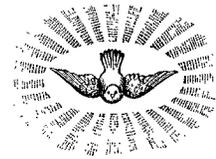


# Advent Review



AND SABBATH HERALD.



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

VOL. 64, No. 23.

BATTLE CREEK, MICH., TUESDAY, JUNE 7, 1887.

WHOLE No. 1718.

## The Review and Herald.

ISSUED WEEKLY BY THE

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

TWO DOLLARS A YEAR (50 NUMBERS) IN ADVANCE.

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

### THOUGHTS IN THE GLOAMING.

BY ELD. L. D. SANTEE.

WHEN the cares of the day and its labors all cease,  
And night settles down with its brooding of peace;  
When the spirit is calm and the heart is at rest,  
Then I think with delight of the home of the blest;  
Of the clear jasper walls with their splendors untold,  
Where the gates are of pearl and the streets are of gold;  
Where life's stream gently flows, and the meadows are  
green,  
And the great tree of life with its fruitage is seen.

I think of the friends that on earth I have lost,  
That have fallen by death, as the leaves by the frost;  
Of the farewells I've spoken with tears and in pain,  
But in heaven's fair land I shall meet them again.  
O'er immortal brows will be crowns set with stars,  
Forever they'll cease from earth's conflicts and wars.  
Some with locks like the night, and some tresses of gold—  
I shall meet them and greet them with gladness untold.

And together we'll enter that home of the soul,  
That never shall end while the ages shall roll;  
The Saviour shall come, and the earth shall renew,  
With the fields ever green and the skies ever blue.  
Together we'll enter that Eden retreat,  
That rest for the weary, a rest long and sweet,  
Where the banner of love o'er the earth is unfurled,  
And the glory of God shall encircle the world.  
*Stover, Kan.*

## 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.

### LOSING OUR FIRST LOVE.

BY MRS. E. G. WHITE.

"NEVERTHELESS I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:4-7.

"Nevertheless I have somewhat against thee, because thou hast left thy first love." Thine is a decay, a declension in holy zeal,—not forsaken is the object of it, but lost is the fervor. The first affection of the convert to Christ is deep, full, and ardent. It is not necessary that this love should become less as knowledge increases, as the more and increased light shines upon him. That love should become more fervent as he becomes better acquainted with his Lord. God sees that there is not heart service, a love for Jesus, an earnest zeal in his work.

"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy

candlestick out of his place, except thou repent." How much need there is for the people of God at this time to consider the words of the Majesty of heaven, and carefully review the ground over which they have traveled, and see and understand where the very first step was taken in the wrong path! Absence of zeal and devotion, of earnest willing service in the cause of God, shows how indolent many professed followers of Christ are, how destitute of earnest, heart felt effort. They might have been going on from strength to strength, from light to still greater light. They might have become strong in faith had they walked on from step to step, thinking more of Christ than of themselves.

The Lord has a right to expect more of his believing children than they give him. Every individual Christian is indeed the light of the world. Christians connect with Christ. They reflect the character of Christ. They have been intrusted with great treasures of light; the oracles of God have been given to them, and in these they have been thoroughly furnished unto all good works. Every provision has been made, and why have the individual members of the church wearied of their Lord? Why does he who professes to love God refuse to obtain from the Source of light and power the oil of grace that he may be a bright and shining light? The church has had great opportunities, great privileges, and why is the light growing dim? Why does it not shine to the world? His church whose individual members are advancing, growing in grace and in the knowledge of Jesus Christ, is the elected means of the Redeemer's system for enlightening and saving the world. Christ lived and suffered and died to establish a church capable of doing this noble work. He bought her, he cleansed her with his own blood, and clothed her with the garments of his salvation. He laid the corner-stone upon the blood-stained rock of Calvary. He made his church the depository of his precious law, and transferred into her hands in a high and holy sense the work of carrying out his holy designs; that the church should take the work when he left it, and carry it forward to its consummation.

The Lord of righteousness is walking amid the golden candlesticks. And he watches every dim burning lamp of his individual believers, and says, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Could mortals find language more impressive, more to the point, than these words of Christ—words of Him who says, "I know thy works"? He presents the necessity of obtaining all the zeal and earnestness and energy that has ever glowed in the soul. And those who have cast off responsibility, and are content to have their light flickering and dim, Jesus would arouse to a sense of their obligation to let their light shine. He tells them that if they do not repent of their falling away from their first love, he will come suddenly, and remove their candlestick out of its place. As in the case of the unfruitful tree, the command will be given, "Cut it down; why cumbereth it the ground.

God will accept nothing less than the whole heart. Happy are they who from the commencement of their religious life have been true to their

first love, growing in grace and the knowledge of our Lord Jesus Christ. The sure result of their intercourse and fellowship with their beloved Lord, will be to increase their piety, their purity, their fervor. They are receiving a divine education, and this is illustrated in a life of fervor, of diligence and zeal. They have that faith constantly becoming stronger which works by love and purifies the soul. Theirs is a child-like devotion, developing itself into activities of holiness, giving proof by the most expressive outward act of their inward gratitude, the heart-felt joy and devoted attachment to Jesus their Redeemer, the divine Restorer.

Those who have been growing in harmony with the world in custom, in practice, in thoughts, are not growing in grace. Their prayers become less and less fervent and intelligent. They seem lifeless, and cold, and dead. They must repent. They are called upon to be inwardly grieved and ashamed and confused before the Lord for their want of love. They should blame themselves, and humbly confess before God, and condemn themselves. They must come back, retrace their steps, and do the first works; take hold again firmly in faith where they let go, recover their first zeal, their conscientious, tender love for God and his precious truth. They must pray as earnestly, and watch as diligently, as when the light of Christ's forgiving, pardoning love first fell upon their souls. A severe threatening from God follows if this work is not done. "I will come unto thee quickly, and will remove thy candlestick out of his place."

If we, like Chorazin and Bethsaida, are exalted to heaven in point of privilege, and, notwithstanding the abundant mercy and loving, tender compassion of God, indifferently regard his great privileges and are not responding to the light and opportunities bestowed, he will come in judgments for impenitence of his churches, and remove the light, and let darkness take its place. Those who are connected with Christ, bearing the yoke of Christ, and lifting his burdens, will be constantly self-denying partakers with Christ of his sufferings. They will be one with Christ, in deep sympathy with Him who loved us and gave himself for us, that he might bring us to his side in heaven. This is the religion that is earnest, deep, firm, and far-reaching, and insures rest, and peace, and fullness of joy.

The only way to grow in grace is to be interestedly doing the very work Christ has enjoined upon us to do,—interestedly engaged to the very extent of our ability to be helping and blessing those who need the help we can give them. This is the only way we can grow in grace and in the knowledge of Jesus Christ. Christians who are constantly growing in earnestness, in zeal, in fervor, in love,—such Christians never backslide. They are becoming more closely identified with the Saviour in all his plans. They are partakers of the divine nature, having escaped the corruption that is in the world through lust. Their wisdom is increasing, their ability how to work. They seem to comprehend the largest plans. They are ready to engage in the most stirring enterprises, and they have no room for slothfulness; they cannot find a place for stagnation.

Those who are ever pressing a little closer to the world, and becoming more like them in feelings, in plans, in ideas, have left a space between them and the Saviour, and Satan has pressed his way into this space, and low, worldly-tainted, self-

ish plans become interwoven with their experience. God's voice is addressing this class, which are not few: "He that hath an ear, let him hear what the Spirit saith unto the churches." It is of consequence that you hear attentively and obey. Come into close relationship with Christ. Keep your souls in constant contact with the world, and its customs will become your customs, its practices will become your practices, if you place yourselves where you will see and hear and feel and act as they do.

"Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." Turn quickly to Jesus Christ. Yield your pride, your self love, your selfish aspirations, your love of the world, which are death to spirituality. Repent quickly. Delay not in deciding, lest you be too late. Elevate your soul's aspirations to higher spheres of action in Christian activities. Those who do this are the only class in our churches that will grow. They will speedily attain the highest moral efficiency and the clearest spiritual perceptions. They will have unusual vigor and steadiness of faith. They will know how to pray and be persevering and earnest in prayer. And all those who are deeply and interestedly engaged in the salvation of others, are the more surely working out their own souls' salvation with fear and trembling. The piety that does not reveal itself in working interestedly for others, will become a form, strengthened, bigoted, self-conceited. Coming in contact with souls for whom Christ has died, seeking to bring them to repentance, and evidencing a love for their souls, will call them out of themselves, so that they will not be exclusively engaged for their own selfish interests, either in temporal pursuits or in spiritual things. God has shown it to be our duty not to live for ourselves. Christ pleased not himself.

The times of ignorance God winked at, but now, with the blazing light of truth shining all around us, with warnings, with reproofs, with increasing light if we will but open our eyes to see it, there is no excuse for any, even the weakest child of God, that they should not disperse light to the world. The four angels are holding the four winds that a special work may be accomplished: the saints of God are to be sealed in their foreheads. Brethren, how long before you will be ready for the seal of God? Every step you advance upon the path which God forbids, toward your own pleasure and in sin, is a step nearer your destruction. Every act of disobedience to the word of the Lord is exposing you to irreparable loss. Every moment of ease, of self-indulgence, secured by you in neglecting the divine admonitions and call to duty in earnest work for the Master, is placing you under the power and control of the prince of darkness. Your candlestick may at any moment be moved out of its place.

Four mighty angels are still holding the four winds of the earth. Terrible destruction is forbidden to come in full. The accidents by land and by sea; the loss of life, steadily increasing, by storm, by tempest, by railroad disaster, by conflagration; the terrible floods, the earthquakes, and the winds will be the stirring up of the nations to one deadly combat, while the angels hold the four winds, forbidding the terrible power of Satan to be exercised in its fury until the servants of God are sealed in their foreheads. Get ready, get ready, I beseech you, get ready before it shall be forever too late! The ministers of vengeance will pour all the terrible judgments upon a God-forsaken people. The way of obedience is the only path of life. May the Lord help you to see it in time to open your ears, that you may hear what the Spirit saith unto the churches.

What is my duty? What shall I do to save my children and to save many souls from the coming tempest of wrath unmixed with mercy? God claims every power, every capability of action to be invested in the doing of his work. Talents, possessions, everything that is great and noble in man he calls to be exercised in his work. Duty admits no rival, enters into no compromise with any opposing powers. The most precious friends and relatives must not step in between your duty and your God. The voice of duty is the voice of God in our souls. Obedience to its claims brings us into living personal agreement with the highest law in the universe—brings man into alliance with God.

Let the churches be aroused. "He that hath an ear, let him hear what the Spirit saith unto the churches." This message concerns all our churches. You can never employ your faculty of hearing better than in hearkening to hear what the voice of God speaks to you in his word. There is a rich and abundant promise to those who overcome. It is not enough to enter upon this warfare, we must pursue it to the end. We must know nothing of yielding. We must fight the good fight of faith to the very end. To the overcomer is promised the triumphal victory. "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Whatever was lost in the fall of Adam is more than restored in redemption. He that sitteth on the throne saith, "Behold, I make all things new." Let us look closely and critically to ourselves. Are not the vows we entered into at our baptism violated? Are we dead to the world and alive unto Christ? Are we seeking those things which are above, where Christ sitteth at the right hand of God? Is the cable cut which anchored us to the eternal Rock? Are we drifting with the current to perdition? Shall we make no effort to press and urge our passage up stream? Let us not hesitate longer, but vigorously apply the oars; and let us do our first works ere we make hopeless shipwreck.

It is our work to know our special failings and sins, which cause darkness and spiritual feebleness, and quenched our first love. Is it worldliness? Is it selfishness? Is it the love of self-esteem? Is it striving to be first? Is it the sin of sensuality that is intensely active? Is it the sin of the Nicolaitans, turning the grace of God into lasciviousness? Is it the misuse and abuse of great light and opportunities and privileges, making boasted claims to wisdom and religious knowledge, while the life and character are inconsistent and immoral? Whatever it is that has been petted and cultivated until it has become strong and overmastering, make determined efforts to overcome, else you will be lost. It is these cherished sins, abhorrent to God, that make enfeebled moral courage, and leave you to choose to walk apart from God, while you retain a miserable, heartless, outward form. Once the soul was all aglow with love for Jesus; but all this is changed. The great Head who moves in the midst of his candlesticks will never be without a church. There will be faithless ones who will go out from us because they were not of us. There will be apostasies. But "nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." There will be those who are evil, who hold the truth in unrighteousness, who are sensual, who are controlled by the master-worker in all evil, who will have to be separated from the church.

"I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars." This labor of purifying the church is a painful work, but one that must not be neglected, if the church would have the commendation of God. But repent, because thou hast left thy first love. Here is plainly presented before us our work as members of the church of Christ. If we are faithless, we shall lose the crown of life and another will take it; for in the dropping out of the faithless the places are supplied by the faithful. If we refuse to let our light shine for the Master, if we do not do the works of God, others will do that very work which we might have done and could have done, but refused to do. When we cease to fulfill our mission, when the candlestick refuses to reflect light, and the great truths committed to us individually in trust for the world, are not given to them, then the candlestick will be removed. "I will come unto thee quickly, and will remove thy candlestick out of his place." Another will be placed in his stead and will shine. Let prayer be ascending now without delay to Him who walketh in the midst of the golden candlesticks. Take not thy Holy Spirit from us. "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee."

Basel, Switzerland.

## SECOND CORINTHIANS 3:6.

BY ELD. D. H. OBERHOLTZER.

"Who also hath made us able ministers of the new testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." Notice that that which kills, and also that which gives life are each parts of the new testament, or covenant (which is the same thing). 1. The letter of the new testament (covenant) killeth. It is sin that kills. Rom. 7:9; 6:23. 2. Sin is known only by the law of God. 1 John 3:4; Rom. 7:7. 3. In the absence of the law, therefore, there is no sin (Rom. 4:15), and where there is no sin there is no death. 1 Cor. 15:56; Rom. 6:23.

We conclude from the foregoing that the letter of the new testament (covenant) must become connected with sin before it can kill.

We next inquire, What is the letter of the new testament, or covenant? The first mention that is made of the new covenant is found in Jer. 31:31-34. Here the Lord promises to make a new covenant with the house of Israel and the house of Judah. There is a vast difference between this covenant and the one he made with their fathers. The chief distinction is in the place where the law is written.

Notice carefully the 33d verse. The Lord says that he will *write* his law in their hearts,—the only thing which he promises to write. And certainly that which is written must constitute a letter; for unless something is written, there can be no letter. Hence, we conclude that the letter of the new testament (covenant) must be the law of God. The German of the 6th verse literally rendered reads thus: "Who also has made us fit to conduct the office of the new testament [covenant] not of the letter [law], but of the spirit." If this rendering is admissible, as we think it is, then we may conclude that God has not made us officers of the law under the new covenant, but officers of the Spirit; and the Spirit, he says, "giveth life."

We next inquire what it is that gives life under the new covenant. Read 1 John 5:11; Col. 3:3, 4; John 11:25, 26. Here we learn that life comes only through Jesus Christ. Again we read, 2 Cor. 3:17: "Now the Lord is *that* Spirit." What spirit?—Evidently the Spirit of the new testament (covenant) that gives life. Hence we learn that God did not make us officers of the law, but officers of his Son. For it is the duty of the officer of the law to inflict the penalty that is provided for the transgressor of the law, which is death under the new covenant as well as under the old. But under the new the gospel minister (officer) does not execute the law (letter) upon the sinner (transgressor), but offers that which comes through Christ (the Spirit), which is life. See Luke 9:56. Life is obtained only where a reconciliation is effected between God and the law-breaker (2 Cor. 5:17, 18), and he does this through Christ by not imputing our sins to us; and the reason that he does not is because he has promised to "remember them no more;" and the reason why he does not remember them is because when that time comes, Christ, the Spirit (life giving power) of the new covenant, has, by virtue of his own blood, blotted them out of existence, having first borne them in his own body on the tree. 1 Pet. 2:24.

It is evident, then, that it is transgression of the law which brings death, and this death comes whenever the officers of the law execute the law upon the transgressor. And we see how the Spirit of the new covenant gives life. The ordinance of baptism is in harmony with this thought. Peter (1 Pet. 3:21) says: "The like figure whereunto even baptism doth also now save us [leaving out the parenthesis] by the resurrection of Jesus Christ." Here we see that baptism saves us in figure as the resurrection does in fact. Thus in the figure the sword of the Spirit is driven home to the heart of the sinner by the Spirit of God, and cuts the law of God upon the heart. The operation is fatal to the sinner, and he dies. Rom. 7:9-11. The dead man must then be buried. But the officer (minister) of the Spirit (Christ, the life-giving power of the new testament) stands by to raise him from the dead (in figure), from henceforth to walk in newness of life. And this, the apostle tells us (2 Cor. 3:9, 10), is so much more glorious than the work of the officer of the law that the glory of that work is entirely lost sight of in the more resplendent glory of the present.

Thus we see that instead of 2 Cor. 3 teaching that the law of God is abolished, it brings us closer to the law, and teaches us to love it, and also that if we continue to live in rebellion against it, in the end when it is executed it will bring death to the transgressor; for the letter (law) of the new testament "kills." "The wages of sin is death." How thankful we should be that God has provided a way, and has agreed to cast our law transgressions behind him, and manifest his power unto salvation (Rom. 1:16) through Christ the Spirit (life giving principle of the new testament), that through the effective labors of his officers (Christ's ambassadors, 2 Cor. 5:20) we might be reconciled to him, and be acknowledged in the resurrection as his children! Upon the other hand, his officers through their labor become a "smell" (German) of death unto death (2 Cor. 2:16) to those who continue to violate the law of the new covenant, which points out sin under the new covenant as well as all other covenants. My prayer is that we may avail ourselves of the blessings of the Spirit of the new testament, that the glory that it gives may be enjoyed not only in this world but in the world to come. Amen.

**HOW TO KNOW WE ARE CONVERTED.**

BY ELD. ALBERT WEEKS.

How am I to know that I am converted? is a question that is often asked with a great deal of anxiety, and well it may be; for conversion is necessary to salvation. One responds in the language of Paul, "The Spirit itself beareth witness with our spirit, that we are the children of God." Very true, but what is this witness?—"A happy flight of feeling," says one, as he places his hand upon his breast. "I have the witness here that I am a child of God." But where has God said that feeling is the evidence? All are compelled to admit that he has not said so, but they infer that feeling is meant. Now, nothing could be farther from the truth.

Feeling is a very unsafe guide. The drunkard sometimes feels remarkably happy when under the influence of the intoxicating cup, but no one would take that as an evidence that he was doing right in imbibing the poison that thus transformed his feelings. The man of the world feels happy when he succeeds in his chosen business, and yet he may have had no regard for the principles of righteousness. One of the most wicked men I ever knew was remarkable for his lively conversation, and his loud and hearty laugh during life, and there were "no bands in his death;" for he died instantly, the bullet of an assassin having pierced his heart.

In the word of God, we are never told that we will be judged by our feelings, but, on the contrary, we have a rule given that we can understand, and upon which we may depend, no matter how we feel. Listen to the words of Holy Writ: "Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:13, 14. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2:10-12. In these texts the ten commandments are referred to as the rule in the Judgment; and they always speak the same thing, whether our feelings run high or low.

Then, if we have an exact rule by which we are to be judged, have we not a rule just as accurate by which to determine our conversion? It certainly seems necessary, as many will come to the decisions of the Judgment thinking they are accepted of God, only to hear from the Saviour the terrible sentence, "I never knew you: depart from me, ye that work iniquity." See Matt. 7:21-23. These have depended upon some other evidence than doing the will of the Father in heaven. Their experience seems to them a miraculous one; for they plead that they have "prophesied," "cast out devils," and "done many wonderful works" in the name of the Lord.

Let us look, then, to the source of conversion. First, it is the work of the Spirit of God; for those that are converted are "born of the Spirit." But

the Spirit uses means to accomplish its work. And the living, active instrument used is the law of God; "for we know that the law is spiritual." Rom. 7:14. "The law of the Lord is perfect, converting the soul." Ps. 19:7. Then, if the law converts the soul, we are to look into that law to understand our condition before God. As James says, "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:25. So John gives the sure test of our conversion in very plain terms, as obedience: "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John 2:3, 4. Language could hardly be more positive and forcible. Yet plainness of speech seems necessary when we consider how loth people are to admit that they have been mistaken.

Now, hoping to avoid the idea that obedience is a test, 1 John 3:14 is quoted: "We know that we have passed from death unto life, because we love the brethren." Yes, but even here feeling is not to be the guide; for "by this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments." Chap. 5:2, 3. Turn whichever way we will, we find the test centers in obedience. And we will find in the Judgment, if not now, that God means what he says, and says what he means. May we "become as little children," and submit to his will in these things.

**THE FIELD OF THE SLOTHFUL.**

BY W. S. CHAPMAN.

SOLOMON tells us that he passed by the field of the careless workman, and the sight of the ruin caused by neglect, both admonished and instructed him. Prov. 24:30-34. The man had evidently made a good start, at least the description warrants that inference; for he had fenced the field round about with a good stone wall, and had dugged it over, and had planted it with vines. Still there was something wrong; because when Solomon saw the vineyard, the whole field was overgrown with thorns and nettles, and the wall was broken down, leaving the place as a prey to every unclean thing. What was the cause? Why, Solomon says the man was "void of understanding." In Prov. 17:24 he defines a man of understanding to be one that has wisdom before him.

