9.35 P. M. All trains run by Chicago time.

Day Express—ad. Mail, east and west, daily except Sunday. Pacific and Chicago Expresses west, and Atlantic and N. Y. Expresses east, daily. Night and Evening Expresses daily except Saturday.

Q. W. EGGLES, Gen. Pass. Agt.

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 5, 1883.

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## TO CORRESPONDENTS.

ARTICLES ACCEPTED.—Seen and Unseen.—That Fatal "If."—Only a Dream, but yet how True.—If Not, Why Not? No. 5.

RECEIVED TOO LATE FOR THIS NUMBER.—Proceedings of Kansas T. and M. Society.—Kansas Conference Proceedings.—Report from Virginia, M. G. H.; Iowa, E. W. F.; Michigan, R. C. H.

## THE ADVENT HAROLD.

THAT our brethren may be able to judge of the nature of the matter that is presented in our papers of other tongues, and thereby be led to take a greater interest in their circulation, we present the following table of contents of the June number of the Swedish paper, the *Advent Harold* :—

<b>Poetry.</b>	
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<b>News.</b>	

It will be noticed that there is no S. S. Department in this number of the REVIEW. The

notes given last week were for the lesson this week. Last week being a review lesson, no notes were called for. Therefore let these two weeks change places. Let the omission this week be considered as having occurred last week, and let last week's notes be used this week.

## EXPLANATION.

In this week's issue of the REVIEW, an article is commenced under the title of the "Church Manual." Without an explanation, the readers of the paper would be at a loss to know why this is done. The following statement of facts, therefore, is called for :—

The propriety of having a church manual has been discussed in several of our General Conferences. Several years since, Eld. D. M. Canright was requested to prepare such a work. His manuscript for the same was promptly presented, but was thought by some to cover more ground than was desirable, and has, consequently, never been accepted by the Conference. At the last session of the latter body, the matter was referred to a committee, consisting of Eld. H. A. St. John, Eld. J. O. Corliss, and myself. After consultation, it has been decided to publish in the REVIEW a revision of the manuscript of Eld. Canright, so condensed as to meet the wants of our denomination, according to the views of the committee. The object of publishing the manual in the REVIEW, is that of giving our ministers an opportunity to read the same before the session of the General Conference. This will enable them to vote intelligently upon the manual when presented before that body, and to make such suggestions as they may deem wise. Of course it is understood that the manual, as at present published in the REVIEW, has never been endorsed by the denomination, and should not, therefore, be regarded as authoritative in any matter. It is due to Eld. Canright to say that the committee have availed themselves quite largely of the results of his patient labors; and yet, that they have so far changed his manuscript, by taking therefrom and adding thereunto, that it would not be right to hold him responsible for the manual as presented by the committee.

W. H. LITTLEJOHN.

## FLINT CAMP-MEETING.—R. R. NOTICE.

THOSE who design to attend the Flint meeting, will do well to carefully read these instructions, and thereby save themselves inconvenience and expense :—

All who come over the Chicago and Grand Trunk Railway, may secure reduction of fare by sending for certificates, entitling them to buy a round-trip ticket at one and one-third fare. These *must* be procured in advance, one for each person who buys a ticket, and may be had by addressing Geo. H. Randall, Flint, Mich., enclosing stamp for return.

Those who come over the Flint and Pere Marquette Railroad will pay full fare to Flint, and will receive a certificate from the secretary, on the ground, entitling them to return at one-third fare.

At almost every camp-meeting for the past four years, large numbers failed to comply with the instructions given, and asked to be relieved of the consequences of their mistake. This *cannot be done*. Read these instructions carefully, and no mistake need be made.

WM. C. GAGE, *Conf. Sec.*

## TO THE CHURCHES IN NEBRASKA.

AN unusually large number of churches failed to send in a report of the first quarter of 1883. A few of these churches have not reported for a year or more, some of the others are quite irregular in reporting. I do not suppose they are doing nothing, yet I am compelled to write on the Conference Records, and in the report to the General Conference, "not heard from since———" against

their names. Half an hour is ample time to give notes of progress, or any items of interest, and fill out the blank report. Surely the church clerks can spare that much time. I would be glad to receive such a report from every church and unorganized company in the State.

I wish to speak of another matter. Between six and seven hundred dollars of the S. B. money which was sent to the Conference treasurer last quarter was not reported to me. A report with date, should be made to the Conference secretary of all church money sent to the treasurer. Can we not have a reform in these matters? Please order any blanks you need, and send your reports promptly to

W. D. CHAPMAN, *Conf. Sec.*  
Vincent, Furnas Co., Neb.

## WISCONSIN GENERAL FUND.

ALL pledges made to the General Fund, should be paid before or at the Portage camp-meeting. The money is needed to purchase tents and pay camp-meeting expenses.

H. W. DECKER, *Pres.*

## DAKOTA CAMP-MEETING.

THE usual reduction of four-fifths of the return fare will be granted on the Milwaukee road to those attending this meeting. Certificates will be furnished on the ground as heretofore. Have not yet been promised that trains will stop at the ground, but hope we may secure that favor also.

S. B. WHITNEY, *Conf. Sec.*

## REMEMBER THIS.

THE company with whom we have made arrangements to carry passengers and baggage to and from the camp-ground at Flint, Mich., June 12-18, will have a banner upon each hack or buss bearing the name of *Ira M. Nye*. Look for it before you get in, and thus avoid having to pay full fare. Take no other.

GEO. H. RANDALL.

## THE DAKOTA CAMP-MEETING.

You have all seen the appointment for this meeting, and the time is at hand. All who are especially interested, are anxious that this meeting shall be the best ever held in the Conference. In the nature of things, it ought to be so. As the end of all things is nearer, we should be more devoted, more in earnest. We hope that all interested, will help to make this meeting what God would have it. Read again carefully the articles in the REVIEW from the pens of Sister White and Bro. Butler, in reference to camp-meetings, and let us act upon the good instruction.

The committee will do all in their power to make arrangements for the comfort and convenience of all. We expect a very large attendance, not only of our people, but also of others in reach of the meeting. We expect to get the usual reduction on the railroads. There will also be one or two tents to rent. But let as many as can, provide themselves with tents. And let all come provided with plenty of bedding for themselves, and for friends who may come without having any acquaintance with camp life.

Come at the *commencement*, and stay till the *close*. The meeting will commence Wednesday evening, June 27, with a session of the Conference. Tuesday morning, July 3, will be the parting meeting. You want to be at that. We will have better accommodations this year than ever before. Our 50-foot tent has been enlarged to 50x70, and, besides that, a 40-foot tent will be on the ground. There will be services every day in the English, German, and Scandinavian languages. We have the promise of the presence of Eld. G. I. Butler, which will rejoice all our hearts; also other help, as the General Conference may furnish.

God has blessed the work in Dakota in the past; and we have many present encouragements. Let every one who possibly can, avail himself of the coming camp-meeting; for the Lord will be with us.

O. A. OLSEN.