Now, as David says "the fear of the Lord is the beginning of wisdom" (Ps. 111:10), and as Moses teaches that it shall be man's wisdom (and understanding) to keep God's commandments, and that the keeping of them will be his righteousness (Deut. 4:5, 6; 6:25), it is evident that this workman entered the vineyard having the fear of the Lord before him, and with a determination to do the will of the Master, that it might be counted to him for righteousness; but that his arm grew weary apace, he became careless and indifferent, finally falling so far from his righteous state that God gave him over to his folly.

We read of men having the understanding darkened, because of the blindness of their heart (Eph. 4:18); that God will not have mercy on such persons (Isa. 27:11), and that they shall remain in the congregation of the dead. Prov. 21:16. It would seem as though it were better for such an one had he never known the way of righteousness (2 Pet. 2:21); for is it not written that when a man turns from his righteousness, and commits iniquity, and dies in it; for his sin he shall die? Eze. 18:26. Well might Paul exclaim: "How shall we escape, if we neglect so great salvation?" Heb. 2:3. How solemn seems Christ's warning—"Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent"! Rev. 2:5 with Matt. 22:13.

—A lady was once lamenting the ill-luck which attended her affairs, when a friend, wishing to console her, bade her "look upon the bright side." "Oh," she sighed, "there seems to be no bright side." "Then polish up the dark one," was the quick reply.—*Brooklyn Union.*

**LIGHT IN DARKNESS.**

BY ALICE M. BATCHELDER.

How weary and how worthless this life at times appears!  
What days of heavy musings, what hours of bitter tears!  
How dark the storm-clouds gather along the wintry skies!  
How desolate and cheerless the path before us lies!

And yet these days of dreariness are sent us from above;  
They do not come in anger, but in faithfulness and love;  
They come to teach us lessons which bright ones could not yield,  
And to leave us blest and thankful when their purpose is fulfilled.

They come to draw us nearer to our Father and our Lord,  
More earnestly to seek his face, to listen to his word,  
And to feel, if now around us a desert land we see,  
Without the star of promise, what would its darkness be?

They come to lay us lowly, and humble in the dust,  
All self-deception swept away, all creature hope and trust,  
Our helplessness, our vileness, our guiltiness to own,  
And flee for hope and refuge to Christ, and Christ alone.

They come to break the fetters which here confine us fast,  
And force our long reluctant hearts to rise to heaven at last,  
And brighten every prospect of that eternal home,  
Where grief and disappointment and fears can never come.

Then turn not in despondence, poor weary heart, away,  
But meekly journey onward, through the dark and cloudy day;

E'en now the bow of promise is above thee painted bright,  
And soon a joyful morning shall dissipate the night.

Thy God hath not forgot thee, but when he sees it best,  
Will lead thee into sunshine, will give thee bowers of rest;  
And all thy pain and sorrow, when thy pilgrimage is o'er,  
Shall end in heavenly blessedness and joys forevermore.

*Lincoln, Neb.*

**THE BIBLE.—No. 3.**

BY ELD. J. P. HENDERSON.

"HOW READEST THOU?"

"Tis one thing now to read it with delight,  
And quite another thing to read it right."

"Let the Christian reader's first object be to find out the literal meaning of the word of God; for this, and this alone, is the whole foundation of faith and of Christian theology."—*Martin Luther.*

"Without all controversy the literal meaning is that which God would first have understood. . . . The meaning of the thing is found in the word. Even metaphors and parables prove nothing; they only illustrate, and are never allowed to be produced in support of any doctrine."—*Dr. Clarke.*

Language is subject to change. It adapts itself to the manners and customs of the age. Words vary in meaning, new ones are added, others are dropped. Many phrases which were once in common use, now so affect the sense of modesty that they are omitted. This is true of the Bible, but no more so than of any other book.

The language of the Bible is not considered to have been inspired. Its ideas alone were presented in the form of visions and dreams. "Holy men of God spake as they were moved by the Holy Ghost;" that is, they were impressed with a sense of the great truths which they had seen and heard, and with a duty of describing them in the language of men and for their benefit. Things of heaven must be compared with things of which we have some comprehension, or to us they would be vague. "Gold," "precious stones," etc., are used to describe the city of God. Rev. 21. These are the most valuable of earthly things, yet the cheapest, perhaps, of heaven's material. As our sense of value does not reach beyond that of which we can have some realization, Bible language is made to conform to our understanding. Prof. C. E. Stowe, in his history of the books of the Bible, says:—

"The Bible is not given to us in any celestial or superhuman language. If it had been, it would be of no use to us; for every book intended for men must be given to them in the language of men. Every human language is, from the very nature of the case and from necessity, an imperfect language."

Most of the criticisms used against the Bible are only language deep. The primitive times in which it was written, the imperfect development of the science of language, the number of times it has of necessity been transcribed, and the difficulties attending translation from one language to another, make us wonder how we to-day can have the Bible so free from error as it is.

Words have primary and secondary meanings in every known vocabulary, and they are frequently

used to indicate different things, and different words are often used to indicate the same thing. Each word of substance has more than one meaning, and each thing has more than one name. Usually in verbal explanations of scriptural language, we classify it into symbolic, metaphorical, figurative, and literal language, not forgetting, however, that in all interpretations the literal sense is to be presumed and chosen, unless there be evident cause to the contrary.

There is but one method of interpretation to all books, whatever the subject may be, and that is derived from the knowledge of the words themselves. We have lexicons to define terms, and although language may be literal or figurative, it cannot be said to have a literal or figurative meaning. The figurative use must conform to the literal sense, otherwise we could no more judge of the correctness of the figure than if the terms used had no meaning.

There being so many writers of the Bible, it can largely be made its own interpreter; for not a subject of importance can be broached but the testimony of two or more witnesses may be brought to bear, and if one has expressed it in figure, the other has in literal terms. Thus by comparing scripture with scripture, we can derive the true meaning, allowing the weight of evidence to be always in favor of the literal construction.

The term "metaphor" is defined by Webster as being "a short similitude; a word expressing similitude." Thus, "He is brought as a lamb to the slaughter." "Judah is a lion's whelp." "Their horses also are swifter than the leopards, and are more fierce than the evening wolves." The term "symbol" is defined as "the sign or representation of something moral or intellectual by the images of properties of natural things." Thus, "The four winds of the heaven strove upon the great sea, and four great beasts came up from the sea." Dan. 7:2, 3. The term "figurative" is defined as being "typical or metaphorical." Our Saviour spoke in parables or gave figurative illustrations in nearly all his teachings. Literal language is usually found sufficient to explain all symbols. In the quotation above, "winds" denote strife and commotion. Compare Dan. 7:2, 3 with Jer. 25:32. "Sea" denotes peoples, nations, tongues, and kings (Rev. 17:15); and "the four great beasts," denote "four kingdoms that shall arise." Dan. 7:17.

Figures and metaphors bear their own interpretation. They are used to illustrate, and should never be taken as proof of doctrinal points. "None of the wicked shall understand; but the wise shall understand." Dan. 12:10. When first written, the Bible was without division into chapters, verses, or words, and without the use of punctuation; so the task of reading was so complicated that infidels have asserted that it required more inspiration to read it than it did to write it. Its division into books was a natural one arising from the subject or from the name of the authors. "The book of the law" is frequently mentioned. Daniel understood by books the fulfilling of the years of their captivity. Dan. 9:2. Christ read in the synagogue from "the book of the prophet Esaias." Luke 4:17.

The books of the Old Testament were originally written in the Hebrew and Chaldaic languages, the Chaldee characters beginning in the book of Daniel (chap. 2:4), and were interspersed largely with all subsequent writings. The Jews, according to Josephus, divided the Old Testament into twenty-two books, classified as follows: "1. The five books of Moses, (1) Genesis, (2) Exodus, (3) Leviticus, (4) Numbers, and (5) Deuteronomy. 2. The thirteen prophetic books, (1) Joshua, (2) Judges and Ruth (one), (3) the two books of Samuel, (4) the two books of Kings, (5) the two books of Chronicles, (6) Ezra and Nehemiah (one), (7) Esther, (8) Isaiah, (9) Jeremiah, (10) Ezekiel, (11) Daniel, (12) the twelve minor prophets, and (13) Job. 3. The four books of hymns and precepts, (1) Psalms, (2) Proverbs, (3) Ecclesiastes, and (4) Canticles."—*Bible from Heaven*, pp. 185, 186.

The application of the term "Bible" is not to be traced farther back than to the fifth century of our era. It is derived from the Greek word *βιβλία*, meaning books, and is applied to the collection of the books composing both the Old and New Testaments.—See *Smith's Bible Dict.*, Art. "Bible." The chapters and verses are a natural division resulting from the necessity of study. "It is hardly

possible to conceive of its liturgical use without some such recognized division." Yet whatever it may have been, a more systematic division was generally adopted in the early part of the thirteenth century, and is traditionally ascribed to Stephen Langdon or Cardinal Hugo. The division into verses seems to have been first adopted by Stephens, in his edition of the Vulgate—"a very ancient Latin version of the Scriptures, the only one which the Roman Catholic Church admits to be authentic" (*Webster*), issued in 1551. It appears for the first time in an English translation, in the Geneva Bible of 1560, from which it was transferred to the authorized version of 1611, and so became universal.

With the New Testament, the division adopted by Hugh de St. Cher superseded those in use in the Vulgate, was transferred to the English Bible by Coverdale, 1535, and thence to the authorized version, 1611.—*Smith's Bible Dict.*, Art. "Bible." The system of numbering the chapters and verses grew out of the necessity of study, and was adopted with the division itself.

"Many shall run to and fro, and knowledge shall be increased." Dan. 12:4. We can scarcely appreciate the value of the facilities for "searching the Scriptures" in our day, as compared to those in the past. What excuse can we render for not rightly dividing the word of truth and being "thoroughly furnished unto all good works"?

### A DELUSIVE DREAM.

BY A. SMITH.

DR. TALMAGE, referring to the future probabilities of the church, in a sermon recently delivered, and as published in the *Cotton Belt*, of Memphis, Tenn., Feb. 15, speaks as follows:—

"As the kingdom of God advances like pillars of smoke, the black volumes belching from batteries of war and pouring out from port-holes of ships, will vanish from the sky. . . . The church of God will yet become the arbiter of nations. If the world would allow it, it could to-day step in between Germany and France and settle the trouble about Alsace and Lorraine, and between Russia and Bulgaria, and between England and her antagonists, and between all the other nations that are flying at each other's throats, and command peace and disband armies and harness for the plow the war-horses now being hitched to ammunition wagons or saddled for cavalry charge. That time must come, or through the increased facility for shooting men and blowing up cities and whelming hosts to instant death, so that we can kill a regiment easier than we could once kill a company, and kill a brigade easier than we could once kill a regiment, the patent offices of the world more busy than ever in recognizing the enginery of destruction, the human race will after awhile go fighting with one arm, and hobbling with one foot, and stumbling along with one eye, and some ingenious inventor, inspired of the archangel of all mischief, will contrive a machine that will bore a hole to the earth's center, and some desperate nation will throw into that hole enough dynamite to blow this hulk of a planet into fragments, dropping like meteoric stones on surrounding stellar habitations.

"But this shall not be, for whatever else I let go, I hang on to my Bible, which tells me that the blacksmith's shop shall yet come to its grandest use when the warrior and the husbandman shall enter it side by side, and the soldier shall throw into its bank of fires his sword, and the farmer shall pick it up a plowshare, and the straightest spear shall be bent into a crook at each end and then cut in two, and what was one spear shall be two pruning forks. Down with Moloch and up with Christ! Let no more war-horses cut out of the manger where Jesus was born.

"Peace! Forever roll off the sky the black pillars of smoke from the Marengos and Salamancaes and Borodinos and Sedans and Gettysburgs of earth? And right after them roll into the heavens the peaceful vapors of the chimneys of farm-houses, and asylums, and churches, and capitals of Christian nations, and as the sunlit strikes through these vapors, they will write in letters of jet and gold all over the sky from horizon to zenith: 'Glory to God in the highest, and on earth peace, good-will toward men?' Then let all the men-of-war fire a broadside, and all the forts thunder forth a resounding volley, and the earth be girdled

with the cannonade over the final victory of the truth."

Ministers and people of the popular churches give expression to the belief that a better day is dawning upon our world,—a millennial reign of peace and good-will among the nations, and a triumphal conquest of the world by the Christian religion. They base the argument upon Isa. 2:2-5 and Micah 4:1-5, and support it by reference to collateral considerations existing in the comparatively recent organization of a so-called "International Arbitration and Peace Association," which has for its object a union of influential men of all nations, in an effort to avert the evils of war by wise legislation or arbitration. They claim it also from the fact that, notwithstanding the unparalleled activity among all nations in preparations for war on a scale so grand, and so completely exhaustive of resources, an exceedingly sanguine conflict must apparently be speedily precipitated to relieve a tension that otherwise must explode the machinery of State into fragments. Yet time and again, when no earthly power seemed adequate to avert the threatened catastrophe, the pent up forces were restrained, the gage of battle went down, and the world again breathed with momentary relief.

But while popular Christianity sees in these phenomena a supposed evidence of the dawning of the cherished millennium, the student of prophecy beholds a fulfillment of the predicted restraining influence of the angels of God, as brought to view in Rev. 7:1, until the closing work of the gospel can go to all nations of the earth. But as soon as this work shall have been accomplished, popular Christianity will awake to the consciousness that their dream of peace and safety will not be realized; and their hope will die in blood and tears.

Dr. Talmage's ideal "kingdom of God" will be negated by the fulfillment of Joel 3:9-14 (compare verse 13 with Matt. 13:39) and 2 Tim. 3:1-5; and his peace and safety cry will be supplemented by trouble and sudden destruction. See Dan. 12:1; 1 Thess. 5:2, 3; Isa. 34:1-4.

There are discerning men, who, while they take the side of popular Christianity on most questions, are yet too sagacious not to discern an element of imminent danger in existing war preparations among the nations. More than a year ago, as reported by the *Chicago Morning News*, Rev. Dr. Thomas of that city made the following statement:—

"The earth is at peace to-day so far as bloodshed is concerned; but in another sense there was never a time when the world had less peace than it has to-day; for the warfare of principles has begun. The whole civilized world is being drawn into the conflict."

About the same time Henry Ward Beecher, in a sermon as published in the *Wayne County Courier*, said:—

"All Europe to-day is well described in the passage of Scripture which I have read [Matt. 24:6] concerning the coming of the last day: 'Wars and rumors of wars; perils of every kind, sudden, insidious, undermining, overtopping. Europe may be said to be boiling like a crater or caldron.'

The following I transcribe from another secular paper:—

"It would appear that those who believe in the coming of the battle of Armageddon, may now find room for arguing that the world is about to collapse amid the clash of arms and the smoke of battle."

In view of the certain, awful, impending crisis, thoughtful men may well inquire, "Who shall be able to stand?" Rev. 6:17.

### DISTINCTION IN SOUNDS.

BY HELEN L. MORSE.

THERE are many good people who feel that to be qualified for the Master's service one must be melted, poured into a certain mold, and carved out; and the test of one's ability as a worker, with them, is the undeviating accuracy with which he follows their leadership and keeps in their ruts. But the Lord does not take this narrow view. He has many different instruments in his band. There are the shrill pipe, the sweet, melodious harp, the warlike trumpet, and the rough, powerful ram's horn; and the requirement is not that all duplicate the pipe or harp, but that each give a certain sound, and perform willing service.

God anciently found a place in this band for a weak Aaron, a stumbling Samson, a fiery Jehu, and many seemingly discordant elements that human wisdom might reject. This Spirit of Christ did not mark out grooves and declare all off the track who varied from them. He had an instrument ready for the self-sufficient Peter and, the faithless Thomas, as well as the loving John and the guileless Nathanael; and his "Forbid him not: . . . For he that is not against us is on our part" was very decided when the disciples would rule out the services of those not directly associated with them in their work. As a mechanic needing a tool will take something that by dint of ingenuity can be made to answer his purpose, if it is right at hand, rather than consume time and strength to find that which will exactly fit the case, so the Lord uses those who offer "not by constraint, but willingly; not for filthy lucre, but of a ready mind," without reference to favoritism, popularity, or the human standard of adaptability and training. He makes allowance and gives latitude for different characteristics and personal peculiarities, thus utilizing ability and means that man overlooks.

Hence we have in his word for our profit, instruction, warning, and encouragement, the definite directions of Moses, the songs of gratitude and penitence from David, "the voices of the prophets" and the different apostles who chronicled the teachings of our Lord. The pipe cannot say to the harp, I have no need of thee, nor the harp to the trumpet, I have no need of thee; and sometimes those instruments that we think less honorable have more abundant comeliness. The ram's horn may so grate upon sensitive ears that they would fain suppress it altogether, but its blast directed by the unerring Spirit of God will cause Jerichos to topple and fall. The shrill pipe will penetrate to ears that the sweet, subdued harp will fail to reach, and the inspiring sound of the loud clear trumpet can be heard above the din of battle.

The voice of the Reformation was sounded through very different instruments; but the power of God's long buried truth shook the world, whether heralded by the gentle Melanethon or the zealous Luther. Those in the parable of Matthew 20 whose harps were hung upon willows much of the day, are represented as serving the purpose of God in their patient waiting, and ready acceptance of the first opening made for them, equally to his satisfaction with those who bore the heat and burden of the day. Verses 8, 9. Poor Mary Magdalene had no public responsibility and no claim upon Jesus' attention. But we learn from her case that willingness and love are the great qualifications for service. They stand above ability, sex, social position, or any other human circumstance, and assure us that those who work with willing alacrity wherever God places them here, will likewise receive every man his penny, and every man his place when Jesus stations his preachers in the city of the blest.

## THE VISIONS OF DANIEL AND JOHN.

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

BY ELD. J. G. MATTESON.

### PART II.—THE VISIONS OF JOHN. CHAPTER II.

#### THE FIRST BEAST OR THE MAN OF SIN.

"AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." Rev. 13:1, 2.

It is easily seen that this beast is a symbol of the papacy, since it is plainly stated that the dragon gave him his power, and his seat, and great authority. The throne of the dragon, or heathen Rome, was located in the city of Rome, and nothing is more clearly stated in history than that the papal power has had its seat on the throne of Rome, not only for a brief period, but for more than 1,300 years. In the previous chapter the prophet speaks of some things which were already past in his days, in order that the prophetic chain might be perfect. But in this chapter he speaks only of future things, and the prediction presented in verse 2 is very remarkable, because to all appearances it looked exceedingly doubtful that such an event could ever come to pass. It was just as doubtful as it would be to say in our day that Russia after awhile would give its power and throne to another unknown power, which as yet never had existed. How could he anticipate that Rome, the fourth terrible beast or kingdom, which stamped upon the residue of the former kingdoms, and break them in pieces with its terrible teeth of iron and claws of brass, the largest and most cruel of all the kingdoms on the earth, the kingdom which had waded

through seas of blood to obtain its power and throne,—how could he anticipate that this kingdom of its own free will would give its power and throne to another power? And yet this prophecy, the fulfillment of which appeared so impossible, has been literally fulfilled. This is a powerful testimony for every one who wishes to believe that the Holy Scriptures are truly the word of God. Of this Bishop Newton says:—

"There can be no doubt that this kingdom represents the Roman Kingdom, because on this subject, both old and new, papal and Protestant writers agree. All that remains to be decided is, whether it is imperial or papal Rome, and this can easily be decided, as we have already shown.

"When the dragon failed to bring about its purposes, to wit, to preserve the old heathen idolatry, it gave its power to the beast, and thereby introduced a new kind of idolatry, which differed from the old only in name, but in reality was the same. It introduced the worship of saints and angels, instead of the old heathen gods and demigods."

This beast rose up out of the sea. In the prophecy the sea, or waters, is a symbol of nations and tongues. Rev. 17:15. This beast resembled in some particulars the leopard, the bear, and the lion; that is, Greece, Persia, and Babylon. It had seven heads, signifying seven forms of government, of which the papal was the seventh, and ten horns, which we have already explained as ten divisions of the Roman Empire. The crowns are no longer on the heads, but on the horns. This shows that this beast denotes Rome in its divided state, consequently after the beginning of the fifth century, and we have already seen, when we considered the prophecy of the little horn, that this power came upon the scene of action in 538.

That the first beast in Revelation 13 denotes the same power as the little horn in Daniel 7 cannot be questioned. Just as the little horn had "a mouth speaking great things," and spoke "great words against the Most High" (Dan. 7:8, 25), so likewise there was given to the beast "a mouth speaking great things and blasphemies." Rev. 13:5. Just as the little horn "made war with the saints, and prevailed against them" (Dan. 7:21), so likewise it was given the beast "to make war with the saints, and to overcome them." Chap. 13:7. And just as the little horn should continue "until a time and times and the dividing of time" (Dan. 7:25), so power was given to the beast "to continue forty and two months." Rev. 13:5. These two symbols must therefore denote one and the same power.

The head which was wounded to death, and whose deadly wound was healed (verse 3), can be none other than the papal head; for none of the other forms of government appeared again. But the papal power was overturned by France in 1793, as we have before seen. It was again established by Napoleon, but it never obtained so great power as it had had formerly. The papal power continually weakened until 1870, when it lost the last vestige of its temporal power. A deadly wound is one which threatens to bring death, and if it is healed, it generally makes the patient a cripple for life.

This applies exactly to the fate of the papal power. The power which had led so many thousands into captivity, finally went into captivity itself; the power which had killed millions of believers with the sword, was at last overturned by the sword. Rev. 13:10. But the patience and faith of the saints overcame the proudest lords of the world. Although the martyrs in this world suffered cruel tortures and shameful deaths, yet their light affliction, which was but for a moment, worked for them a far more exceeding and eternal weight of glory. 2 Cor. 4:17.

The little horn in Daniel 7 and the first beast in Revelation 13 denote the very same power as the man of sin in 2 Thess. 2:3. Many in our day think that the man of sin denotes a personal antichrist, corresponding to the beast with two horns in Revelation 13. But we will soon see that this, like all the former beasts, denotes a kingdom, and that this kingdom is now on the scene of action. Concerning the word "antichrist," we wish to state that it is not found at all in the second letter to the Thessalonians. It occurs only four times in the Bible, and never denotes any special person. It is, consequently, unscriptural to use the word in this sense. See 2 John 7; 1 John 2:22. "Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time." 1 John 2:18. "And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God! And this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." Chap. 4:3. When the apostle says that antichrist already in his time was in the world, it is not proper for us to say that he has not been in the world, but is to appear sometime in the future. And when we say that many antichrists should come, and had already come, it is only ignorance or a product of human imagination to say that only a single person shall arise and become antichrist.

The apostle calls every one antichrist who denies that Jesus Christ has come in the flesh. 2 John 7. There were many such in his day, and there is no lack of this class of persons in our time. Of those who claim to be Christians, many deny plainly that Christ has come in the flesh. How blind and ignorant concerning the Scriptures must those be who think that antichrist has not yet come! It is one of the plainest evidences of spiritual blindness in regard to the prophecies, to wait for the fulfillment of something which either has been fulfilled a long time, or is now being fulfilled right before our eyes.

With reference to the man of sin, the apostle says: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2:3, 4. The only temple of God wherein mortal man can seat himself, is the church of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17. No one can doubt that there was a Christian church in Rome in the days of the apostles, and that it became one of the largest and most prominent churches. Neither can any one doubt that the papal power had its seat in Rome, and that it arose out of the Church of Rome. Why, then, is not the pope, or papal power, "the man of sin," "the son of perdition"?

We have already seen that the pope has presented himself as a God. He introduces himself boldly as "a God on earth," "King of kings and Lord of lords." Dr. Kellogg writes concerning his visit in Rome in 1883, which description shows that the pope is still worshiped as God:—

"The first object attracting our attention as we draw near to Rome, and which is most conspicuous from all sides, is the mighty cupola of the church of St. Peter, the largest and most splendid temple for worship found on the earth. The foundation of the present building was

laid about fifty years before the discovery of America, and it took more than 300 years to build it. It has cost more than fifty million dollars, and has emptied the treasury of forty-three popes who lived, reigned, and died while it was being built. In order to obtain the exceeding great sum which was needed for its building, the popes sold indulgences, against which Luther protested so powerfully. Over \$30,000 are expended yearly to keep this church in repair.

"The church stands on the old circus of the Emperor Nero, where so many of the Christians suffered martyrdom. In front of the church is a large square, or court, laid with hewn stones, crossed by walks laid of marble. From the church, which stands in the center, two immense half circled buildings proceed, one on either side, which partly incloses the large court. An inscription is found, stating that these wings were built that they might be "for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from storm and from rain." Isa. 4:6. They consist of 240 Dorian pillars, each sixty feet high, in four rows with walks between, and the whole is covered with a stone roof. The center walk is so wide that two carriages can drive side by side. Along the railing of the roof are 162 marble statues of saints and martyrs. They were made by the renowned artist Bernini. Along the railing of the church itself, higher up are thirteen colossal figures, representing Christ and his apostles."

Another writer, a German clergyman, who visited Rome in 1852, writes:—

"The thundering of the guns from the castle St. Angelo, announces that it is Christmas morning, and Rome awakes to celebrate the birthday of our Saviour. At 9 A. M. we are on our way to the church of St. Peter.

"A long row of soldiers now commences to clear the floor of the church to give room for the procession. The coarse soldiers push the curious crowd away. First comes the Swiss guard, dressed in fanciful clothing, with helmets and halberds. Next come the priests, two and two, clothed in black, and others in red costumes. Then follows the higher clergy robed in purple, gold, scarlet, ermine, white and purple lace, and magnificent caps adorned with precious stones. After them a tiara is carried in the procession, and an illuminated cross and a sword, as a token of the power of the Church. Next come the cardinals, in scarlet robes and mantles, with white lace collars, embroidered with gold, and with caps of damask adorned with silver. At last the pope is seen in the procession. He is dressed in a robe of white silk, embroidered with gold, and on his head is a tiara of precious stones. He is seated in a crimson chair, which is borne on the shoulders of men, all dressed in scarlet. A canopy of white silk, embroidered with silver, is carried above him, and on either side of the pope is carried an enormous fan of peacock feathers. This symbol denotes that the eyes of the pope look over all the earth.

"As the pope passes by, the soldiers present arms and fall on their knees, and the crowd likewise fall down, that they through him may receive the blessing of St. Peter.

"When they have entered the chancel the pope descends from his rather unsteady elevation, and kneels before the altar, whereupon he is led to the lowest of his thrones. The cardinals step forward in order, greeting him and kissing his hand. Then come the bishops, who bow slowly before the pope to receive his blessing, and after them the clergymen of lower degree step forward and throw themselves before his feet. The pope reaches out his right foot before them, and they kiss his big toe, just as they kiss the big toe of St. Peter's statue.

"When this ceremony at last is ended, the choir sings the songs which belong to the day, and reply to the beautiful texts which the pope reads. At every transaction in the ceremonies the pope changes his robe. At last he is led to the highest throne, from which he goes to the high altar to dedicate the host. The holy music sounds louder, its harmony becomes more clear and sweet. The pope now lifts up the host with reverence, and shows the people three times the holy cup, which is adorned with precious stones and diamonds, while the silver trumpets are blown in the cupola of the church, and the soldiers present arms and fall on their knees. The cardinals lie on their knees enveloped in a cloud of incense, and the people lie on their faces to adore the wine and bread, which they believe now has been transformed into the body and blood of Jesus Christ. This is the highest point in the Roman service. Is this Christianity or heathenism? When the pope descends from the altar, the clergy, the soldiers, and the people adore him in the same manner, and with as much reverence as they adored the host, and in the place of refusing this idolatry as Paul and Barnabas did in Lystra, the pope receives it with pleasure, and as he once more ascends his throne, he opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, shewing himself that he is God." 2 Thess. 2:4.

"After this the pope is again seated on his movable throne, and carried all through the church to his palace, and all the way he is adored by the people and distributes the papal blessing."

"The mystery of iniquity" could thus exalt itself on a throne in the greatest temple on earth, and cause itself to be worshiped as a God during many centuries, but thereby the man of sin only brings condemnation and destruction on himself. Shame and destruction will soon come upon that wicked one "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. The apostle says further: "Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." Verses 5-7.

This text shows plainly that "the mystery of iniquity," which is the same as "the man of sin," commenced in the days of the apostle, and that it should develop more fully when the power which hindered its development was taken out of the way. The power which hindered the papacy, and which was to be taken away to give room for it, was heathenism, which we have already seen is spoken of in Dan. 11:31 and 12:11. When heathenism in A. D. 508 was taken out of the way in the Roman Kingdom, the way was open for the bishop of Rome to sit as a God in the temple of God. And history shows plainly how the bishop of Rome has held this place for more than 1,300 years. But "they shall take away his dominion," says Daniel, "to consume and to destroy it unto the end." Dan. 7:26. And Paul says: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming" (2 Thess. 2:8), while John tells us that the ten horns or kingdoms will hate the harlot, and will make her desolate and naked, and that she at last will be utterly burned with fire. Rev. 17:16; 18:8. This we shall consider more definitely hereafter. Thus we see that the testimonies of the Bible agree perfectly when they are correctly understood.

## 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.

### THE IVY POEM.

The Ivy in a dungeon grew,  
Unfed by rain, uncheered by dew,  
Its pallid leaflets only drank  
Cave moisture foul, or odors dank.

But through the dungeon grating high  
There fell a sunbeam from the sky;  
It slept upon the grateful floor  
In silent gladness evermore.

The Ivy felt a tremor shoot  
Through all its fibers to the root;  
It felt the light, it saw the ray,  
It longed to blossom into day.

It grew, it crept, it pushed, it clomb,  
Long had the darkness been its home;  
For well it knew, though veiled in night,  
The goodness and the joy of light.

It reached the beam, it thrilled, it curled,  
It blessed the warmth that cheers the world;  
It grew toward the dungeon bars,  
It looked upon the moon and stars.

Upon that solitary place  
Its verdure threw adorning grace;  
The mating birds became its guests,  
And sung its praises from their nests.

By rains and dews and sunshine fed,  
Upon the outer wall it spread,  
And in the day beam roaming free,  
It climbed into a stately tree.

Would'st know the moral of the rhyme?  
Behold the heavenly light and climb.  
To every dungeon comes a ray  
Of God's illimitable day.

—Charles Mackay.

### GETTING ACQUAINTED WITH YOURSELF.

HOLMES has somewhere said that every man is three men—first, what the world thinks him to be; next, what he thinks himself to be; and, third, what God knows him to be. But how many persons have formed any careful estimate, founded upon patient self-examination and deliberate reflection, as to the second of the above men?

Our estimate of ourselves is only a guess. It is ever a delicate question, this about one's real self. It touches pride and self-esteem in a tender spot. Self-search will surely bring out faults and frailties now unknown or hastily glossed over. There is nothing one is so glad to get away from as from his own weaknesses. If any one disbelieves this, let him try to accurately reveal to some young person the faults patent to all but their owner, and he will find that he has created antagonism in rendering the most useful service.

The aversion to this self-knowledge is deep-seated and well-nigh universal. One has to school himself to it before he will undertake the uncongenial task. What an infrequent thing it is for one to coolly place himself outside of himself, to see what manner of man he is. For it is not a delusion that every man is a double in this respect. Persons have little idea of what is going on in themselves, because they do not courageously look to see. For this reason they so often suddenly awake to their own true nature, when betrayed into unanticipated folly, and it may be even crime. They have been unconsciously educating themselves into sinful modes of thought and life; and when the outburst comes, they are startled and surprised beyond measure at the terrible development of self into what they would deem a monster in another. "Is thy servant a dog that he should do this thing?"—Yes, unfortunately, in many cases he is, though indignant at the intimation.

Now, if one will rightly cultivate the habit of talking to himself, he will begin to find himself out. He will be at first considerably surprised at this new acquaintance, of whom he has heard a good deal. He will find that he has a stranger within his gates. Neither has he been entertaining an angel unawares. He will acquire a great many fresh ideas about his new friend. One is often amazed upon thinking over a course of conversation with others, especially when the mind has been deeply aroused. Vivid thoughts, strange speeches, and unsuspected fancies have spontaneously flashed out from some hidden source. They

seem to have been the utterance of another. It is vain to speculate whence they have come, so unbidden and such odd strangers. But this mysterious inner self may be drawn out and made to reveal its spirit and concealed life, if one will only have a frank, honest, unforced talk with himself now and then. Take pains to draw the other man out that lies secreted in the cave of the soul. Sometimes you will find him a very good fellow; sometimes he will talk very strangely indeed; at other times you will be grievously shocked by what the creature will utter. He will let himself out if you only give him half a chance.—A. E. Taylor, D. D., in *Interior*.

### FINDING ONE'S MISSION.

A THING to be remembered in asking after one's mission is, that God does not usually map it all out at the beginning for any one. When the newly converted Saul accepted Christ as his life's Master, and asked what he should do, he got for an answer only that moment's duty. He was to arise and go into the city, and there he would learn what to do next. That is the way the Lord generally shows men what their mission is—just one step at a time, just one day's or one hour's work now, and then another and another as they go on. A young man at school grows anxious about what he shall be when he is through his course, what profession he shall choose, and frets and worries because he can get no light. He wonders why God does not make his duty plain to him; but what has the young man to do now with his profession or life-calling, when it must be a long time yet before he can enter upon it? His present duty is all he has to think of now, and that is simply to attend diligently and faithfully to his studies, to make the best possible use of his time and opportunities. One step at a time is the way God leads. One day's duty well done fits for the next.

Common duties are the steps that lead upward and heavenward. God lights only one step of the path at a time; but, as we take that step, the light falls on another, and so on and on, thus lighting the whole path for our feet, until we are led at last to the gate that opens into heaven.

So live, so act, that every hour  
May die as dies the natural flower;  
That every word and every deed  
May bear within itself the seed  
Of future good in future need.

The way, therefore, to find out what God's plan is for our life, is to surrender ourselves to him in simple consecration, and then take up, hour by hour, the plain duties he brings to our hand. No matter about our mission as a whole; our only concern is with the moment we are now living, and the thing God wants us now to do. If each hour's work is faithfully done, we shall leave at the last a whole life work faithfully done. If we neglect the duties of the common-place days while waiting for our mission, we shall simply throw our lives away and utterly fail to fulfill the purpose of our creation.

"No man is born into the world whose work  
Is not born with him; there is always work,  
And tools to work withal, for those who will;  
And blessed are the horny hands of toil.  
The busy world shoves angrily aside  
The man who stands with arms akimbo set,  
Until occasion tells him what to do;  
And he who waits to have his task marked out  
Shall die and leave his errand unfulfilled."—Sel.

### WHAT TO ENJOY.

It is a great thing to find how much there is to enjoy, to get some kind of a catalogue or inventory of the blessings Heaven has sent you. Why, there is n't a man in a thousand that has any religious conception of what God has given us to enjoy. All the revelations of science are helping us in that direction. When we come to see the beauty and order and beneficence of the arrangements of the universe, we find that God has been catering to our happiness in ways we had overlooked. To live in a world like this, with so much beauty, with singing birds, and blooming flowers gilded by sunshine, a world in which God is painting cloud pictures, lake pictures, and have no sense of enjoyment in them—what kind of a soul is that? It is a great thing to find out what there is to enjoy. Some people do n't seem to have any idea that they

have anything to be grateful for. They are perfectly blind to their mercies, but wide awake to their miseries. They rehearse these every time you meet them. It is just as easy to cultivate the acquaintance of your mercies as your miseries, and it is a great deal pleasanter for your own enjoyment; just as it is a great deal pleasanter to be introduced to your friends than your enemies.—Sel.

### THE GRACE OF PROFUSENESS.

NOWHERE are words of appreciation so seldom given as in the immediate family circle. To the stranger within and without the gates are given words of praise, of encouragement. Like the little acts that help make life beautiful, they are seldom offered where love is deepest and interest unflagging. We take too much for granted that our joy and pride in work accomplished, in effort made, are known and understood. A walk through a graveyard, where words of appreciation are carved in stone, rouses the question, Was this an act of penance? are they carved in stone to make known a fact that was never told to hungry hearts or listening ears? The adamant walls that pride builds, and builds without a gate, in some family circles, keeping far apart or misunderstood souls that were made for each other's inspiration and help, is one of the sorrowful facts of life. How often a word of praise would stimulate a feeble thought into action! How often the indifference and half-concealed ridicule kills the effort that would result in creating influence and character! They of our own household have the first and dearest right to the best there is in us, the best we have to give.—Sel.

## Bible Readings.

"Search the Scriptures."—John 5: 39.

### OUR OWN COUNTRY IN PROPHECY.

1. ROME under the control of the papacy is brought to view in Rev. 13 under the symbol of a beast with seven heads and ten horns, having the body of a leopard, the feet of a bear, and the mouth of a lion (verses 1, 2); and the papacy is also brought to view in Dan. 7 as the little horn, "before whom there were three of the first [ten] horns plucked up by the roots." Dan. 7: 8. The Bishop of Rome was decreed "head over all the churches, and the corrector of heretics," by Justinian, emperor of Rome, in 533 A. D. The Arian Ostrogoths opposed this exaltation of the Roman See, and were overthrown in 538 A. D., when Justinian's decree went into effect. The three horns plucked up represented the Heruli, Vandals, and Ostrogoths. See Comprehensive Commentary, Gibbon, *Liberatus*, c. 22, Vatican Council, p. 189, and other works. Protestant commentators are generally agreed in applying these symbols to the papacy.

2. The beast of Rev. 13 was (1.) a blasphemous power; (2.) a persecuting power; (3.) a rebellious power, or one that would oppose the law of God; and (4.) it was to continue forty-two months.

PROOF: "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." Verses 5-7.

3. The little horn of Dan. 7 was to bear the same characteristics and continue the same length of time.

PROOF: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws [the times and the laws.—Revised Version], and they shall be given into his hand for a time and times and the dividing of time." Verse 25.

NOTE.—A *time* signifies a year; *times*, or two times, the least number that can be expressed by the simple plural, two years; *half a time* (see *Rev. Var.*), half a year; in all, three and one half years, or forty-two months. According to the Jewish mode of reckoning time, thirty days to a month (compare Gen. 7: 11 and 8: 4 with Gen. 7: 24 or 8: 3), this would amount to 1260 days; in other words, 1260 literal years, according to the Bible rule for prophetic days,—"each day for a year." See *Eze.* 4: 4-6; Num. 14: 34.

4. Another identification of this power is found in its name and number.

PROOF: "Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six." Rev. 13: 18.

NOTE.—The title placed on the crown of the popes is VICARIUS FILII DEI, or "Vicergerent of the Son of God." The numeral letters, according to the Roman method, aggregate 666, as follows: V=5, I=1, C=100, L=1, V=5, I=1, T=50, II=2, D=500, I=1; 5+1+100+1+5+1+50+2+500+1=666.

5. At the close of the forty-two months, or 1260 years, the leopard beast goes into captivity.

PROOF: "He that leadeth into captivity shall go into cap-

tivity: he that killeth with the sword must be killed with the sword." Rev. 13 : 10.

NOTE.—The 1260 years began in 538 A. D., when the Bishop of Rome was made "head over all the churches and corrector of heretics." Then the saints and law of God which governed his people, were given into the hand of this power, continuing to 1798 A. D. Then the pope was taken captive by Berthier, a French officer, and his power as a persecutor was destroyed. See *Croly on the Apocalypse*, Adam Clarke, Haydn's Dictionary of Dates, and others. Thus we have five positive identifications showing that these symbols apply to the papacy.

6. As the beast power goes into captivity, the prophet sees another power coming on the stage of action.

PROOF: "And I beheld another beast coming up out of the earth." Verse 11.

NOTE.—John Wesley, writing in 1750, says, "He has not yet come, though he cannot be far off; for he is to appear at the end of the forty-two months of the first beast."—*Notes on Rev. 13*. The leopard beast and the beasts of Dan. 7 came up out of the sea (Dan. 7 : 2; Rev. 13 : 1), through the strife of winds. "Sea" in prophetic language denotes "peoples and nations" (Rev. 17 : 15); "winds" denote strife or war (Jer. 51 : 1-4). Therefore the kingdoms of Dan. 7 and the beast power of Rev. 13 came up among the nations of earth through war. But the two-horned beast was "another beast," and it came up "out of the earth;" therefore it came up out of territory previously unoccupied, in a peaceable manner; for "coming up" signifies to "grow up as a plant"—one of the chief definitions of the Greek term *anabainomai*.

7. This two-horned beast symbolizes a Republican form of government, as it has no crowns on its horns, like the leopard beast, which represented kingly governments; and its power is vested in the people.

PROOF: It says "to them that dwell on the earth [the people who dwell in its territory] that they should make an image to the beast." Rev. 13 : 14.

8. Then the government represented by this two-horned beast cannot be looked for among the nations of the Old World, denoted by the "sea," but must be looked for in territory previously unoccupied. Further, all the territory of the Old World, all the nations of prophecy,—those having connection with the people of God,—are covered by previous symbols.

9. Therefore we must look to the nations of the New World for the fulfillment of this symbol. And of all the nations here, only one meets the specifications, namely, the United States. And if this does not symbolize the United States, then we have a symbol without application, and the greatest nation on earth is not mentioned in the prophetic word. But the first is impossible, and the second improbable. Therefore we look to this country for the fulfillment of this prophecy, and we shall find that it meets all the specifications.

10. The United States was another power, represented by another beast, distinct from all the civilized nations of the earth.

11. This Government came up "out of the earth;" that is, out of territory previously unoccupied by any other civilized nation.

12. It was coming up, or rising into power, when the papal power was overthrown in 1798. It was declared independent in 1776, its Constitution was adopted in 1787, and its first president was elected in 1789.

13. It came up silently and peaceably, even as a plant springs up, having added to its territory from 1817 to 1867, 1,968,000 square miles, or 800,000 square miles more than were added by all the other nations of the earth together during that time.

NOTE.—Its increase in population for the century just past has been from 3,000,000 to 60,000,000, being four times greater than Russia, six times greater than Great Britain, nine times greater than Austria, and ten times greater than France.

14. It has two leading principles which have given it power, symbolized by the "two horns" of the beast. These principles are *civil* and *religious* liberty, or *Republicanism* and *Protestantism*. Here we have a Church without a pope or council, and a State without a king or other hereditary ruler.

15. These principles are in harmony with the religion of Christ. The two horns were "like a lamb," and the lamb is a symbol of Christ. Rev. 5 : 6.

16. The beast "spake as a dragon." The dragon is a symbol of Satan (Rev. 12 : 9), and denotes a persecuting power. Rev. 12 : 17. A nation can "speak" only through its laws; therefore this nation is to enact laws which will result in religious persecution.

NOTE.—Evidences of this have been seen in the early persecution of Quakers and Baptists, in the burning of witches, and in other cases which will be mentioned farther on.

17. Great signs and wonders are to be wrought by this power, by which it is to deceive the nations. Verses 13, 14. These wonders have been manifested in "Christian (?) Science" and Modern Spiritualism, and will be manifested more fully in the future. As the Spirit of God departs, because the truth of God is rejected, the Lord will permit the strong delusions of Satan to deceive the people. See 2 Thess. 2 : 9-12.

18. The people—"they"—are appealed to to make "an image to the beast, which had the wound by a sword and did live." Verse 14.

NOTE.—The beast was a persecuting power. Two essential characteristics are necessary in order to be a persecuting power: (1.) It must be a *religious* power, or it will not persecute; (2.) It must have control over *civil* power to enforce its decrees, or it cannot persecute. An *image* is a "likeness," a "resemblance;" therefore this Government must in the future place certain religious dogmas in the statute law; for the beast power was a system of religious dogmas enforced by law; the image is the same. Therefore this Government will become a persecutor.

19. It will enforce religious dogmas; for "he had power to give life unto the image of the beast." Verse 15.

20. It will visit terrible penalties upon those who disobey, even perhaps making them guilty of treason; for he shall "cause for endeavor to (see Bush's Notes on Ex-

7 : 11) that as many as would not worship the image of the beast should be killed."—*Id.*

PROOF: This effort to unite church and state, or religion and state, has been in progress in this country for over twenty years, daily growing in strength and power, numbering among its adherents a terribly mistaken, though wealthy, refined, influential class, among whom are members of Congress, judges, lawyers, professors of colleges, ex-judges of supreme courts, D. D.'s, LL. D.'s, etc. We refer to the National Reform Association, whose object, in their own words, is to secure "such an amendment to the Constitution of the United States (or its preamble) as will suitably acknowledge Almighty God as the author of the nation's existence and the ultimate source of its authority, Jesus Christ as its ruler, and the Bible as the supreme rule of its conduct; and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages of the government on an undeniable legal basis in the fundamental law of the land."

NOTE.—Thus we shall no longer have a Bible which is a lamp and guide to the individual who longs to worship God as his intelligence, and conscience, and understanding of the Bible dictate; but we shall have a Bible interpreted by statute law, with justice, judge, or priest to be conscience for us. While human governments have a right to legislate on those morals which lie between man and man, they have no right to legislate on duties which lie between man and God. The conscience of the Christian is as sacred as that of the Jew, and *vice versa*.

21. The continuation of this change in our Government will result in the legalization of an institution of the papacy enforcing it under penalties; for he enforces, or causes all to receive, "the mark of the beast" (verses 16, 17) under penalties of disfranchisement and confiscation of goods. What constitutes the mark will be given in our next Bible reading.

Thus this country, which has been the home of the oppressed of all nations, the land of the free, the best and greatest country on earth, with its present lamb-like—Christ-like—principles of civil and religious liberty, forbidding an establishment of religion in its fundamental law, counting all as equal,—this country is to become a persecutor. It will *speak* with a *dragon voice*; it will persecute the faithful of God. Gladly would we believe otherwise, but the prophecy and its application are too evident thus far, and "the Scriptures cannot be broken."

M. C. WILCOX.

### Our Tract Societies.

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

#### IOWA TRACT SOCIETY.

Report for Quarter Ending March 31, 1887.

No. of members	891
" reports returned	432
" members added	36
" dismissed	21
" letters written	464
" received	50
" missionary visits	1,065
" Bible readings held	292
" new subscriptions for periodicals	789
" pp. tracts and pamphlets distributed	306,463
" periodicals distributed	9,599

Cash received on tract society fund, \$2,024.44; on periodical fund, \$773.70; on foreign missions, \$150.10; on home missions, \$777.96; on tent fund, \$358.18; on educational funds, \$45.72; on other funds, \$67.28.

L. T. NICOLA, Sec.

#### INDIANA TRACT SOCIETY—IMPORTANT RESOLUTIONS.

MUCH has been said concerning various actions taken at our good State meeting, but there are some resolutions that were adopted at that time that I find have a very important place in our work.

The following were reported, and adopted after a very interesting discussion:—

*Whereas*, Confusion is liable to occur in the accounts of our church treasurers, which may result in the loss of funds, unless all pecuniary transactions are conducted according to careful business principles; therefore—

*Resolved*, That it is the sense of this meeting that all our church treasurers should give receipts for all moneys paid into their hands, and that the treasurer make to the church each quarter an itemized statement of all moneys received, and also the vouchers for amounts paid to State Treasurer.

*Resolved*, That all our church treasurers be instructed to procure the title blank receipt books and title record book from the T. and M. Society.

*Resolved*, That a committee of three sisters, one of whom shall act as matron and all be under charge of the officers of the Indiana Health and Temperance Association, be appointed to prepare themselves for service on our camp-ground, to take charge of the boarding tent and superintend the sale and use of all provisions.

*Resolved*, That it is the mind of this Conference that our publishing house at Battle Creek, Mich., should furnish for use in our tent work this season, the small ten-cent edition hymn book which has been recommended by the General Conference.

W. A. YOUNG, Sec.

#### ASK FOR WHAT YOU WANT.

THE time has come when our farmers and gardeners are beginning to eat of the fruits of their labor for the season. Early vegetables of every description are now being placed on our tables,

and soon berries and other fruits will follow in their regular order.

What a blessing we enjoy living in a land of plenty, where God's blessing seems to be poured out in great abundance! Fertile fields and garden's berry-patches, orchards, and vineyards,—all are teeming with their loads of plenty. What a blessing it is to furnish of this God-given bounty, to those who are not privileged to raise these things for themselves, but are laboring for the salvation of precious souls,—a harvest of far greater importance than fruits, grains, and vegetables!

We see in the columns of our periodicals appeals from our missions in various places, asking for some of the good things from these same fields, gardens, etc., and how many hearts are warmed to a feeling of response? But the questions may be asked, What do our missions want? What can I send them? Is it not likely that others have sent them an abundance of what I have to spare? Thus one reasons while he is at a loss to know just what to do, and as a result does nothing. Others send in this, that, and the other, which results in an overstock of some things and a shortage in others, or, possibly and most probably, in everything, compelling our workers to supply themselves from the city markets, at prices that would bring the blush to the faces of our brethren if they knew of it, realizing that they have an abundance of these things going to waste.

How shall we remedy this matter? I answer, Let us ask for what we want. But have we not been asking, asking, asking, again and again?—Yes, but the asking has been in too general a way. We must be definite in this matter. *System* is the key-note of success in everything. Why not have system, then, in asking for what we want at our missions?

Let every person who has charge of a mission write to the churches most convenient to that mission, making your wants known definitely, and ask for supplies in a systematic manner, and you will find the brethren not only willing but glad to comply with your requests, and they will honor God by sending of the first-fruits of their fields, gardens, etc. Let the person in charge of a mission consult his map as to the churches in his vicinity, and acquaint himself with their ability, and then systematize his work something after the following manner:—

To brethren and sisters of the Fairfield church:—

DEARLY BELOVED: Knowing your desires for the prosperity of the missions, and your anxiety to do your share to help advance the work and support our mission, and knowing you would deem it a privilege as well as a duty to assist in supplying our needs, I take this way of making known to you our wants at this place, and asking you to please furnish the following supplies on Mondays for the coming four weeks, sent by express or freight, charges prepaid:—

potatoes	blackberries
peas	butter
turnips	peaches
beets	plums
string beans	pears
lettuce	grapes
radishes	green corn
strawberries	cabbage
apples	eggs
raspberries	

Of course, the list should be made out to suit the season, the ability of the church, and the needs of the mission. Then write to another church to furnish certain articles for Tuesday, and another for Wednesday, and so on throughout the week, being careful to gather "twice as much on the sixth day for two days." Renew the requests from time to time as the season advances, and as occasion may direct.

Brethren, ask for what you want, and see if God will not "pour you out a blessing, that there will not be room enough to receive it." And suppose you should find supplies accumulating on your hands more than you can use, then what?—Seek out an avenue of charity, and bestow the surplus on the needy, and thereby become an additional blessing in the city where you are laboring.

The trouble heretofore has been, that what was everybody's business was nobody's business, and hence we see the need of system. "Ask, and it shall be given" is the promise. Brethren, ask for what you want, and in the responses our churches will be enlivened in knowing that they have an interest in the missions. H. M. MITCHELL.

## The Review and Herald.

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

BATTLE CREEK, MICH., JUNE 7, 1887.

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

### SIGNS IN THE STARS.

A CORRESPONDENT sends us a magazine article on "Comets and Meteors," one of the paragraphs of which contains this statement:—

"To begin with, there have been observed in history certain times when shooting stars were unusually numerous. The night when King Ibrahim Ben Ahmed died, in October, 902, was noted by the Arabians as remarkable in this way, and it has frequently been observed since, that, though we can always see some of these meteors nightly, there are at intervals very special displays of them."

In view of this our correspondent asks how that which began as far back as 902 can be a sign of the Judgment. At first thought this is a very natural question; but a second thought answers it. Two kinds of events may constitute signs: first, events which are uncommon, and of which the only occurrence is the sign itself; secondly, events which are common, but are manifested in an unusual and remarkable degree. Wars, pestilences, and famines are set down as signs of the end. But these have been common to the history of the race, more or less, ever since the introduction of sin. How, then, can they ever constitute a sign of the end? Answer, by being manifested in an unusual and abnormal degree.

So with some of the celestial phenomena, the darkening of the sun and the falling of the stars, the sign may consist in the unwonted display. The article under notice further says:—

"When it was noted that the same date, Nov. 13th, had been distinguished by star showers in 1831 and 1832, and that the great shower observed by Humholdt in 1799 was on this day, the phenomenon was traced back and found to present itself about every thirty-three years, the tendency being to a little delay on each return; so that Professor Newton and others have found it possible with this clue to discover in early Arabic and other mediæval chronicles, and in later writers, descriptions which, fitted together, make a tolerably continuous record of this thirty-three year shower beginning with that of King Ibrahim already alluded to."

These facts do not in the least weaken the prophecy recorded by the evangelists that such a sign in the stars should appear in the last days, nor detract in the least from the significance of the fulfillment. First, how was it known except by inspiration when the prophecy was given that such phenomena were to occur? and, secondly, how does it happen that the one great event of this kind, so much more remarkable than the others as to stand out almost alone, took place in the present century? That this was the most remarkable of its kind the article acknowledges thus: "The most notable modern one was on Nov. 13, 1833, and this was visible over much of the North American Continent, forming a spectacle of terrifying grandeur." Then follows the testimony of an eye-witness in North Carolina, as given in previous numbers of the REVIEW. Taking the world over, the writer thinks that at least ten millions appear every night. If this is so, what an incredible number it must have taken to cause the great display of Nov. 13, 1833.

But more than this, the prophecy not only states the sign, but locates the time approximately when it was to be looked for. It marks off an important era covered by the sixth seal. Rev. 6:12-17. It lays down a definite prophetic period of 1260 years, covering the continuance of the papal supremacy, from 538 to 1798. Dan. 7:25; Rev. 13:5. A portion of this period was to be overshadowed by the terrible papal persecution (see texts last referred to, and Matt. 24:21), which, however, was to be restrained before the days ended. Mark 13:24. It was to be after the opening of the sixth seal, which was marked by the great earthquake of Lishon in 1755, and after the persecution was restrained about 1762, but before the ending of the days in 1798, that the signs in the heavens were to begin to appear. Mark 13:24. And right mid-way between the two dates last named, namely, on the 19th of May, 1780, the signs began in the notable and unaccountable darkening of the sun

and moon. In 1799 occurred a remarkable star shower already noticed, and then we come to the great event of this kind in 1833.

In these we can plainly read that we are rapidly passing through that series of events which will culminate in the near future, in the revelation of the Son of man from heaven in all his glory. Let every heart raise the earnest prayer, "Come, Lord Jesus, come quickly."

### A LEGITIMATE REQUEST.

WHEN we are told that the Sabbath is or was a Jewish institution, and that it has been abolished or changed to the first day of the week, we ask those taking such positions to give us—

1. A text which calls the Sabbath of the fourth commandment a Jewish Sabbath.
2. A text which states that God has changed the Sabbath of the fourth commandment from the seventh to the first day of the week.
3. A text which commands the first day of the week to be kept in memory of Christ's resurrection, or for any other reason.

The *Christian Oracle* (Disciple paper, Des Moines, Iowa) thinks it "very easy to ask such questions with an air of bravado," and says: "Let us try it a little. Jesus said to his apostles after his resurrection, to go and make disciples of all nations, those that had the law, and those that had it not, and said to them, 'Teach these disciples to observe all things I have commanded you.' Now the apostles went out and taught 'all things' that Christians must observe. Now we will give a reward of \$10 to any one who will find an answer to any one of these three questions:—

"1. Where is the text in which the apostles commanded Christians to observe the seventh day as the Sabbath?"

"2. Where is the text that shows that Christians met on that day for worship?"

"3. Where did an apostle ever condemn a Christian for not keeping the Sabbath?"

These questions the *Oracle* offers as parallel to those first named. Perhaps it thinks this an exhibition of good logic. But here is where the surprise comes in; that men who have reached years of maturity and are living under the shadow of a "University," should apparently be unable to discern the difference between these two series of propositions, and should offer the latter as an equivalent of the former.

We do not contend for the observance of the seventh day as a new institution, resting upon new obligations. It is simply the continuance of one already ordained and explicitly commanded. Why, then, should we look for a repetition of the command? Why should we call upon the apostles for any command concerning it? We might just as reasonably call for a formal re-enactment of the Constitution of the United States upon every change of administration. Such a proposition is about as thoughtless and short sighted as could well be conceived.

But how is it with the first day of the week? This comes in as a new institution, either as a successor of the original Sabbath by means of a change, or as an independent rest day, the former having been abolished to make way for it. In the face of such claims as these, it is perfectly logical and legitimate to call for some proof for the innovation. Hence we say, Give us some text to show that the original Sabbath has been abolished, some text that it has been changed, or some command for the observance of the new institution. And unless they can do this, it is an imposition upon common sense to urge upon us that we are under any obligation to keep it, or are released from the prior obligation of the antecedent institution.

It seems to be the misfortune of some men to lack continuity. In their minds lines of thought seem to be chaotic and fragmentary. It seems to be impossible for them to conceive that God has a uniform purpose running through all his works from beginning to end. So they will have it that at the close of every dispensation, God rubs out all that he had previously done, and begins on a new plan to accomplish a new purpose by other means. So, according to their scheme, when Christ came all that existed before had to go to everlasting smash. The whole scheme of God's moral government broke up. The ten commandments ceased to exist. Men were left for a time without law and consequently without responsibility. But, thanks to this moral chaos, the beneficent institution of the Sabbath—hold! no that awful seventh day—disappeared. And the apostles were left to gather up what fragments they saw fit, and organize

a new order of things. And where, oh! where, "have they commanded us to keep the seventh day?" Yes; and where, oh! where, have they commanded up to keep Sunday?

It is most astonishing to observe, notwithstanding all that God has done and said in regard to the seventh day, and all Christ's care to show what was according to the Sabbath law, and his declaration that the law of which it is a part cannot change in a jot or tittle while heaven and earth endure,—it is astonishing that notwithstanding all this it is impossible to keep the seventh day upon its feet; but nevertheless the first day, without Christ or apostles, precept or example, can stalk abroad like a giant. Why is this?—It is simply because all the world is wondering after the heast, whose pet progeny it is. Rev. 13:3.

The *Oracle* says that the apostles went out and "taught" all things that Christians "must observe." Now as the apostles certainly taught nothing concerning Sunday-keeping, it follows that Sunday-keeping is not among the things which Christians are to observe. Yet the Disciples reverence Sunday as the Lord's day. It certainly seems very strange, if the Lord has reserved to himself one day in each week as his (and it is no "Lord's day" if he has not)—it seems very strange that he should lay no obligation upon any one to pay any regard to it.

The disciples kept the Sabbath this side the cross where everything distinctively Jewish was taken out of the way, and they kept it, too, "according to the commandment," the record thus showing that the commandment was still in force: "And they returned [from the burial of Christ], and prepared spices and ointments; and rested the Sabbath day according to the commandment." Luke 23:56. How timely for the Sunday institution would be some such testimony as this in its behalf—if, for instance, Acts 1:12 could be made to read like this: "Then returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a Sabbath day's journey, and rested the first day of the week instead of the seventh, as the Lord had instructed them!"

What longing there has been for a text of this kind; but the "aching void" can never be filled; for the testimony is nowhere to be found. Give us some passage like this and we will keep Sunday also; but until you do, we shall "stand fast in the liberty wherewith Christ has made us free," and not come into bondage to an institution which has paganism for its father, and Roman Catholicism for its mother.

A complete safeguard against all this confusion of ideas set forth by the Disciples and all other Antinomians, the reader will find in the thought that God will judge all men by one uniform standard at the last. What is sin in one age of the world is sin in another. From first to last it is violation of the great moral principles of God's government, touching our duties to himself and to our fellow creatures. "Sin is the transgression of the law." 1 John 3:4. And these principles find expression in the decalogue, written under the shadowy dispensation on tables of stone, but under the gospel written in the heart. Jer. 31:33; Heb. 8:10. Among these is the Sabbath. "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God" (Eze. 20:20) "that doth sanctify you." Ex. 31:13. It is as important now as at any time, that people be sanctified by the Lord Jehovah; and the constant outward sign of connection between God and his people is his Sabbath.

In Rom. 2 Paul puts all men, both Jews and Gentiles, on the same footing, all to be rewarded according to their deeds, without respect of persons. Only the Jews having greater light than the nations around them while they were God's chosen people, fall under greater guilt for transgression. But the dim shadow in the hearts of the Gentiles, of that law of which the Jew was for the time being God's appointed custodian, will be a sufficient witness of their guilt, and show the justice of their condemnation, in the day of Judgment. The standard is the same; the guilt is proportioned to the light enjoyed, and the integrity with which that light is followed. James warns all Christians that they "shall be judged by the law of liberty;" and to show what law that is, he declares that it is the one which has among its formal enactments the precepts, "Thou shalt not commit adultery," and "Thou shalt not kill." James 2:10-12.

—Yesterday is yours no longer; to-morrow may never be yours; but to-day is yours, the living present is yours, and in the living present you may stretch forward to the things that are before.—P. W. Farrar.

WITHOUT A MOTIVE.

THE two features of that system of belief cherished by Seventh-day Adventists which excite against their work the greatest and most persistent opposition, are, first, the view that the Sabbath of the fourth commandment ought still to be observed; and, secondly, the position that the gift of prophecy (1 Cor. 12:10), one of the gifts of the Spirit (verse 4), is now in the church, as exemplified in the visions of Mrs. E. G. White.

This condition of things is plainly pointed out in the prophecy which foretells the closing experience of the church, where it is said that opposition comes upon the remnant because they keep the commandments of God, and have the testimony of Jesus Christ. Rev. 12:17. This must refer to those who are keeping the true Sabbath; for though God may recognize others as his children while they are ignorantly breaking the fourth commandment, if they sincerely intend to do his will, and honestly suppose they are doing so, it would be impossible for the Scriptures to set forth any class of people as distinguished by their correct position and practice as commandment-keepers, if they were violating, however honestly, any one of them.

But the same class are equally distinguished by something else, here called "the testimony of Jesus Christ," which expression is defined in chap. 19:10, to mean "the spirit of prophecy." Can any one tell what this is? The words "spirit" and "prophecy" would certainly seem to look very strongly toward one of the gifts in the church already referred to. It would be strange, indeed, seeing it is one of the things that calls down upon the remnant strong opposition, if no one could tell what it is. If, however, we have any trouble in deciding for ourselves what it is, we can submit the question to our opponents, and they will soon teach us.

Of these two points of attack, the Sabbath and the visions, we desire to say a few words about the latter. It is usually correct, when we see certain effects produced, to attribute those effects to certain causes, and when we see persons enter upon a course of action, and follow it earnestly and persistently, to suppose that there is some powerful motive in their hearts prompting them to such action. We have reasoned in the same way in regard to the opposition to the visions which seems to have struck certain parties in its most malignant form. In our work, "Objections to the Visions Answered," published in 1868, we classified the opposers into two divisions and attributed their opposition respectively to the following reasons: First, believers, who felt themselves aggrieved by reproof or admonitions, or sympathized with those who were in this condition, and turned against the visions from personal feelings; secondly, open opponents of the S. D. Adventist cause, who attack the visions with the object of destroying confidence in the movement with which they are connected.

Nineteen years have elapsed since the publication of that book. Believers in the visions now number fivefold what they did then, but the opposition still continues as bitter and persistent as ever, and apparently from the same motives. There is no question, certainly, in regard to the second class mentioned above, but in regard to the first, on the part of whom the opposition is the most active, we are now told that we are mistaken. No, say they, we do not oppose the visions because we hate them, or Mrs. White or her work, or because we have been reproofed, or sympathize with any who have been reproofed. Then we ask, What is the cause of all this opposition? The most venomous opposer of the visions, the one who even declares that sister White in these exercises is under the direct control of a demon, has publicly admitted that if any one would live up to what is taught in the visions, he was sure of heaven; and so all must admit. Why, then, we ask, in view of the disclaimer now put forth, is there all this opposition against them? We are tempted to illustrate the point by the anecdote of the old Scotch divine who was accustomed to repeat the personal pronoun "he" after every proper name in the third person. So taking for his text 1 Pet. 5:8, "The Devil, as a roaring lion, walketh about, seeking whom he may devour," he said: "I shall divide my subject into three heads, and inquire, first, Who, the Devil, he is; secondly, Why, the Devil, he walketh about as a roaring lion; and thirdly, What, the Devil, he is roaring about." So we would like to know, what—these men—they are roaring about.

We would not spend another day writing and publishing arguments in behalf of what we hold to be truth, if we did not think that men's eternal interests were placed in jeopardy by the errors we have to combat, and that their spiritual interests here and their prospects for the world to come would be vastly improved by their following the light that is offered. But if a person by following the instructions of the visions will be saved, as all will admit, then wherein is one endangered by believing them, and in what respect would he be made better if he should be led to believe finally that they were all of the Devil, and discard them as such? Can any one tell?

These questions can be weighed more understandingly now than they could have been some years ago. When organized opposition first began, in 1854, the cry was raised that the visions were the great barrier to the progress of this cause. Take them out of the way, they said, and then the work will go free, souls will embrace the truth by the thousand, and the loud cry of the message will soon be heard. It was to some a new thought; the experiment had not been tried; and many minds were thrown into a quandary whether it might not be so, and if so, whether that might not be the best thing to do. But thirty-three years certainly ought to be a long enough time to test the matter to the complete satisfaction of every one. A few embarked on that enterprise, which in their estimation promised so much. What was the result? Instead of gathering to their standard the thousands anticipated, they had not enough coherence to hang together themselves. Ungoverned and ungovernable, confusion led their councils and anarchy followed in their steps; and their cause has wobble-waggled on through various phases to the present time, its one key-note from first to last being a long wheezy howl against the visions.

The disinterested observer can now very easily satisfy himself on the following questions: When persons once believing the visions and trying to live according to their counsels are persuaded to join the anti-vision movement, what effect does that move have upon them? Does it make them any better Christians? Does it bring among them more love and union? Does it give them a higher standard of godliness? Do they become more generous with their means and self-sacrificing in the cause of God? Does it lead them to more purity of heart and life? Do they love Christ, the Bible, and the prayer-meeting any better than before? Are they stronger in the truth and more ready to do and dare in behalf of the Saviour?

To those cognizant of the facts, no answer to these questions need be given. To others we are compelled to say that very largely it is just the opposite of this. One thing is sure to follow, and that is, the person will surrender point after point of the faith, till the unity of the message is entirely destroyed, and he gives evidence that he utterly fails to comprehend the purport and spirit of this work.

And while these results follow negatively, what positive effects must on the other hand appear?—

1. The person must come to feel that, whereas he supposed the Lord was manifesting himself to his people in one of the precious gifts he had set in the church, the gift turns out to be spurious, either human or devilish, and we have not the blessing we supposed.

2. He must come to feel that we must surrender one of the tests by which it is shown that this movement is a true work of prophecy in fulfillment of the Third Angel's Message; for the remnant church and the last message are to have in connection with their work the manifestation of the spirit of prophecy; and we challenge any movement which cannot show this test to give any satisfactory proof that it is the work of God for the last days. Then if it is not here, where is the truth and where is the work of the Lord? Thus we are plunged into a sea of doubt and uncertainty, the only certain thing about it being that we have lost the thread of prophecy, the remnant church has not yet begun to appear, and the coming of the Lord, the consummation of the blessed hope, is put far away into the indefinite future.

3. He must come to feel (while he adheres to other points of the faith, which will not be long) that here are special truths for the last days, which the providence of God has brought forth, which the Lord raised up men to advocate, and supplied means that they might be published through the world, but that right in connection with them has been another

movement, which, not being the operation of the Spirit of God as it claimed to be, was therefore a fraud and cheat, an element from beneath and not from above, and that God has strangely suffered his truth to be in partnership with, and largely influenced by, this imposture. When a person is brought to feel thus in regard to the visions, it is very easy to see what the effect would naturally be upon other points of the faith.

And yet there are men who profess to be friends of the cause, and have an interest in the truth, and who at present believe that in the main we are right in the positions we hold, who seem to consider it their special calling to write and talk and labor to induce people to discard the visions. Give up the visions! Give up the visions! What do they mean? What are they talking about? They must have lost their mind or lost their conscience.

Concerning the charge that the visions divide churches and alienate brethren, we will speak in our next.

The Commentary.

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

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

370.—THE DEFILEMENT OF TOBACCO-USING.

How is it made to appear that Mark 7:15 does not contradict the claim that tobacco-using defiles the human being? J. E. G.

Those who claim these words of Christ as sanctioning the use of tobacco, are guilty of making him defend whisky-drinking and all forms of gluttony and excess in eating or drinking. This proves quite too much, and hence proves nothing at all to the point.

But we think it can be clearly shown that Christ's teaching upon the occasion under consideration, directly condemns the use of tobacco. Nothing is more clearly demonstrable than that the use of tobacco is injurious to the human system. The manner in which it incapacitates the user for the attainment of the highest degree of success in the various avocations of life, is evident in many directions. It impairs digestion, poisons the system, beclouds the mental capacities, and blunts the moral sensibilities; and all these evils are transmitted to the posterity of the user, if, unfortunately, he have any. Not only is the general tendency to incapacitate the user during his life, as before mentioned, but it goes still farther and actually shortens his life. Thousands of the youth of the world are practically ruined for life—physically, mentally, morally—before they arrive at the age of twenty-one years, by the use of tobacco. Champions of the weed may point to individual cases that appear for the time being to contradict the foregoing statements; but they are nevertheless true, and are abundantly supported by the bulk of evidence furnished by actual results. In general results, then, tobacco-using ruins and destroys human life, and consequently that which prompts its use must be an evil and wicked principle.

It will be found quite impossible to produce an example of a normal appetite or desire for tobacco. Instances that appear to be such, will, upon investigation, be found to arise from some previous circumstances or conditions over which the subject had no control. In general terms, then, we may say that the habit of tobacco-using is acquired. An act is but a thought put into practice; hence the habit of tobacco-using originated in the mind—the heart. Since it cannot be maintained that a practice is justifiable, the result of which is injurious to the human system, it must follow that the sentiment of the heart, or mind, that prompted such a practice, was an evil sentiment, and hence must appear in the list of those things that Christ said defiled the man. That list is given in these words: "Evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Let us consider how many of these are brought into requisition in forming and continuing the habit of using tobacco.

"Evil thoughts." In the light of the general tendency of tobacco-using as exemplified all around us continually, it is not probable that any, not even tobacco-users themselves, will claim that the first thoughts with regard to the formation of the habit, or, indeed, any subsequent ones, were suggested or prompted by the Spirit of God. But all thoughts touching moral actions spring from a suggestion originating either with God or Satan; hence if the thoughts of the heart with regard to the habit of tobacco-using were not suggested by God, they must have been by Satan, and therefore are "evil thoughts," and wholly so. The tobacco-user who will deliberately charge God with having suggested to him the thought of acquiring the habits of smoking and chewing tobacco, must have a very singular conception of the Creator. "Adulteries." In the case of a professing Chris-

tian who forms and continues the habit of using tobacco, we have spiritual adultery exemplified; for while he has declared his allegiance to God, and promised fidelity to him and his cause, he is at the same time the willing servant, nay slave, of an abnormal and pernicious appetite. To this latter monarch he sacrifices time, money, health, decency, and even a portion of his life. How frequently it is the case that one is bound by the accursed habit so strongly that he is powerless to break away! He knows that he would be better off if he were absolutely free from the practice, and he has an intense longing, at times, to be free; but he has placed the powers of his being under subjection to the insatiable god to that extent that he is unable to break away, and hence continues to live in a state of spiritual adultery,—claiming to be loyal to God, but giving allegiance to Baal.

"Fornications." If the tobacco habit is not a result of entertaining vile thoughts, it is at least a cause that leads to them; for just to the extent that moral sensibilities are blunted, is the way paved for immoral and lascivious cogitations.

"Murders." To commit a murder is to put an end to a human life, and just to the extent that one needlessly destroys or curtails a human life is he a murderer. "Died of tobacco-using" could truthfully be placed upon thousands of tombstones.

"Thefts." To steal is to misappropriate, and the expenditure of money for tobacco and cigars is a most inexcusable misappropriation of funds. The shortening of human life that results from tobacco-using, as well as the lessening of capacity while one does live, is robbery and suicide compounded. Tobacco-users are guilty of wholesale theft by robbing non-tobacco-users of comfort and convenience. Tobacco smoke, fumes, and spittle are everywhere and continually causing non-users an untold amount of disgust, inconvenience, and positive injury to health.

"Covetousness." This is unlawful desire. If the tobacco habit is pleasing to God, then it is lawful for one to desire to contract it; but if not, then it is unlawful. Where do we find the most ardent defenders of the use of tobacco?—Among the criminals of the world, and the lowest, vilest classes of people. Are they doing service to God, or to Satan, in thus defending tobacco?

"Wickedness." If tobacco-using is promotive of piety, then surely one of the most needful acquirements for a Christian to have is that habit. That its tendency is destructive of piety is abundantly proved. Tobacco-using and liquor-drinking go hand in hand in opposing the progress of Christianity. It is questionable in the minds of some as to which is the greater "wickedness."

"Deceit." Perhaps in nothing do we see deceit more extensively practiced than in the use of tobacco. When boys and young men learn to use tobacco, they employ all possible precautions to prevent their parents and friends (that is, those whose respect they really esteem) from finding out their folly. So long as any person possesses a tolerable sense of shame, he will, if addicted to the use of the weed, endeavor to prevent his practice from being known to those whose good opinion he desires. He will do his smoking and chewing in solitude or among boon companions, and then employ various means to "disinfect" his mouth and breath. When he becomes hardened in sin, or succeeds in getting his sense of shame sufficiently stifled, he no longer practices that deceit, but instead inflicts insult and misery upon his fellow beings who do not use the weed.

"Lasciviousness." That this vice is intimately related to that of tobacco-using will be evident to the most casual observer as he listens to the conversation and stories of a crowd of smokers. In many instances cigar-makers embellish the boxes in which they pack their goods, (?) with pictures that ought to bring the blush of shame to all beholders. There is many a lady, who, if she could see the box from which her lover took the cigar that he puffs as he walks by her side, would be shocked beyond measure. She would be compelled to believe that the man who seeks her pure love, gloats in vile and impure imaginations.

"Blasphemy." To claim to use tobacco to and for the glory of God, as we once heard that a certain eminent divine (?) said he did, comes about as near blasphemy as anything we know of. Dr. Adam Clarke believed that a swine stuffed with tobacco would be a most acceptable sacrifice to offer to Satan, and we think that but few persons, even among tobacco-users, will disagree with him.

"Foolishness." There is one feature to the question of tobacco-using that gives considerable cause for hope: Nearly all tobacco-users unite in saying that it is an exceedingly foolish practice. It must be, then, that the time when a person makes up his mind to learn to use tobacco, is a very foolish period of his life. It is evident that the use of tobacco does not lessen the foolishness of the user; indeed, it rather increases it. Tobacco-users become lost to all sense of decency, and will smoke and expectorate in the presence of people to whom the practice is exceedingly disgusting and nauseous, to say nothing of the injury that is done to their health by being compelled to breathe the poisonous fumes. Of supreme foolishness we search in vain for a more complete illustration than tobacco-using affords. When Dio

Lewis defined a cigar as being "a roll of tobacco with fire at one end and a fool at the other," he came as near the truth as any one who has since attempted its definition.

Thus it must become evident to the most skeptical that tobacco-using is but the putting into practice of some, at least, of those defiling sentiments that Christ said proceeded from the heart. The beginning of defilement is in the heart; the outward act of wrong is the visible evidence of inward defilement—the culmination of that beginning. It is as easy to trace the relation of tobacco-using to sentiments proceeding from the heart, as it is to trace the relation of stealing or murder to that source. In all cases, whether righteous or unrighteous acts, there is a relation existing between the act and the thoughts of the heart. In order to properly classify an act or thought, it is only necessary to analyze the same, examine general tendencies and actual results as exemplified in existing examples. There are but two classes of acts and thoughts—right and wrong. When the tobacco question is considered in the light of the foregoing principles, it does not seem possible that any one can be so blinded, erroneous in judgment, or dishonest in principle, as to deliberately and persistently claim that there is nothing connected with it that is defiling to the human being. The very fact that a person should make such a claim, is conclusive proof of one of three things: that he is ignorant of the effects of tobacco upon the human system, or that he is positively dishonest, or that he has become so defiled by the use of tobacco as to be lost to a sense of right and wrong in the matter.

## Ministers' Department.

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

### PRECEPTS FOR MINISTERS.

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

(Continued.)

#### EARNESTNESS.

"The very presence of simple earnestness is even in itself a powerful natural instrument to affect that to which it is directed. Earnestness creates earnestness in others by sympathy; and the more a preacher loses and is lost to himself, the more does he gain his brethren. Nor is it without some logical force also; for what is powerful enough to absorb and possess a preacher, has at least a *prima facie* claim of attention on the part of his hearer. On the other hand, anything which interferes with this earnestness, or which argues its absence, is still more certain to blunt the force of the most cogent argument conveyed in the most eloquent language.

"On these grounds I would go on to lay down a precept, which is, that preachers should neglect everything whatever besides devotion to their one object, and earnestness in enforcing it, till they in some good measure attain to these requisites. Talents, logic, learning, words, manner, voice, action, all are required for the perfection of a preacher, but 'one thing is necessary'—an intense perception and appreciation of the end for which he preaches, and that is, to be the minister of some definite spiritual good to those who hear him."—*Dr. Newman.*

"There are men who unhappily imagine that it is necessary to be fussy in order to be earnest, and who wear a label on which is written in colored letters, 'This is an earnest man!' When a man is really earnest, he needs no label; he is a living epistle; his whole life is his commendation. The most earnest men whom I have ever known, whether in business or in the ministry, have made their earnestness felt rather than heard."—*Dr. Parker.*

"It is not necessary to suppose that earnestness requires boisterousness—a mistake too commonly made by men who work themselves up into vociferation and actual contortion. Such vehemence, like a violent blast of wind, puts out the languid flame of devotion, when a gentler breeze would fan it to greater intensity."—*J. A. James.*

"Earnestness—what is it? Let us distinguish the genuine coin from the counterfeit. Real earnestness is an abiding hunger in the soul of the preacher for success in winning and in blessing men's souls; and where it exists it will usually make itself manifest, under whatever disadvantages. But it needs to be guided by judgment, and (I will add) by art, in order to produce the widest and best results. Perspicuity of style, clearness of method, breadth and freedom in selection of subjects, distinctness of elocution, naturalness in action,—all these, and many other points, it will be for the really earnest preacher to practice with incessant care, to render himself acceptable."—*Rev. L. H. Wiseman, M. A.*

(Concluded next week.)

—Ah, never hope to stir the hearts of men,  
And mold the souls of many into one,  
By words which come not native from the heart,  
—Goethe.

## 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.

### MISSIONS.

WORKER, look up, and see  
How many fields there be  
Fallow and bare;  
Go, labor with thy might,  
Ere comes thy own life's night;  
Sow good seed there.

Though oft thy heart may bleed,  
Still sow the precious seed  
All waters by.  
Its growth you cannot see,  
All may not garnered be  
Before you die.

Thou know'st not which will grow,  
Nor should'st thou choose to know  
The laborer's pay.  
It may be prosperous years,  
It may be groans and tears;  
"Choose thou the way."

Then sow the precious seed  
Where there is greatest need,  
Counting no cost;  
Water it with thy tears  
Even through weary years—  
Nothing is lost.

Thou shalt, the Scriptures say,  
In God's own time and way,  
Reap thy reward.  
Joyful thy feet shall come  
To the great harvest home,  
Praising the Lord.

—W. H. Reynolds.

### SOUTH AMERICA.

I WILL once more speak of the cause of present truth in this new field. Since my last report five more have been baptized, making twenty-nine in all. The church now numbers thirty, one having been previously baptized. We organized the British Guiana T. and M. Society, also a local society in the city of Georgetown. We now feel that a good work has been accomplished here. Quite a number more are keeping the Sabbath and attending Sabbath-school, but are not ready as yet to unite with the church. Bro. King has labored very hard in this hot climate to accomplish his work. The Lord has blessed him in doing so. Owing to various reasons, especially the plans for the future, the meetings were closed and arrangements made to return to America. The last meeting was one of the best since my experience in the ministry. The Lord seemed very near as we bade farewell to those we loved for the truth's sake. I thank God there is a truth in these last days that will unite representatives of all nations in one common brotherhood. We have arranged for our return trip at considerably reduced rates compared with those of our passage here.

I leave this part of God's vineyard with the deepest interest for those who remain, and like the disciple John I can say, "I have no greater joy than to hear that my children walk in truth." 3 John 4.

G. G. RUPERT.

### CANADA.

LACHUTE, P. Q.—I came to this place May 3 to visit the home of my parents, where I have also many relatives and friends. I was kindly received at home, but when my departure from the papal Church was made known, through the influence of the priest my parents were led to turn against me, and I was obliged to leave my parental home. This reminded me that my Saviour "came unto his own, and his own received him not." Such an interest was felt that over five hundred people came out to the meeting. Thanks be to God for his grace that was given me to speak to them on the reasons of my hope. Their sympathy was shown at the close of the meeting by a collection of \$13.50. There seems to be a good opening for the truth here, but the work will be especially among the English. I am now at South Stukely with Eld. R. S. Owen. We shall pitch our tent in a few days.

May 23.

N. PAQUETTE.

### NEW YORK.

AMONG THE CHURCHES.—Since our meeting at Roosevelt, I have visited the churches at Syracuse, Pulaski, Williamstown, Mannsville, and Adams Center. The meetings were very encouraging and profitable. I labored especially for the spiritual interests of these churches, and to impress upon them the importance of sustaining the cause of God.

Yesterday we organized a church in Watertown, which gives promise of being a live, active, growing church. A more complete account of this organization will be given after the general meeting and the

dedication services of the new house of worship, which will take place June 4-7.  
May 30. M. H. BROWN.

MISSOURI.

CARTERSVILLE.—Pitched our tent and began meetings here May 19, and have now given twelve discourses and held two Bible readings. The attendance has not been as large as we had expected, but some seem interested. We are now just entering upon the Sabbath question. Bro. J. P. Floyd has sold more than 300 copies of the "Marvel of Nations" in this vicinity during the past winter, which has created an interest in the minds of some. Bro. D. N. Wood has been assisting me in the meetings, but on account of poor health has been compelled to give up and go home. Bro. Floyd is here canvassing, who is all the help I have at present. He will assist in caring for the tent and also in the meetings at night.  
May 30. J. W. WATT.

FLORIDA.

WALDO.—It has been about five weeks since we commenced meetings at this place. The interest has been good the greater portion of the time. The Presbyterian minister of the place attended some of our meetings at first, and also invited his people to attend; but when he found some of his flock becoming interested, he turned against the truth, and promises to preach against us in the future.

As the result of our meetings, thirteen persons are keeping the Sabbath. One of the number is making preparations to canvass for the "Marvel of Nations." People have been very kind in supplying our temporal wants. Last Sabbath we enjoyed an excellent social meeting. We are of good courage.  
May 26. S. FULTON.  
L. H. CHRISLER.

ARKANSAS.

LITTLE ROCK.—I came here May 18 for the purpose of opening up the work in this city, bringing with me sisters Florence Watts and Lizzie Medlin, as workers. As soon as we received the tracts, we arranged them in packages and went to work. We find a good, kind, sociable, and intelligent people, and many of them are anxious to read and want to hear preaching. Our courage is good even when doors are closed against us, as they frequently are. There are, no doubt, brethren and sisters in other States that have friends in Little Rock, and we would like it if they would write to them to attend our meetings, corner of Markham and Izard streets; or if they would inform us where their friends are, we would be glad to visit them. I would like to hear from our friends in this part of the State.

This is a fine country, and many of our people farther north might better themselves by moving here, where there are cheaper lands and a milder climate. They might thus help to spread the truth. Should there be any such, let them correspond with me at Little Rock, Ark.  
D. C. HUNTER.  
May 26.

COLORADO.

DENVER.—At a meeting of our leading brethren last winter, it was decided that we should hold another series of tent meetings in Denver. This is a center of influence of much importance. The city contains some 75,000 inhabitants. The people are not in entire ignorance, however, concerning the truths we hold; for this, I believe, is the ninth series of tent meetings, besides several camp-meetings, which have been held here within the last few years. The city has also been canvassed quite extensively for our publications, and has had the labors of Bro. C. P. Haskell almost constantly for the last two or three years, besides the help of the mission workers since the establishment of the mission; consequently we shall not be surprised if we find some who have rejected the truth, and are bitter toward us. We have our tent pitched in a good location, at the corner of Kent and Goss streets, which will be our address for a time. We expect to commence meetings Sunday evening, May 29.

We greatly desire the blessing of God in our meetings. Will our brethren offer special prayer for the work here? I need the help of God both spiritually and physically.  
J. D. PEGG.

MINNESOTA.

FAIR HAVEN AND ST. CLOUD.—April 15-25 I was with the Fair Haven church, and held twelve meetings. The preaching was mostly upon practical subjects. One year ago while there, seed was sown which has been working upon hearts, and at the meetings just held three souls took their stand upon the side of truth. Prejudice is giving way some at this place. Our meetings, notwithstanding the busy season, were quite well attended. The church here have just completed a neat house of worship, and if

the believers will only press together they may yet see more and more of the salvation of God in their midst. But how sad, if, just as they have a neat house of worship, free from the annoyances of halls and private houses, Satan should succeed in any way to hinder the work, and souls be lost! I often think of the words of Christ: "It is impossible but that offenses will come; but woe unto him through whom they come." Let us cultivate more of that meek and gentle Spirit of Christ, and less of self and selfish independence, and more of a spirit of submission one to another. I obtained six orders for *Good Health*.

April 26 to May 1, I was at St. Cloud. My physical condition was such that I could do but little, yet the occasion was one of interest and profit to the few that could meet. I took one order for *Good Health* and placed one copy of *Good Health* and one of the *Gospel Sickle* in the St. Cloud reading rooms. Our brethren throughout Minnesota would do a good work for the cause, if they would send in orders for the *Gospel Sickle* to be placed in public reading rooms. Now, brethren and sisters, while the matter is fresh in your minds, try to send in a few such orders at least.  
H. F. PHIELDS.

DAKOTA.

WATERTOWN, IROQUOIS, AND CRESBARD.—April 16, 17 I met with the brethren of Dist. No. 2, at Swan Lake. Had a very good and encouraging meeting. I was glad to hear the good report of labor for the last quarter, but all felt they might have done more, and would hereafter. I enjoyed much of the blessing of God during these meetings, and left with a determination to be more faithful in the Master's cause.

In company with Bro. Geo. H. Smith, I visited the brethren at Watertown April 26, 27. A year ago last summer a tent meeting was held in this place, and the few who took hold at that time have tried to sustain a Sabbath-school and keep up the interest. There have since been several additions made to their number, so that at this meeting a church was organized, also a tract society, and three persons were baptized. We left them feeling of good courage, determined to do all they could in the work.

In company with Bro. Reising I spent the first week of May among the German brethren of this Conference. We were glad to see the earnestness manifested by many among them. When we look over the large field of German speaking people in this Territory, we feel sorry there are no more workers; but some started out from these meetings to sell our publications, and still others are preparing themselves for the work.

May 14, 15 were spent with the brethren and sisters at Iroquois. The Lord came near and blessed us as we tried to humble ourselves before him. May 16, 17 I met with the friends at Cresbard, near Northville. There were a few Sabbath-keepers living there. Bro. G. H. Smith has been holding meetings among them, and as a result several have taken hold. At this meeting a church of fourteen members was organized; also a tract society. Nine were baptized. I believe that if they are faithful others will be added to their number.  
A. D. OLSEN.

VIRGINIA.

MOUNT CRAWFORD.—We pitched our tent at this place, and commenced meetings May 26. The people seem anxious to hear what we have to say. Bro. Chas. D. Zirkle and Carl V. Woods are with us to engage in the canvassing work. We desire that the work here may prove a success. Our address will be Mount Crawford, Rockingham Co., Va.

M. G. HUFFMAN.  
R. D. HOTTEL.

ILLINOIS.

ST. ANNE.—The effort of Bro. and Sr. Enoch in this place still continues. The Sabbath question has been presented. The Lord has given timely assistance, and the people of the village are thoroughly aroused. Three dear souls who were prejudiced before the meetings begun, have taken a firm stand on the law of the great King. Others are deeply interested, and some promise to take hold. The cheering work of reviving goes forward in the church. The fast appointed by the Illinois Conference on the occasion of a threatened Sunday law, was observed. Brethren, pray the Father to give great success and power to the work among the French.  
May 30. PAUL E. GROS.

MICHIGAN.

COLON.—I have been at work here seven weeks. Opposition has been bitter and deceitful. Health and temperance lectures have helped to secure the attention of some. The columns of the local paper are open to us, which is quite a help. One young man has decided to obey God, and two children of

Sabbath-keepers have taken a stand on the Lord's side. The interest was such that it was thought best to pitch the tent here, and we have already held four meetings in the tent. Bro. G. O. Wellman and wife are with me, and we have other substantial help. People are coming in from the country, and new ones in the village are becoming interested. Will all the brethren in other places who possibly can, be with us Sabbath, June 11? We are earnestly seeking the Lord for a fitness for this great work. If a good work is not accomplished here, it must be that we shall be to blame.  
T. S. PARMELEE.

May 31.

BANDOLA, CLEON, ALMIRA, ETC.—I left Harbor Springs April 7, and went to Bandola, Wexford Co., and stayed over Sabbath and Sunday. I organized a Sabbath-school with a membership of twenty-five, from those who came out into the truth in February last. I next visited the churches at Cleon, Manistee Co., and Almira, Benzie Co., spending a few days with each. I then commenced a series of meetings at Oviatt Corners, Leelanaw Co., only three miles from the Almira church. I gave twenty-seven discourses, and although it was a very unfavorable time of year to hold meetings in the country, the farmers being busy putting in spring crops, yet the attendance was good. Eleven adults commenced to keep the Sabbath. I organized a Sabbath-school with a membership of twenty-six, and the Almira brethren were greatly encouraged as a result of the effort.

I find that the Lord can work under the most unfavorable circumstances, if his subjects will try to walk humbly before him, and will seek him earnestly for help and strength. My prayer is—

"Nearer, my God, to thee,  
Nearer to thee,  
E'en though it be a cross  
That raiseth me."

F. I. RICHARDSON.

TEXAS.

WAKETON, DALLAS, MCKINNEY, ETC.—May 4 I returned to Waketon, Denton Co., where Bro. Johnston and myself were with the tent last summer. Found twelve still obeying the truth. Sixteen embraced the truth while we were there with the tent. Two went back to the world, and two moved away who are still obeying the truth. Sabbath, May 7, I spoke twice and held one Bible reading. I tried to show them their duty to establish family worship and to meet on the Sabbath day and exhort one another, and so much the more as we see the day approaching. My prayer is that these dear souls may be grounded in this last message of mercy.

Sunday, the 8th, I returned to Dallas, and at night spoke to the brethren and sisters who assembled at a private house. I endeavored to encourage them, for it seemed that they had become very much discouraged about the progress of the cause in this State. I tried to show them that the Lord would work everything out to his own glory. Friday, the 13th, I went to McKinney, where Bro. Huguley and Drummond held a series of meetings in the autumn of '84. Quite a goodly number were brought into the truth here. A number have apostatized, and several have moved away, leaving only a few who are still obeying. Sabbath I held a Bible reading with the brethren and sisters. Evening after the Sabbath I spoke to a large congregation; I also spoke on Sunday morning. Bro. Huguley joined me Sunday morning, and Monday, the 17th, together we proceeded by rail to Black Jack Grove, Hopkins Co., a distance of fifty miles east of McKinney. We are now at this place with the tent, and expect to be ready to commence meetings Friday evening, May 20. This is a place of 800 or 1,000 inhabitants, and from outward appearance it seems to be a favorable location in which to present the Third Angel's Message. Brethren and sisters of Texas, do not forget that Wednesday of each week is the day recommended by the General Conference as a day of prayer, and pray for the few workers who are laboring in this State this year. Pray that God may bless their labors. We ought to have a score of workers to each one that we have now, for the harvest is white and the laborers few. Let us pray, and that earnestly, that the Lord may bless the efforts put forth.  
W. S. CRUZAN.

May 17.

KAUFMAN.—We began our tent meeting at this place the evening of May 20; and thus far have had very fair congregations, considering the circumstances. One discouraging feature is that very few of the country people attend, but we hope to secure their attendance by distributing more of our bills and posters among them. There are not many, however, living nearer than four or five miles, the immediate vicinity being taken up with large pastures on the one side and swamps on the other. This was not considered the most favorable place to pitch a tent, but one of our brethren living near here has done considerable toward the financial support of the cause, and has for a long time been calling for help, so we thought it no more than right to respond to his call.

Before beginning here a few discourses were given in his immediate neighborhood, and an estimable

lady took her stand for the truth; her sister and husband also, are about convinced. The family of which this lady is a member were but recently under the grasp of Spiritualism, but now they seem very thankful for their deliverance from this deceptive power. While they had discovered some of its evil tendencies, they knew there was something supernatural about it, and could not understand its workings, not knowing that Satan had power to perform "miracles"; for it was plain to them that miracles were performed, because they had seen them in their own family circle. Indeed, this lady was a writing medium, but said she always desired to know the truth, and upon the presentation of the truth at that place, relative to the nature of man, nearly one year ago, they began to investigate the matter with the result above mentioned. The truth is the only thing that can save people from this deception. May God help us to be faithful in presenting it. This sister is now very zealous, especially desiring to have people see the evils of Spiritualism, having tasted of them herself. In our meeting on the Sabbath, she stated with tears that she had had great conflicts recently, but had decided to keep the Sabbath if it cost her her life. We feel that she will be an honor to the cause. There are now several Sabbath-keepers in this community, and they desire to have a church organized. We also hope to see some embrace the truth here. The best class of people in the town attend our meetings. Book sales have amounted to \$4.70.

May 25.

W. S. GREER.

W. A. McCUTCHEN.

## INDIANA.

**AKRON AND FOREST CHAPEL.**—From March 29 to April 14 I held meetings at Akron, except three evenings which I spent at Gilead. The attendance was small at first, but the congregation increased till the last night, when the house proved much too small for the number that came, and many were compelled to remain outside. The Lord gave freedom in presenting his truth. The brethren were much encouraged. Four new ones united with the church, two by vote and two by baptism. On account of the poor health of one of the candidates, the baptism was postponed till May 22, when I baptized these two, a man and his wife, who were making a profession of religion for the first time.

After the State meeting at Mechanicsburgh, I visited Forest Chapel to advise in regard to building a meeting-house. This being a country place, the interest was partially divided as to where the house should be located. Quite a majority were agreed on the location, but the outside help all favored a union house. I think a house of that kind will be erected. I remained about ten days, and held meetings in a school-house evenings and on Sabbath and Sundays. Although it was in the midst of corn planting, the house was crowded almost every night. Souls seem not only to hunger for, but to feast upon, the truth. Six united with the church. I am sure that if the brethren will let their light shine in this vicinity, many others will be gathered into the fold.

JOHN W. COVERT.

**WEST LIBERTY, REYNOLDS, AND BROOKSTON.**—Since our good State meeting I have labored at the above named places. May 5-15 I was at West Liberty, where I gave ten discourses and held a few Bible readings. This was a busy time with most of the people, and part of the time the weather was rainy, yet the attendance and interest were very good. I tried to bear a plain testimony on the side of truth, and the Lord seemed very near at times. The brethren and sisters seemed encouraged, and we trust that a good impression was left upon the minds of those who are not wholly of our faith. Bro. F. M. Roberts was at home during these meetings, and rendered valuable assistance in all the services. I held two meetings at Reynolds. We have a few Sabbath-keepers at this place who are members of the church at Brookston. The attendance was not large, but I think an interest could be awakened had we the time to continue meetings here.

May 18-29 I held meetings with the church at Brookston. I gave eighteen discourses, and held a number of other meetings—Bible readings, children's meetings, etc. Our people at this place have a new house of worship, which will soon be ready for dedication. They have labored faithfully and made sacrifices to build this house, and I believe the Lord is blessing them and rewarding their earnest labors. This meeting was a precious season for all. The attendance was good at the first meeting, and continued to increase till the close. The last night of the meeting the house was crowded, and many stood at the door and windows, and quite a number left for want of room. I tried to "preach the word" in all its purity, and the Lord blessed in so doing.

On Sunday a large audience met at the stream where five dear souls were buried in baptism, two of whom were already members of this church, but were not fully satisfied with their former baptism. The other three were added to the church, and also two others who had previously been baptized. These additions to the church, with other blessings of God during the meetings, seemed to greatly encourage the

brethren and sisters. I hope these dear people may still grow in the truth, and exert a good influence over others at all times. Many confessions were made, and quite a number with tearful eyes promised to renew their efforts to live out the truth in every point. May the Lord still bless. The children's meetings received special attention at these places, one hour being devoted each day to this work. I feel that this is one of the most encouraging features of our work when properly done. The last evening all were invited to the children's meeting, and a deep impression was made. Some donations have been received in these meetings. To-day I start for Morocco, Newton Co., Ind., to begin tent meetings soon.

May 31.

B. F. PURDHAM.

**NORTHFIELD AND INDIANAPOLIS.**—I began meetings at Northfield Friday evening, May 20. Our time being limited, we crowded the meetings as closely as possible, holding seven besides the Sabbath-school, during the next two days. On Sunday afternoon five were baptized and seven were received into the church. Three of the persons baptized had been instructed in the truths of the message by listening to lectures from our ministers some time in the past, but were brought to a decision through the efforts of Bro. and Sr. Allands, who had been holding meetings in the vicinity. The little church was greatly encouraged by these accessions to their number, and seemed to be strengthened by the meetings. They have a neat little house of worship, situated in a beautiful country. The attendance was good and the best of attention was given to the word spoken. The large company who gathered to witness the baptism were especially orderly and quiet. If the brethren at Northfield keep humble and faithful, there is great hope that others may soon join them. Though burdened with work at Indianapolis, I enjoyed this trip to Northfield very much, and greatly appreciated the welcome extended by the friends there. My prayers will follow them.

No doubt the friends of the Indianapolis mission have been looking for a report from it ere this, but as yet there is nothing accomplished that we deem especially worth reporting. Yet we do believe that God is working for us, and that there is a foundation laid from which we shall soon see good results. Our experienced workers have nearly all been sent to other fields, but new ones will soon be trained for the place. One of our greatest needs has been a hall for public meetings, but as yet we have found nothing suitable that is within our reach. We hope ere many months to have a church building owned by our own people. The ground is already broken for it, and relying upon the liberality of our Indiana brethren, we fully expect soon to see it finished and paid for. Meanwhile we have an interesting and growing Sabbath-school, and our Bible readings are constantly enlarging and reaching a better class of hearers. Some of these readers are constant attendants on the Sunday evening lectures held in the mission parlors, and are clearly under deep conviction. We hope soon to report them keeping the Sabbath. There are many difficulties which no one not connected with the work here can appreciate, but we are in no wise discouraged. We believe God has a people in this city, and if we live so that "the Lord delight in us," he will direct us to them and help us to search them out.

The prayers of our people all over the State are solicited in behalf of the work here. Indeed, one of the principal objects of this report is to place this mission as a burden upon the hearts of the brethren in Indiana, till God comes near and signally blesses us. Unite your faith with ours that the work may move forward here so as to be a source of encouragement and strength to the entire State.

H. PEBBLES.

May 26.

## IOWA.

**MILTON JUNCTION AND ATALISSA.**—Important meetings have just been held at each of these places. At Milton Junction a church of eleven members was organized, and five were baptized. At Atalissa a church of nine members was organized, and eight baptized. An elder, a clerk, and a treasurer were chosen at each place. Thus a nucleus is formed with which a number of others will soon unite. Eld. Heacock and J. W. Adams were present, and rendered efficient help in the work.

H. NICOLA.

May 23.

**CONFIDENCE, COUNCIL BLUFFS, ATLANTIC, ETC.**—I have visited the above-named places during the last four weeks. I met Elds. H. Nicola and Heacock at Confidence, where we held a number of meetings with this new company of Sabbath-keepers, who were brought into the truth this last winter by Matthew Larsen. We found a number of good, earnest people anxious to learn more about the truth. We thought it best not to organize them into a church at present, not until they have had a little more time to investigate, and come into full harmony with the body on all points. This we have no doubt they will do after they have had time to look over the ground.

We remained over Sabbath and Sunday, according

to appointment. Bro. Nicola and Heacock then went to Iconium, and I left for Council Bluffs, where I met Bro. John Wilson, who has labored some in this city, with success. The American division of this mission has been running for about nine or ten months. Some of the time they have had only two workers, and none of the time over five. Found the little company full of courage, and the mission workers were quite hopeful, as they had access to some of the best families of the city. Some are already keeping the Sabbath as a result of their labor. I remained over Sabbath and Sunday, and held services in connection with Eld. John Wilson. We had some good spiritual meetings; all enjoyed them and seemed encouraged. I had the privilege of visiting some of these interested families, and found quite a number eager for the truth.

Elds. Wilson and Willoughby and myself met at Atlantic, and after holding a few meetings and talking up church duties to the end that all might feel the importance of doing something instead of being useless, helpless members in the family of Christ, never ready to do, but always ready to receive, and never on duty unless it be at the feast or some grand display, we organized a church of twenty-nine members and baptized eight. Thirteen of this company were baptized last fall at the camp-meeting. They have been paying from thirty-five to forty dollars tithes the last two quarters. All the interests of the cause have been faithfully presented by Bro. Willoughby, who has labored in and about Atlantic the past winter. This is where he and Bro. Hanks held their last tent meeting last fall, and where Bro. Wilson labored some during the winter before.

Eld. Willoughby and I next went to Audubon, where we found a little company of ten Sabbath-keepers. These we organized into a church, and elected officers, and did all we could to perfect the work. Quite a number of the merchants of the city, and the people from different parts of the country assembled on the banks of a little stream about five miles from Audubon, to see three willing souls buried in baptism. Our labors here were similar to those at Atlantic.

We left all these little companies greatly encouraged, and we trust that they will try to keep in view the instructions given by Christ and the apostles in regard to individual duties, and thus keep out the enemy.

J. H. MORRISON.

## DELAWARE AND MARYLAND.

**FREDERICA AND WOODSBOROUGH.**—We closed our meetings at Frederica, Del., April 27, and were successful in persuading ten or twelve to embrace the truth, two of whom are doing good service in the canvassing work. Two were baptized, and we expect to baptize others when we visit them again. We took several hundred subscriptions for the "Marvel of Nations," besides selling other books and taking one subscription for the REVIEW and one for the Signs. Prejudice was very strong, but through the Lord's help we were able to accomplish some good. Quite a number acknowledge the truth, some of whom we have strong hopes will yet obey. We had the free use of a large hall with the privilege of caring for it ourselves, thus saving a heavy expense.

We came to Woodsborough, Md., May 2, and pitched our tent the 5th, but we could not commence our meetings for several evenings owing to the inclemency of the weather. Here we were to engage in a debate of eight sessions, with Eld. Wm. Palmer, who is considered by many to be the champion of the denomination calling themselves the "Church of God." This is also the place where we were threatened with the law for working on Sunday. It was strangely conflicting to think of the "Church of God" attempting to do away with the commandments of God. We discussed three propositions: 1. That the Scriptures teach that the seventh-day Sabbath of the fourth commandment is binding on Christians as the Christian Sabbath, owing to its origin in Eden; 2. That the Scriptures teach that the first day of the week is obligatory upon us as the Christian Sabbath; 3. That the Scriptures teach the eternal conscious punishment of the wicked.

I was to affirm for four sessions, and Eld. Palmer four sessions, but he fell short in one session on the first-day question. He took the Antinomian position, calling the law the old covenant, and claiming its abrogation. It was not difficult to show the fallacy of his position, and his self-contradictions, thus making the truth shine clear in the face of opposition. The strength of the law was brought to bear upon his mind so forcibly that he finally admitted that it was engrafted in the new covenant. He claimed that the reason Paul had for preaching on the seventh-day Sabbath was the same that we had for preaching on Sunday; namely, because he could get a crowd on that day. We replied that if he could prove that Paul met on the Sabbath for the reason that we do on Sunday, namely, to teach the people that they were observing the wrong day, then we would yield the point. The Lord seemed to help in the presentation of the truth and the scattering of the mists of error. Our opponent acknowledged in the closing speeches of his propositions, that we had the advantage, to which we at once agreed, stating that the truth always has the advantage.

The tide seemed to turn in our favor, but it appears to be only transient. Many acknowledge the truth, but have not the courage to obey. I am often perplexed to know just how to do; the law being against us, the people tremble beneath it, and many will lose their souls because they fear man rather than God.

Bro. Babcock has returned to Delaware to push forward the canvassing work. I hope the friends of the cause in these two States will bear in mind the fact that we are continually at a heavy expense, and that it cost time and money to carry to them the truth in which they now rejoice; and that it is their duty to assist by their means as well as their example the forwarding of the precious cause. I hope the brethren and sisters of these States will begin to make a showing in this matter. I know we are few in number and poor in this world's goods, but all can do something, and God requires the little we can do.

We have but one man who pays a conscientious tithe. I have been in hopes that others would do so, but they are so tardy in this matter that it seems most discouraging. Come, brethren and sisters, let us begin to look around us, and see how *much* we can do instead of how little. While we are receiving so much help from the General Conference, they expect that we will help ourselves all we can, which is just and right. I have known some who have felt that we ought to pay them something for board or rent, instead of realizing that it is their duty to lift with their might in helping bear the expenses connected with the furtherance of God's cause. The way we work and sacrifice for the cause, shows the extent of our love for it. I hope Bro. Babcock will instruct the new ones in Delaware in this matter, and that all the canvassers will be ready with their tithes. Send all tithes and offerings either to my address, or to Bro. J. F. Jones, Calverton, Md., 748 W. Lanvale St. I shall remain at Woodsborough, Md., for a short time yet, which will be my address until further notice.

VICTOR THOMPSON.

#### CALIFORNIA.

ELD. E. W. FARNSWORTH and myself left Chicago Sunday, April 17, *en route* for California. Unfortunately we missed one train at Omaha, which delayed us one day. We arrived at Oakland Sabbath, April 23. Meetings began in the Oakland church Friday evening. Elds. Loughborough and Daniels, besides several other ministers of the State, were present. Eld. J. O. Corliss, who had just arrived from Australia, was also present. There was a large representation of the leading brethren and sisters from different parts of the State, who had come to labor and share in the blessings of the meetings.

Sabbath morning an important testimony from Sr. White was read. In the afternoon Eld. Farnsworth spoke from the words of Christ: "Blessed are the pure in heart: for they shall see God." The Lord gave his servant freedom in showing the far-reaching claims of God's law, and the defiling consequences of evil thoughts upon the soul. Many were convinced that they came far short of God's standard of purity. The early morning meetings at 5:30 were precious seasons for seeking the blessing of God.

Sunday forenoon was occupied with meetings of interest connected with the T. and M. work. At 2:30 p. m. Eld. Loughborough occupied about twenty-five minutes in reading extracts from the "Testimonies." Following this an invitation was given to those desirous of starting in the service of God, also to those who felt that they were far from God, to come forward. There was no especial urging in this matter, but the solemn, searching Spirit of God moved many to seek the Lord with brokenness of heart. Seat after seat was vacated until nearly 150 had come forward, among whom were some of the employees of the *Signs* office. Some time was then spent in giving testimonies. At times nearly the whole congregation were weeping. Confessions of pride, love of the world, selfishness, and neglect of family duties and secret prayer were made. This good work continued throughout the entire meeting.

Monday was largely devoted to the interests of the publishing work. The report showed a very large increase in business in every department of the office. While our periodicals here have been published at an actual loss to the office, in order to aid our brethren in the circulation of the same, God has signally blessed some other branches, so that an actual net profit of \$12,944.14 was made to the Publishing Association during the past year. Of this sum the Association made a liberal donation of \$1,000 to the International Tract and Missionary Society, and also \$1,000 to the European Mission.

For some time past the office building has been so crowded throughout, that not only have the workmen been inconvenienced but much hindered in their work. The office is behind in filling the orders for books, and with the present facilities will become more and more so as the canvassing work increases. It has already been a source of discouragement to some of the canvassers not to be able to get books promptly when ordered. With the present prospects for the canvassing work, those in charge of the office felt that better facilities must be had to supply the demand for books, or cease to urge canvassers into the field.

After much consideration the stockholders decided to make improvements at once which will probably cost ten thousand or fifteen thousand dollars. This will add much to the value and utility of the present office buildings. These improvements are needed for the publication of our own denominational books. This with the erection of a large church building in Oakland the coming summer, will make important improvements necessary to the growing wants of the cause on the coast. The canvassing, educational, and Conference work all received due attention. The meeting closed Wednesday evening, with a feeling of courage on the part of all.

The annual meetings of the Health Retreat began Friday morning, April 29, and continued over the Sabbath. Three preaching services were held besides the business meetings. Here at the Retreat, as in Oakland, there seems to be an imperative necessity of enlarging the buildings of the institution, in order to accommodate the growing patronage. The report showed a healthy growth in patronage during the past year; a good financial showing, also, was made. Important improvements will be made in the buildings the present season. Our stay at the Retreat was very pleasant. Surely with God's blessing this institution will be a means of doing much good.

From Oakland we went to Healdsburg. We held two meetings with this church in the college chapel, their present place of worship. Healdsburg shows evidences of prosperity, the same as Oakland and St. Helena. Here we find a large church building nearly completed, made necessary by the rapidly growing school. The Lord has greatly blessed the efforts of the managers and teachers of Healdsburg College the past year. We trust he will continue to bless the efforts put forth here as well as in our Eastern schools, to train laborers to enter the great harvest field.

Wednesday, May 4, Eld. E. W. Farnsworth returned to Oakland, and spent Sabbath and Sunday with the San Francisco church. His efforts were blessed with good results. A severe cold compelled me to return to the Health Retreat for a few days. We were glad to form many new acquaintances, as well as to meet many of our old friends formerly from the East, at each place we visited. Our hearts were cheered to see evidences of God's blessing upon the efforts on this coast to advance the precious truth in all parts of the earth. The message embraces the whole world, and is destined to unite into one body all true believers in the same blessed hope.

R. A. UNDERWOOD.

#### VIRGINIA SABBATH-SCHOOL ASSOCIATION.

A SEMI-ANNUAL session of the Virginia Sabbath-school Association was held in connection with the State meeting at New Market, May 10-15.

FIRST MEETING, AT 4:30 P. M., MAY 11.—It was called to order by the Vice-President. Prayer by Eld. M. G. Huffman. The minutes of the last meeting were read and approved. The Chair appointed as Committee on Resolutions, T. H. Painter, Philip Preffit, and G. A. Stillwell. Brn. Huffman and Hottel spoke concerning the negligence in reporting to the secretary each quarter, also in the keeping of class records and in regard to donating to the African Mission. It was suggested that the Committee bring in a report at the next meeting, concerning the donations and expenses of the school.

Adjourned to call of Chair.

SECOND MEETING, AT 5 P. M., MAY 12.—A report from the Committee on Resolutions being called for, the following was submitted:—

*Whereas*, The Committee on Lessons recommended that the subjects, Spirit of God, Ministration of Angels, Sanctification, Prayer, Faith, Obedience, and Sacrifice be considered the ensuing year; therefore—

*Resolved*, That the superintendent of each Sabbath-school urge upon his school the importance of drinking in the spirit of these lessons.

*Whereas*, The efficiency of all higher officers depends upon the promptness and correctness of those working under them in the same branches; therefore—

*Resolved*, That the secretaries of our Sabbath-schools, be prompt in making out their reports to the State secretary.

*Whereas*, It has been recommended by the General Sabbath-school Association that the South African Mission be supported by the Sabbath-schools; therefore—

*Resolved*, That we donate liberally of our Sabbath-school offerings, to the South African Mission.

The resolutions were considered separately, and were adopted. As it is impossible for the work to be done successfully without this system of reporting, the second resolution was thought to be just in place; but the main thing is to carry it out. Much was said concerning the negligence in reporting, also about the Sabbath-school offerings, how they should be disposed of, etc.

Bro. Hottel offered an amendment to the third resolution, to the effect that we give three fourths of our donations to help support the South African Mission. The amendment was adopted.

We had some very interesting, and we trust profitable remarks in regard to donations to the Sabbath-school. Bro. Covert and others urged more hearty liberality on the part of all, that the good work may not be hindered on account of lack of means.

Adjourned to call of Chair.

THIRD MEETING, AT 4:30 P. M., MAY 13.—Bro. Charles Zirkle was chosen to give instructions in regard to keeping class records. A blackboard was used for this exercise, which made it interesting and profitable. There was much discussion by the members upon different points in keeping class records. Adjourned *sine die*. R. T. FULTZ, *Vice-Pres.*  
AMY A. NEFF, *Sec.*

#### KANSAS CAMP-MEETING.

IN company with Brn. Eldridge and Kilgore I arrived at the camp-ground in Topeka on Wednesday, the 24th inst., about noon. Garfield Park is a beautiful place for a camp-meeting. We found that the workers' meeting had served to have the ground all in good order; the meetings were already started, the work of the auditing committee was nearly completed, and there was a good spiritual interest and influence existing in the camp. These workers' meetings are a valuable help to the success of a camp-meeting.

The secretary's report showed a membership in the Conference of about two thousand persons. Some twelve or thirteen churches have been organized the past Conference year, which would increase the membership nearly three hundred more. The number of our people encamped on the ground was about five hundred. The attendance from the city and vicinity was small, though probably it would have been larger than it was on Sunday had it not been for the rain in the early morning.

One good feature of this meeting was the promptness with which all those who were encamped on the ground attended all the services, business as well as preaching. This is as it should be in all our camp-meetings. The preaching largely related to the closing work, the necessity of overcoming, of being pure in heart and awake to the duties and wants of the cause.

Eld. A. T. Jones, of Oakland, Cal., who had come East to attend the convention of the National Reform Association, at Pittsburg, Pa., when on his return stopped at Topeka, and rendered valuable assistance during the camp meeting. His sermon on the National Reform movement was especially stirring, and showed our people the necessity of putting forth active measures and extra efforts to send the truth everywhere; for we have only a little time in which to labor in peace. His effort will, no doubt, add largely to the circulation of the *American Sentinel* and the sale of the "Marvel of Nations" in this Conference.

The canvass for the "Marvel of Nations" has been pushed with good success for the last six months, owing largely to the organized system on which it has been conducted. Bro. Eldridge will give through the REVIEW a report of this branch of the work in Kansas.

The German work has prospered during the past year. About seventy-five of this nationality were at the camp-meeting. Brn. Shrock and Shultz conducted services with them every day. They manifest a zeal and earnestness for the truth and cause that are commendable.

The exercises of the Sabbath-school and devotional services on the Sabbath day were productive of much good. Hardened and also lukewarm hearts were melted into tenderness before the power of the truth, and when opportunity was offered, one hundred and forty came forward to seek the Lord. Many hearty confessions were made. The Spirit of God moved in the camp. Every heart seemed touched with divine blessing. On Monday twenty-three were baptized. The children's meetings served a good purpose in bringing about this result.

Unity and good feeling existed in all the business meetings. Bro. A. J. Miller, the former treasurer of the Conference, was elected president; otherwise the Conference committee is the same as last year.

The T. and M. society elected Bro. Miller president, and Bro. Flaiz vice-president. The Conference and T. and M. society working in union will carry on all branches of the work, and we hope and trust that great prosperity will attend their efforts. The cause in this State is growing rapidly, and this Conference bids fair to become one of the first in this country. May the rich blessing of God attend all the efforts to extend the cause of truth the coming year.

May 30.

I. D. VAN HORN.

#### CANVASSING WORK IN NEBRASKA.

No doubt many of our people in this State are expecting to hear from me in regard to the canvassing work. The special drill at Lincoln has just closed, and we believe the time was profitably spent. Several who attended this instruction have gone out to engage in the canvassing work, and I feel sure of seeing good results in the near future. There are many others in this Conference who have the ability to work in this department, but they need instruction to qualify them for it.

We request our directors to send us the names of any in their districts who they think would make good canvassers, that we may correspond with them. Let no one take it upon himself to start out without

first receiving instruction and signing a contract.

We want to see all who are competent engaged in this work, but we want the work done systematically. It must be done systematically in order for us to keep our "territorial record" correct, which is important to the success of the work.

We desire to have instructions given in canvassing, as they are doing in other Conferences, as the interest may demand in different parts of our State, that all may have the privilege of being properly drilled. We trust our brethren and sisters will help in carrying out the plans recommended by the last General Conference. Let us hear from you soon, that no time may be lost in getting workers into the field.

W. C. BOYNTON, *Gen'l Ag't.*

#### CANVASSING IN MINNESOTA.

RICE COUNTY.—I have been canvassing for the "Marvel of Nations" in Northfield and Bridgewater townships, and have had good success. I obtained thirty-two orders in five days. I rejoice to see the truth entering the homes of the people, and my prayer is that God's Spirit may accompany the printed page, and impress the minds of all with the importance of what they read. My courage is good to continue in the work.

A. L. HOLLENBECK.

May 30.

#### VIRGINIA TENT FUND.

DEAR BRETHREN AND SISTERS OF VIRGINIA:—Doubtless you have learned ere this that we have purchased a new tent for this Conference, in order that we may put two tents into the field this year. Both are pitched, and we hope that God will bless the efforts of both companies that grand and good work may be accomplished this summer. Our new tent has cost us about \$150, and we are in debt yet considerably. Many of the brethren and sisters have donated quite freely for this purpose, but there are some who have not yet paid anything in this direction who we believe want to give and will give something if their attention is called to it. We know the most of our brethren and sisters in this Conference are poor, and yet we are persuaded that in no other Conference are brethren and sisters more willing to pay than here, when the matter is properly set before them. We want to raise the full amount by the time of our camp-meeting at least, which will begin about the last of July or first of August. Who will send in their pledges, to be paid at or before the camp-meeting. All who wish to send pledges or money, can send to Bro. A. C. Neff, Quicksburg, Shenandoah Co., Va.

Brethren, the Lord is soon coming, and if we want a part with him, we must do what we can now. There never was a time in the history of this world when there was more evidence that we are nearing the great decisive day of God. Souls are perishing all around us, and what we need is consecrated men and women, and means to carry forward the good and noble work in which we are engaged, that we may give the people meat due this generation. May the Lord help us to enlarge our hearts, that we may take in the magnitude and importance of this great work. Let us do what we can, that God may bless the work in this Conference, and that the hands of those who are in the field may be stayed up by our prayers and means.

M. G. HUFFMAN.

#### NOTICE TO KANSAS.

By action taken at our late excellent camp-meeting, the depository of the Kansas T. and M. Society has been removed from Ottawa, and located on the corner of Fifth St. and Western Ave., Topeka, where all communications should hereafter be addressed. I hope our friends will bear with patience the necessary delays which moving will cause in filling orders, as the books will necessarily be boxed up several days; but I will do all I can to get them in shape to do business as soon as possible after their arrival at Topeka.

L. DYO CHAMBERS, *Sec.*

#### PAPERS FOR THE OMAHA, NEB., MISSION.

I wish to acknowledge the receipt of a large number of papers, all in excellent condition, for the distributors. Do not stop sending; for it requires a large number to supply the traveling public. The employees at the depots report a great interest. Our prayers go up to God that the seed thus sown may bear much fruit in eternity. This work is one of which we shall not know the results in this life. The local work is encouraging. Eleven Sabbath-keepers constitute the company here.

I would suggest to those sending ordinary-sized packages, that they send by mail instead of express. When sent in the latter way, they often fall into the hands of the A. D. T. Co., and it costs us twenty-five cents to have them brought to the house. This is unavoidable. It must be paid. One package on which the postage would have been only fourteen cents, cost us the above amount after having been sent prepaid. We would like more *Good Healths* and foreign papers. Remember the address, 1812 Clark St., Omaha, Neb.

DELIA FITCH.

## Special Notices.

### MINNESOTA CAMP-MEETING.

#### COMING BY TEAM.

As it is probable that many will come by this means, we shall try to make abundant provision for them. Observe the following directions: Upon reaching the city, go to Seventh St., the main and longest street in the city, and thence east to Post Siding, which is on Seventh St., about two miles east of the main part of the city, where the camp is located.

#### REDUCED FARE.

Arrangements have been made to return at one-third fare all persons attending this meeting who will provide themselves with a certificate signed by H. P. Holser.

#### ELECTRIC LIGHTS.

It is now probable that the city will light our grounds with electricity, which will be a comfort and safeguard.

#### COMMITTEE.

### THE WISCONSIN CAMP-MEETING.

This meeting will be held on the fair ground at Beaver Dam, June 15-21. The time is right upon us, and as but little has been said through the *Review* concerning the meeting, we fear our brethren will feel that there is not as much interest in it as in meetings of the past, and that it will not be a very important meeting. The business of our Conference and camp-meetings is growing more and more important each year. Our work is enlarging and advancing. New plans are necessary in order to keep pace with the advancing light. We should have the largest meeting this year ever held in the State. Dr. J. H. Kellogg, and laborers from a distance, are expected to be at the meeting. It is hoped that Prof. Prescott, of Battle Creek College, will be there to labor in the interests of the educational work. Before this reaches our brethren, our workers' meeting will be well under way. It is hoped that some one of experience will be at the workers' meeting, to give instruction in the different branches of our work. Much of the business will be done at this meeting, thus saving valuable time of the camp-meeting, that can be devoted to other interests. Brethren, let no trifling excuse keep you from attending the meeting. With the large number of Sabbath-keepers in the State, there ought to be one thousand at the Beaver Dam camp-meeting. Who will try to be one of the number?

The grounds are only four blocks from the depot. The bus will carry passengers, with baggage, the round trip for 25 cts. The cause in Wisconsin never needed the counsel and advice of leading brethren more than it does now. Brethren, if we are doing the last work that God has to be done in the earth among the children of men, we need the influence of such a meeting in order to become fitted for this great work. Come praying that God's blessing may attend us and good work be done.

A. J. BREED.

## News of the Week.

### FOR WEEK ENDING JUNE 3.

#### DOMESTIC.

—A distinct earthquake shock was felt at Jamestown, N. Y., on Tuesday morning.

—Cyclones Monday at Upper Sandusky, Ohio, and Edinburg, Pa., caused heavy losses to buildings and crops.

—A meteor fell near Lowmanville, N. Y., Thursday night, and made a hole 40 feet wide and 20 feet deep.

—Rich gold fields are said to have been discovered near Golden City, Ark., the quartz showing from \$36 to \$59 per ton.

—The total number of cases of yellow fever at Key West to date is thirteen, of which number four have resulted fatally.

—General Grant's book is the most remarkable success of the entire literary record, the widow having already received \$400,000.

—It is estimated at the Treasury Department that the decrease of the public debt during the month of May will be \$10,000,000.

—The boiler of the Natchez (Miss.) Cotton Factory exploded Saturday, May 25, and five persons were killed and many injured.

—Ex-Vice-President William A. Wheeler expired at his residence in Malone, N. Y., on the morning of June 4. His death was gradual and painless.

—In several places in Dakota the artesian wells of 900 to 1,050 feet show pressures of 250 to 325 pounds. As there are no elevations within hundreds of miles to correspond to this, a new theory is being demanded which will account for this pressure.

—A turtle caught in York River, Va., and taken to Baltimore weighed 500 pounds. It measures nearly seven feet from the head to the tip of the tail.

—Peach growers of Wilmington, Del., are excited over the ravages of rose-bugs which are swarming by millions over the trees and destroying the peaches.

—It is said that John Greenleaf Whittier and Robert Purvis, of Philadelphia, are the only original members now living of the American anti-slavery society.

—The mail train collided with a freight near Shamoken, Pa., Tuesday evening. Two persons were severely injured, and a number of passengers were bruised and severely shaken up.

—A Chinaman has discovered that cast-off horse shoes, through their constant hammering, acquire the hardness of steel, and are excellent metal for the manufacture of knives and sword-blades.

—Two shocks of earthquake were felt Monday at Nogales, A. T. A cyclone swept through the town Sunday night, unroofing many buildings and destroying many Mexican "jackals," or huts.

—Mrs. Annie Boyd, of Grand Rapids, Mich., has recovered \$9,500 damages from a rumseller who sold her husband liquor, under the influence of which he killed a man and was sentenced to prison for life.

—An odd effect of the interstate commerce law is the resurrection of various dead towns along the Mississippi River. The old steamboat wharves are being propped up ready for business, and a general stir of life is manifest.

—Reports from the Choctaw nation are to the effect that a battle between the full-bloods and half-breeds is imminent. A number of the latter are crossing into Arkansas for safety, and numerous families have been warned to depart from the Choctaw country.

—More than twenty eastern cities are now using electric motors; more than forty are preparing to introduce them. The first cost is said to be a little less than the cost of horses and cars. The cost per day for operating has proved to be about \$4 per car against \$6.50 per car drawn by horses.

—A severe earthquake rocked portions of Northern California and Western Nevada early Friday morning. Fissures formed in the earth, and in some instances plaster fell from walls. The disturbance was heavy at Sacramento and Carson City, and reports are current that the "hot springs" were dried up.

—A careful estimate of the damage from forest fires in Northern Michigan the past fortnight puts the total loss at \$7,000,000, including \$2,500,000 loss caused by the destruction of the town of Lake Linden. Only eight lives are positively known to have been lost. Great destitution prevails throughout the burned district.

—Fire on Tuesday night at New York destroyed an eight-story warehouse filled with cotton, rags, wine, and general merchandise, causing a loss of from \$250,000 to \$300,000. The business portion of Sycamore, Ohio, was swept away by fire Sunday morning. The loss is \$50,000, with about \$20,000 insurance. Four million feet of lumber owned by the United Lumber Company, of Buffalo, were burned at Keating Summit, Pa., on Tuesday. The loss is estimated at \$350,000.

—During the raids which followed the anarchist uprising of a year ago, the revolutionary library of the order was captured by the police, and the books declared confiscated to the State. The executive committee of the anarchists, however, has been quietly getting together, both from various parts of this country and from Europe, duplicates of the works which were confiscated, and in a secret circular announces that the library has been completely restored, and that catalogues can be had by members of the society desirous of studying revolutionary methods.

#### FOREIGN.

—More than 700 bodies were cremated at Tokio, Japan, during the month of March.

—It takes the tusks of 75,000 elephants per year to supply the world's piano keys, billiard balls, and knife handles.

—The steamer *Sir John Lawrence*, with 750 persons on board, has been missing since a recent cyclone off Calcutta.

—The highest mountain in the world is said to be Mount Hercules, in New Guinea, soaring to the altitude of 32,786 feet.

—The central crater of Mount Atna has been in eruption since May 31. The flow of lava is continually increasing in volume.

—Private advices from Warsaw state that the Russian government is extending to Poland the provisions of the law forbidding foreign Jews to conduct business.

—A dispatch from Glasgow, dated May 28, brought news of a terrible explosion in a coal pit, in a village eight miles from that city. Seventy-five men lost their lives.

—The new French cabinet, which leaves out General Boulanger, gives satisfaction in Germany, but the latter government fears that it will be short lived, in which case a more serious crisis may be looked for.

—The sale of French crown jewels was concluded on the 23d. The chief lot, a diamond head-dress, was sold in sixteen pieces for 650,000 francs. The proceeds from the nine days' sales amounted to 6,864,000 francs.

—Vast districts in Hungary are under water as the result of broken dykes, all attempts to repair which have resulted in failure. The inhabitants were compelled to flee for their lives, and 100,000 acres of splendid wheat crops have been destroyed.

—It is estimated that there are fully 500 cases of small-pox at Santiago de Cuba. The death rate is estimated to be as high as 60 per cent, due to the fact that some 35,000 out of a population of 40,000 are supposed to be wholly unprotected by vaccination.

—The outlook for peace in Europe is said to be more hopeful just now than at any time in many months. Boulanger is no longer Minister of War, and Russia is showing a more friendly attitude toward Germany. Probably no one expects this peaceful outlook to last very long.

—At the time of the heavy earthquake, six weeks since a volcano broke out on the Mexican side of the Sierra Madres, west of Casa Grandes, which, it is reported, still belches forth lava and smoke in vast quantities, the molten mass extending ten miles from the crater of the volcano.

—A report comes from the east that there has been discovered in British India a blossom of such saccharine properties that it is destined to revolutionize the sugar business of the world. It is the flower of the mahwa, or moola, a tree of large size which abounds in the southern portion of Hindostan. This blossom has a sweet taste and yields one half its weight in sugar.

—Telegrams from Merv confirm the statement that English engineers are actively fortifying Herat. The Afghans are displaying hatred of the English, and the Ameer has been obliged to appoint military officials to protect the men employed on the works. The aim of the English authorities is to enable the garrison of 10,000 men at Herat to withstand a siege of ninety days.

RELIGIOUS.

—The next Protestant Episcopal Church Congress will meet in Louisville, Ky., commencing October 18.

—The Rev. Dr. McGlynn, after a lecture at Meriden, Conn., said he was going to Rome within nineteen days, and would have his church again.

—Twenty deputations from different nations are already announced as preparing to visit Rome on the occasion of the Jubilee of Leo XIII.

—Gladstone, the English ex-Premier, is preparing a declaration of principles for his party on the question of church disestablishment in England and Wales.

—Father Tosti, at Rome, advocates that negotiations for a reconciliation between the papacy and Italy proceed on the basis of a renunciation by the pope, of all claims to temporal power.

—The Allgemeine Zeitung, a Vienna journal, hints at a remarkable project on foot to make the pope king of Palestine, under guarantee of protection on the throne by all the Catholic powers.

—Two hundred churches in Glasgow are banded together in mission work. In one district in that city there are sixty-four churches, fifty-seven of which are in this work, furnishing 1,818 Christian men and women, who carry the gospel to every house in that locality.

—The Vatican, replying to a request for an interpretation of the pope's recent allocution, has sent circulars to the papal nuncios abroad, saying that, although the pope's declarations are moderate, nothing will be changed, and, if the Italian government desires peace, the pope is disposed to treat on the basis of the restoration of his temporal power.

—Changes which amount practically to a revolution were made in the organization of the American Tract Society at a meeting in the Madison Square Presbyterian church in New York Wednesday. The meeting was characterized by great excitement, but the proceedings have not yet been made public.

Obituary Notices.

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

ZEW.—Died April 29, at his home in Stockton, Chautauqua Co., N. Y., Bro. John Zew, aged forty years. Bro. Zew was baptized at our camp-meeting at Lake Wood, two years ago, and joined the Sineclairville church. He rests in hope. Funeral services by the writer, from Rom. 5: 12. F. PEABODY.

STARBUCK.—Died at Mancelona, Antrim Co., Mich., May 9, 1887, Bro. J. G. Starbuck, in the fifty-eight year of his age. He had been an observer of the Sabbath of the Lord for twelve years. He leaves a wife and five children to mourn their loss. Funeral services were held in the Congregational church, May 11. Discourse by the writer to a large congregation of sympathizing friends, from Isa. 40: 6-8. H. M. KENTON.

GATTON.—Died at Columbus, Ohio, May 13, 1887, in the thirteenth year of his age, Elza Delno, only son of Asa and Cloe Gatton. His death was caused by drowning while bathing in a stream near the city. Little Elza was a member of the Columbus Sabbath-school, and he always tried to learn his lessons well. He is sadly missed by his friends and acquaintances, who mourn for him, but not as those who have no hope. The funeral services were conducted by the writer. O. J. MASON.

SMITH.—Died at Charleston, Vt., Jan. 23, 1887, Bro. S. N. Smith, aged sixty-seven years. Bro. Smith embraced present truth more than thirty years ago, and was one of the original members of the Iasburgh and Charleston church. For nearly twenty years he suffered greatly from the effects of a blow which fractured his skull. Yet in his lucid hours he ever evinced a love for God and his law, and religious themes would often awaken a lively interest when incapable of clearly comprehending worldly things. He talked much of the soon coming of Christ, and the resurrection, and chose for his funeral text Ps. 17: 15, which was spoken from by Eld. Geo. C. Chase (Baptist). C. T. WORTHEN.

HOLFORD.—Huldah Holford died at Napoleon, Mich., Jan. 1, 1887. Sr. Holford was born in the State of New York, Aug. 12, 1805. At the early age of twelve years, she gave her heart to the Lord, and united with the regular Baptist Church, of which she remained a faithful member until the year 1850, when she attended meetings held by Bro. and Sr. White, in Bro. Glover's barn, in Sylvan, Washtenaw Co., Mich., and accepted the truths of the Third Angel's Message. At the

time of her death she was a faithful member of the Napoleon church. She leaves a husband and three children who mourn her loss, but with the fullest confidence that she will awake to immortal glory when the Life-giver shall come. Services were held in the Napoleon Baptist church, conducted by the writer, assisted by the resident pastors. A. W. BATHUR.

WOOD.—Died at Clyde, Ohio, at the residence of her son-in-law, Eld. O. F. Guilford, Mrs. Elizabeth Wood, aged 75 years, 3 months, and 24 days. Her death was caused by strangulated hernia, and she was sick only about one week. Several years ago Sr. Wood heard a course of lectures by Eld. Van Horn, but at that time she did not accept the truth, although convinced of her duty to do so. But for the last few months she had been keeping the Sabbath of the Lord, and probably would soon have united with the church. Those who were with her during her last days felt that her peace was made with God, and that she died in hope of a part in the first resurrection. The funeral services were conducted by the writer, at the Seventh-day Adventist church in Clyde. E. H. GATES.

HAMMOND.—Died of consumption, at Rolla, Mo., May 4, 1887, Hiram Hammond, aged 58 years and 10 months. Bro. Hammond had been sick for more than a year, and his illness was of such a character that for several months the end seemed inevitably near. On the morning of his death, he arose and dressed himself, and shortly afterward was seized with coughing and hemorrhage, and in about fifteen minutes he expired. A few days before his death he told me that he was fully resigned to the will of God, and that he had a bright hope of a part in the first resurrection. He leaves a wife and one daughter to mourn their loss. He became interested in the Third Angel's Message in 1875, when Elds. Butler and Allen came to Rolla, and held tent meetings there during the summer. He was baptized by Eld. J. G. Wood and joined the Rolla church in August in 1883. We miss him, but when Jesus comes we hope to meet him to part no more. Funeral services were conducted by Rev. I. J. K. Lumbeck (Methodist). John 14 was read, and words of comfort were spoken. MRS. MARY BEDDOE.

Appointments.

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

I WILL meet with the brethren at Bedford, Mich., June 18, 19. There will be meeting forenoon and afternoon of each day. Eld. Fargo will be present to direct in the organization of a church. M. B. MILLER.

THERE will be a two days' meeting at Camden Center, Mich., Sabbath and first-day, June 11, 12. Surrounding churches are earnestly requested to meet with us on the above dates. Come, brethren and sisters, with the blessing of God in your hearts, and praying for a fresh baptism of his Spirit. D. H. LAMSON, W. C. WALES, M. S. BURNHAM.

THE annual meeting of the Dakota Health and Temperance Association will be held in connection with the camp-meeting at Mitchell, June 22-23, 1887. We hope to see an increasing interest in this important branch of the work, both in the direction of more activity on the part of old members, and in securing an increase of membership. Special attention will be given to the subject of social purity. S. B. WHITNEY, Pres.

L. C. NELSON, Sec.

Publishers' Department.

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

My P. O. address will be Coquille City, Or., until further notice. WM. POTTER.

BUSINESS NOTICES.

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

WANTED.—The Michigan Tract Society needs a horse and buggy this summer, for the use of the general agent among the canvassing companies located around Grand Rapids. Much time and expense could be saved by this means of travel from one company to another. Also in reaching remote parts of Grand Rapids the horse would be of use to our mission workers. A donation of a horse and buggy to the society would of course be accepted, but the offer of the free use of one this summer we should be pleased to receive at once from any who are able and disposed to assist in this way. The good care and kind treatment of the animal will be guaranteed. The president of the tract society, Eld. Butler, concurs in this request. Address all communications to H. W. Miller, 134 Sheldon St., Grand Rapids, or to F. E. Belden, same address.

RECEIPTS.

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

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

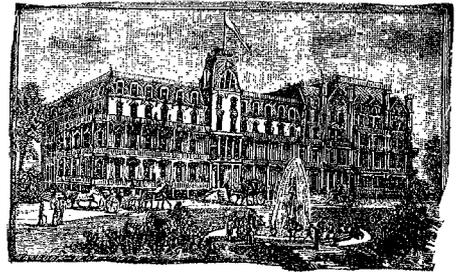
- 1. In sending money to this Office, please observe the following rules:— 1. Direct your letters REVIEW AND HERALD, and not to any private individual. 2. Send by Draft, Money Order, Express Order, or Postal Note. 3. Stamps may be sent for small amounts. 4. Drafts should be made payable to REVIEW AND HERALD, on New York or Chicago Banks. Those written on other banks cost us a collection. Books Sent by Express.—L. T. Dysert, John Ely, Audigior Bros, Emma Green, J. M. Rees. Books Sent by Freight.—L. T. Nicola, B. I. Whitney, A. D. Olsen, H. P. Holser, Jacob Petersen, A. J. Breed. Cash Rec'd on Account.—New Eng T and M Soc \$9.70, Mich T and M Soc per B C V M Soc 445.43, Mich T and M Soc per H H 101.50. General Conference.—Washington mission \$50. O. H. T. D. Fund.—Ill T and M Soc \$458.

- English Mission.—Inter S S Ass'n \$7.16, C Howard Parsons 31.25, Wm Dale 10., Ill T and M Soc 27.50. South African Mission.—Inter S S Ass'n \$1,715.11. Australian Mission.—Inter S S Ass'n \$6.70. European Mission.—John A Lauek \$7., C Howard Parsons 50., Wm Dale 10., Ill T and M Soc 15. Scandinavian Mission.—Wm Dale \$10., C Howard Parsons 50., Jorgen Rudebeck 5., Mich T and M Soc 30., Chis Brochner 2.35. Christmas Offerings.—Ill T and M Soc \$19.30, Adalino Lamb 8.

SCRIPTURE REFERENCES.

A TRACT of 32 pages, containing a careful compilation of proof-texts on twenty-five prominent subjects, such as the Nature of Man, Destiny of the Wicked, Second Advent, Temporal Millennium, etc. A work of great value to all Bible Students. Price, 4 cts. Address, REVIEW & HERALD, Battle Creek, Mich.

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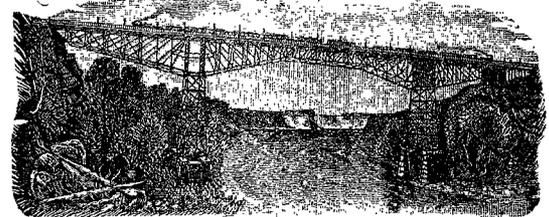
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Travelers' Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL RAILROAD.

Table with columns for GOING EAST and GOING WEST, listing stations (Ann Arbor, Jackson, Marshall, Battle Creek, Kalamazoo, Niles, Mich. City, Chicago) and train times.

Gr. Rap. & Kal. Ex. lvs. Kal'm'zoo 6 45 a. m., Bat. Creek 7 31, Marshall 7 57, Jackson 9 15, Ann Arbor 10 25, ar. Detroit 11 45 a. m. Returning, leaves Detroit 4 00 p. m., Ann Arbor 5 30, Jackson 7 10, Marshall 8 29, Battle Creek 8 52, ar. Kalamazoo 9 45. All trains run by Nineteenth Meridian, or Central Standard Time. Day Express, Grand Rapids and Detroit Express, and Grand Rapids and Kalamazoo Express daily except Sunday. Pacific, Evening, and Chicago Expresses west, and Atlantic, New York and Night Expresses east, daily. Nov. 14, 1886. O. W. RUGGLES, Gen. Pass. Agt., Chicago.

CHICAGO & GRAND TRUNK R. R.

Time Table, in effect May 15, 1887.

Table with columns for GOING WEST and GOING EAST, listing stations (Chicago, Port Huron, Ann Arbor, Detroit, Lansing, Charlotte, Battle Creek, Vicksburg, Schoolcraft, Cassopolis, South Bend, Haskell's, Valparaiso, Chicago) and train times.

Stops only on signal. Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Chicago Passenger, Pt. Huron Passenger, and Mail trains, daily except Sunday. Pacific, Limited, Day, and Atlantic Expresses, daily. Sunday Passenger, Sunday only. G. B. REEVES, Traffic Manager. W. J. SPICER, General Manager.

# The Review and Herald.

BATTLE CREEK, MICH., JUNE 7, 1887.

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## CAMP-MEETINGS FOR 1887.

Iowa, Des Moines,	June 8-14
Wisconsin, Beaver Dam,	" 15-21
Minnesota, St. Paul,	" 15-21
Michigan, Alma,	" 22-28
Dakota, Mitchell,	" 22-28
Texas, Fort Worth,	July 27 to Aug. 2
	GEN. CONF. COM.

Bro. Geo. B. Starr writing from Springfield, Ill., says: "Our work in this city is progressing finely."

A statement in last week's REVIEW in regard to 300 ministers assembling in Springfield, Ill., in favor of the Sunday bill, we are informed is calculated to convey a wrong impression. The gathering was that of 300 Congregational ministers in their annual conference. And being at the same time that this bill was before the legislature, it was considered very likely that they would use their influence in favor of the measure. But all they have done is to petition the legislature to prohibit base-ball playing on Sunday: All that has occurred since last week in favor of the Sunday bill is a petition from the Knights of Labor of Chicago, in its favor, claiming to represent 25,000 people. Bro. Starr writes that we have several firm friends in the Senate, who are certain that the bill cannot pass without amendment.

## NOTICE.

We would say to those ordering the collection of tunes for tent use, that the prices named do not include postage. When ordered by the quantity, the buyer paying express or freight charges, they can be furnished at the prices named, 10 cts. each with 33½ per cent discount. But when sent by mail the postage must be added.

## THE POPE'S JUBILEE.

"At the end of the present year," says the New

Orleans Daily *Picayune*, of May 30, 1877, Catholics will solemnize with rejoicings the fiftieth anniversary of Pope Leo XIII.'s entrance into holy orders."

Magnificent offerings are to be sent to him from all over the world, and men of all nationalities and almost of all creeds, will vie with each other in doing him honor. In this we shall see an illustration of the prophecy, "And all the world wondered after the beast."

We think the occasion will also furnish another fulfillment of prophecy, which speaks of the blasphemous titles which this power assumes. For among other things we read that the Diocese of Lyons, is having prepared, as its present, "a chasuble embroidered in gold on the richest white silk, with the arms of the city and those of the pope, surrounded by the legend taken from the Apocalypse, 'Ecce vicit Leo de Tribu Juda.'"

This is from Rev. 5:5, "The Lion of the tribe of Judah hath prevailed." Thus one of the great titles of our Lord, this man blasphemously assumes to himself. Let us be thankful that the time is soon coming when the Lion of the tribe of Judah will prevail in another sense, and destroy this antichristian usurper with the spirit of his mouth and the brightness of his coming. 2 Thess. 2:8.

## DEMANDS OF "ENLIGHTENED" ORTHODOXY.

We refer by this to the demands exacted of those who aspire to be ministers of the gospel according to the "progressive" orthodox conception. They are not very severe demands. They allow a person great freedom in his estimate of the Scriptures; in fact, he would not be a "progressive" orthodox minister unless he had outgrown some of the "superstitions" which the orthodoxy of the past has included on this and a few other supposed cardinal points of Christianity. We refer to one case by way of illustration:

A Mr. Bliss, a candidate for Presbyterian ordination in New York City, in his examination before the Presbytery declared as touching the inspiration of the Scriptures, that God gave the revelation through men, guiding it and inspiring it inerrantly only in matters of faith and practice. Relating the incident the *Christian at Work* says: "The 'only inerrantly in matters of faith and practice' caused discussion; but in the end progressed orthodoxy triumphed, and the young man was installed. We imagine Mr. Bliss was about as orthodox as enlightened orthodoxy demands, and we are glad the Presbytery installed him."

If this were not a sample of hundreds of other cases, it would not be worth mentioning; but when such theology comes to be licensed and approved by the highest authorities in the denomination, we may safely infer that it is.

As that portion of the Scriptures which "progressive" orthodoxy understands as relating to religious faith and practice is very much less than the whole, this is really only the first step toward infidelity. In no possible way can it be harmonized with the assertion of the Bible itself, that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." L. A. S.

## FOOD SUPPLIES FOR CAMP-MEETINGS.

We are receiving many inquiries from various parts of the country, respecting supplies of our foods for camp-meetings. The chairman of a camp-meeting committee makes inquiries, the answers to which may be of interest to members of other committees of arrangement. He states: "We expect 500 or 600 campers to be on the ground during the week of camp-meeting. Please give us the probable amount which would be required for the occasion, of such articles as oatmeal, graham crackers, granola, cracked wheat, and wheat-germ grits. Can you furnish these goods on short notice? Where can the best dried and canned fruits be obtained?"

In answer to these inquiries we will state that, judging by the quantity of these foods consumed by the helpers and patients at the Sanitarium, we think the following amounts of the foods mentioned would be consumed daily by those who appreciate their value: Oatmeal biscuit, No. 1 graham crackers and whole wheat wafers in about equal quantities, 75 lbs.; granola, 25 lbs.; wheat-germ grits, 50 lbs.; oatmeal,

25 lbs. It is supposed that the amount named will be used in addition to 350 or 400 pounds of good graham bread. These foods are used in this proportion by our family, consisting of from 300 to 500 persons, in addition to about 500 quarts of milk, 4 bushels of potatoes and other vegetables, 3½ bushels of apples and other fruits, and other things in proportion.

The Sanitarium Food Company proposes to furnish these foods to camp-meeting committees at a very liberal discount from the regular wholesale rates, for the purpose of encouraging the use of them by our people. There can be little risk in ordering liberal supplies of these foods for the camp-meetings; for if any should be left at the close of the meeting, it could, undoubtedly, be disposed of very readily to those who would be glad to carry a quantity to their homes for the use of their families.

Undoubtedly there are many in every State who would be glad to avail themselves of an opportunity of low rates in shipping a large quantity of these foods, so that by making a little inquiry the members of the committees of arrangement could readily make a good large order for shipment to points where camp-meetings are to be held. And we would suggest that orders be sent in at once, so that the foods may be shipped in time to reach their destination by fast freight, and thus save the expense of high express charges.

SANITARIUM FOOD COMPANY.

## TICKETS TO WISCONSIN CAMP-MEETING.

TICKETS to the Wisconsin camp-meeting must be purchased June 13, 14, or 15, in order to secure a reduction of fare. COMMITTEE.

## CANVASSING IN KANSAS.

ALL those attending the camp-meeting at Topeka, Kansas, must have been convinced that the canvassing work was not all talk; but if any one thought the plans for systematic and thorough canvassing were at all visionary, a few facts and figures in our possession would have banished forever from their minds any such false impressions. The canvassing business is becoming an important feature in our camp-meeting work, and now receives its proper share of attention. Some of our brethren have thought that there was no time to spare for the consideration of this very important branch of the message. How they arrived at such a conclusion we are unable to say. If they had been fully awakened to the importance of selling books, and had given the matter more serious attention, we are sure they would not have come to any such conclusion.

We held one session each day in the interests of the canvassing work. This session was from 10:30 A. M. to 12 M. for two days, all the congregation being present; after that only the canvassers met, at the most convenient time each day, for special instructions. Kansas is one of the States that has taken hold in earnest and carried out the plans adopted by the last General Conference, and has met with very remarkable success. At the last General Conference plans were recommended, leaving it largely to the different States to fill in the details of the work; and as the States differed somewhat in their local plans, we have watched them closely to find out which one had the best. This being an experimental year, we expected to find some good points in all the States, and have not been disappointed.

The plan that has proved so successful in this State, we believe will be adopted by all the States, which is as follows: All canvassers are formed into companies, each under the control of a leader, who is always with his company to aid and encourage them; who orders their books, assists in delivering (if necessary), brings in new agents, instructs them and sets them to work, meets with them Sabbath and Sunday, and gives them instruction, and all hands start out Monday morning refreshed and encouraged. The result of this plan has been the sale of about 7,000 books in the last two or three months, and that without the loss of any canvassers. They keep all they get, and are continually adding to their number, which now comprises nearly 100 working canvassers, eighty of whom were at the meeting; and we did not hear one discouraging word about their work. Before the camp broke up they were organized anew into companies, with leaders appointed, going from the camp to the field to engage again in the work that had proved so successful in their hands during the past few months.

Another encouraging feature of the work in this State was the interest manifested by the whole congregation, every one present pledging to support the canvassers with their means, their sympathies, and their prayers. We came away from the meeting feeling that a move had been made in the right direction, and look forward to the time when every Conference will be doing as well as Kansas. Important resolutions in accordance with the plans were passed, which will appear hereafter in the report of the Kansas Tract Society proceedings.

C. ELDRIDGE, Supt. Sub. Book Dept.  
Review Office, Battle Creek, Mich.